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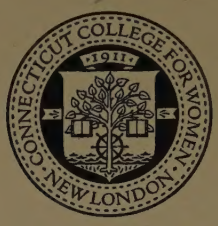

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IN TEN VOLUMES

An Authoritative and Popular Presentation of Jews and Judaism Since the Earliest Times

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VOLUME 3

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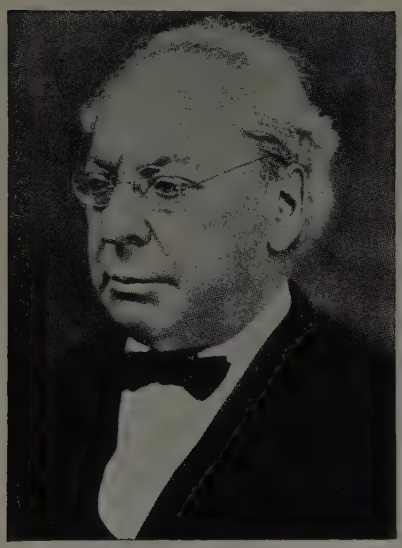

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Rules Governing Transliterations, Citations, Spelling of Proper Names, and Abbreviations

THE following general rules will aid the reader in consulting these pages:

TRANSLITERATION. In transliterating from languages that do not employ the Roman alphabet, our aim has been to approximate the phonetic sound of the words for the benefit of the reader who does not understand such languages. It is assumed that the scholar will have no trouble recognizing the words in any case, while the lay reader is apt to be confused by special distinguishing signs.

In the case of Hebrew and Yiddish, transliteration has been preferred throughout, the only exceptions being instances where reproduction of the Hebrew letters may be essential to the comprehension of the article.

Hebrew has been transliterated in accordance with the rules adopted by the Joint Committee of the Jewish Theological Seminary of America, the Hebrew Union College, Central Conference of American Rabbis, and National Council for Jewish Education. We have, however, made two exceptions: *ch* instead of *kh,* to represent the aspirate Kaf, and *tz* instead of *z,* to represent Tzade. In addition, Hebrew words have been transliterated in their entirety, without the use of hyphens, while a reduplication of letters has been reduced to a minimum. (See chart on pp. 202-3 for the transliteration of consonants. For vowels see Volume 10).

Yiddish is transliterated (phonetically) with special care to distinguish its spelling from that of German. Thus *sh* is used instead of *sch,* and *fun* instead of *von.*

SPELLING OF NAMES. In all instances where the individual signs his name in Roman letters, the name is spelled precisely as he himself gives it, e.g. Chaim, Jakob, Zacharias. If, however, the person wrote in Hebrew, Russian or Yiddish, the name is recorded according to our rules of transliteration—unless it happens to be Biblical. In the latter event, the spelling adopted by the Jewish Publication Society of America is the criterion followed.

CITATIONS. When given in English, citations from the Bible conform to the version published by the Jewish Publication Society of America. The number before the colon indicates the chapter; the number following, the verse (*Gen.* 1:8-10; *Isa.* 23:14).

Tractates of the Babylonian Talmud are given by their names, by page and column, according to standard usage (*Taan.* 30a). The Palestinian Talmud is indicated by prefixing *Yer.* (Yerushalmi); page and column are designated according to the Krotoschin edition. But chapter and Halachah are cited for the guidance of readers who have no access to this edition (*Yer. B.B.* 5:2, 15b). Mishnah citations give chapter and verse in the same form as citations from the Bible.

In citing the Midrash, we use the more readily understandable form of Midrash Genesis, Midrash Exodus, etc., rather than Hebrew terms that require explanation (Bereshith Rabbah, Shemoth Rabbah, etc.). Classical works of Jewish literature are cited, wherever possible, by standard editions and pages.

LITERATURE. The bibliography, or literature, given at the end of articles is furnished primarily to enable the interested reader to learn more about any given subject than space limits of the article permit. It is authoritative throughout, yet no complete bibliography has been attempted since many of the sources contain no more than has been adduced in the article itself, while others, especially of foreign tongue, may tend to confuse rather than help.

Standard reference sources, such as encyclopedias, *Konversationslexika,* biographical collections and literary catalogues, are ordinarily omitted on the assumption that the student will consult them automatically when in need of collateral data. Preference has been given to reference works in English. Books and periodicals have not been included where investigation has shown that they are not easily available to the reader.

TITLES: In determining titles for the articles, care has been taken to choose such names and terms as are likely to be most familiar to those consulting our pages. Individuals of the modern era are entered under their family names. For the ancient and medieval periods, where the usual form is A ben (or ibn) B, the listing will be found under the first name, e.g. Aaron ben Elijah. Where, however, ben or ibn is part of the family name (as in the case of Ben Zeeb, or Ibn Tibbon), the person in question is listed under the family name, e.g., Ibn Tibbon, Judah—not Judah ibn Tibbon.

The general order of arrangement of titles embodying names follows: (1) single names, e.g. Abraham; (2) titles containing the name of the individual, e.g. Abraham, Apocalypse of; (3) titles representing individuals listed by their first names, e.g. Abraham bar Hiyya Hanasi; (4) titles listed by family names, e.g. Abraham, Abraham. The words *of* and *the* are disregarded, but not *bar, ben* or *ibn.*

CROSS REFERENCES. Special care has been taken to assist the reader by extensive cross-references, so that information desired may be obtained with the least amount of effort.

The *See also* paragraphs at the conclusion of articles (always present in general subjects) will aid the reader in securing additional details on the subjects under examination or on kindred topics.

ABBREVIATIONS. Essential abbreviations employed throughout the encyclopedia include—b. (born), d. (died), cent. (century), ed. (edition), edit. (edited by), trans. (translated by). A list of abbreviations pertaining to the Biblical references follows:

BIBLE

Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Josh.	Joshua
I Sam.	I Samuel
II Sam.	II Samuel
Isa.	Isaiah
Jer.	Jeremiah
Ezek.	Ezekiel
Ob.	Obadiah
Hab.	Habakkuk
Zeph.	Zephaniah
Zech.	Zechariah
Mal.	Malachi
Ps.	Psalms
Prov.	Proverbs
Lam.	Lamentations
Eccl.	Ecclesiastes
Neh.	Nehemiah
I Chron.	I Chronicles
II Chron.	II Chronicles

NEW TESTAMENT

Matt.	Matthew
Rom.	Romans
Cor.	Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
Thess.	Thessalonians
Tim.	Timothy
Philem.	Philemon
Heb.	Hebrews
Rev.	Revelation

TALMUD

A. Z.	Abodah Zarah
Arach.	Arachin
B. B.	Baba Bathra
B. K.	Baba Kamma
B. M.	Baba Metzia
Bech.	Bechoroth
Ber.	Berachoth
Betz.	Betzah
Bik.	Bikkurim
Eduy.	Eduyoth
Erub.	Erubin
Git.	Gittin
Hag.	Hagigah
Hal.	Hallah
Hor.	Horayoth
Hul.	Hullin
Ker.	Kerithoth
Keth.	Kethuboth
Kid.	Kiddushin
Kin.	Kinnim
M. K.	Moed Katan
M. S.	Maaser Sheni
Maas.	Maaseroth
Mach.	Machshirin
Mash.	Mashkin
Mak.	Makkoth
Meg.	Megillah
Meil.	Meilah
Men.	Menahoth
Mid.	Middoth
Ned.	Nedarim
Neg.	Negaim
Nez.	Nezikin
Nid.	Niddah
Ohal.	Ohaloth
Pes.	Pesahim
R. H.	Rosh Hashanah
Sab.	Sabbath
San.	Sanhedrin
Shebi.	Shebiith
Shebu.	Shebuoth
Shek.	Shekalim
Suk.	Sukkah
T. Y.	Tebul Yom
Taan.	Taanith
Tem.	Temurah
Toh.	Toharoth
Uktz.	Uktzin
Yad.	Yadaim
Yeb.	Yebamoth
Zebah.	Zebahim

CANARDS. Table of Contents:

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1. Introduction. A canard in its ordinary usage is a general term for a sensational, extravagant, even an absurd report, fabrication or misrepresentation which is disseminated for the purpose of deceiving the public. In the course of history canards have been employed (1) to stir up hatred against an acknowledged enemy, (2) to furnish a credible and easily understood explanation for a natural calamity or a disastrous political situation by supplying a scapegoat, (3) to create an imaginary enemy of society for the purpose of facilitating the seizure of power by a group that seeks it, (4) by those in power to act as a lightning rod against a storm that was threatening the regime.

The canard is one of the oldest devices known in human history for arousing enmity. It has appeared at the time of practically every great war in the form of atrocity stories and to conjure up a scapegoat. It was employed by Nero at the burning of Rome, to avert a possible revolt on the part of his people, by thrusting the blame upon the Christians. For the Black Death in Central Europe (14th cent.) the simplest explanation which appeased the anger of and gave comfort to the masses was that the Jews had poisoned the wells.

In the United States the social and economic uncertainty and insecurity reflected in the late 1880's and 1890's gave rise to the anti-Catholic American Protective Association (A.P.A.), which propagated the old canard about the secondary political allegiance of Catholics and added the sensational canard that the basements of Catholic churches were caches of arms collected against the day when the Catholics would bring the Pope to rule in America. Economic distress, political tension and social upheaval were simultaneously instrumental in creating these anti-Catholic canards. In the presidential campaign of 1920 a political canard that Warren G. Harding, the Republican candidate, was of negro extraction, was invented and circularized for purely partisan purposes.

The successful activity of Christian missionaries in China caused the re-creation and the dissemination in the Far East of the old canard at one time circulated against Jews (1st cent. B.C.E.) and at another against Christians (1st cent. C.E.) that children were being kidnapped and killed for religious purposes.

Typical of the minor canards was the so-called Knights of Columbus oath, in which, it was charged, members of the order pledged themselves to enmity to the United States.

2. The Background of Anti-Jewish Canards. a. Peculiar Status of the Jews. The form which anti-Jewish canards take and the frequency with which they repeat themselves are due to several principal causes: (1) A small, close-knit group living within a vastly greater community is always subject to suspicion; (2) the religion of the Jews was a veiled and mysterious set of beliefs and practices, unknown or misrepresented to the masses of the people in any country where Jews lived, up to modern times; (3) their social isolation in the ghettos, their peculiar customs, especially their Sabbath and dietary laws, set them apart; (4) among themselves, up to modern times, they spoke a language different from the vernacular, and their literature was in Hebrew; (5) their interests and relationships, both personal and commercial, extended beyond the boundaries of the city or state in which they lived; (6) they were forced to pursue unpopular and despised occupations.

b. Economic and Political Conditions. This anomalous position of the Jews furnished the opportunity for the fabrication of canards against them in times of political tension, economic distress, religious conflict and social unrest. The accusations of Manetho that the Jews were all atheistic arose out of the background of the decadent Ptolemaic kingdom in Egypt (3rd to 1st centuries B.C.E.) which had lost its original power and was slipping into decay. The canard that the Jews were responsible for the Black Death arose at a time when the masses were suffering from an epidemic which they did not understand and of which those who owed money to Jews took advantage. The modern canard that the Jews, as international financiers, control the stock exchanges through which they aim at the domination of world finance, was a product of the financial crash in Germany in 1873, reappeared at the Panama Canal scandals (1893), and was spread again in the United States after the debacle of 1929. The canard of the Jewish conspiracy to attain political world domination originated at the time when the Tsarist regime was threatened with revolution (1905) and has been repeated ever since in most countries of the world at times of political instability. The distressed condition

of Germany after the World War stimulated the circulation of the canard that the Jews were responsible for Germany's defeat. The rise of Communism, with the social and economic revolution it involved, brought the canard that Communism and Judaism were identical. The dread of war on the part of the people of such countries as France, Great Britain and the United States was capitalized by the Nazis and their Fascist allies in the various countries in the years 1939 and 1940 to spread the canards that the Jews were war-mongers, that the war of those years was entirely the Jews' war—a canard that even appeared in the closing moments of the 1940 presidential campaign in the United States.

3. Pattern of Anti-Jewish Canards. a. The Charges. Anti-Jewish canards form a pattern conditioned by certain historical situations. They are variations on three main themes: (1) That the Jews are hostile to their non-Jewish neighbors and hence may be expected to commit every possible crime against their neighbors. (2) That the Jews are aliens who can never become true citizens of the country where they live. (3) That the Jews are engaged in a world-wide conspiracy to destroy society or to seize power. Which one of these three forms happens to be the predominant one and how it is expressed depend upon the credulity of the people who are to be influenced.

Thus the Jew in ancient times is never charged with seeking to dominate the world but only with being hostile and alien; while the accusation of atheism, which was a stock canard in ancient times, disappears with the rise of the Christians to power, since Christianity itself had developed out of Judaism.

b. The Proofs. The types of proofs which the perpetrators of anti-Jewish canards have advanced in support of their fabrications fall into the following classes: (1) Assertions such as that of Haman that the Jews do not obey the laws of the king (*Esther* 3:8) or that the Jews are commanded to hate their enemies (*Matt.* 5:43). (2) Distortions of passages from Jewish literature such as Manetho's statement that the Jews were a race of lepers, based on a misreading of the Bible (*Ex.* 4:6-7), or the canard that the Jews regard the non-Jews as beasts, a distortion of a passage from the Talmud (*B.M.* 118b), or a statement that a Jew may cheat a non-Jew, which is based on an absolute inversion of a passage in the *Shulhan Aruch* (*Hoshen Mishpat* 348). (3) "Confessions" extracted by torture to force the accused to admit such charges as host desecration, ritual murder and well-poisoning. (4) Wholesale appropriation of passages which have nothing to do with the Jews and in which the word "Jew" is written in, such as *Protocols of the Elders of Zion,* which came from a French book about Napoleon III. Similarly, the Nazi philosopher, Alfred Rosenberg, took a passage referring to the ancient Etruscans, and substituted for "Etruscans" the word "Jews."

An unusual method of documenting canards was devised by Theodor Fritsch, owner of the anti-Semitic publishing house, Der Hammer-Verlag, in Leipzig. He signed his works variously as Thomas Frey, Theodor Kaempfer, Fritz Thor or F. Roderich-Stoltheim. By referring in one pamphlet to his own statement under a different pseudonym elsewhere, he served as his own, four-fold authority.

None of these proofs has ever been substantiated. In fact every time that they have been submitted to the judgment of a reputable court they have been branded as wholly baseless fabrications. The most important of such trials by courts was the libel suit of Rohling versus Bloch (Vienna, 1885), at which, on the testimony of the Christian scholars Theodor Nöldeke and August Wünsche, all of Rohling's anti-Jewish canards were so thoroughly discredited that Rohling was compelled to withdraw the suit and resign from his position at Prague University. The Beilis trial (Kiev, 1913) witnessed the collapse of the attempt to prove the blood accusation. The trial as to the authenticity of the *Protocols of the Elders of Zion* (Bern Cantonal Court, 1935) utterly demolished the contention that this document originated with Jewish elders and branded the *Protocols* as "false and obvious plagiarism" and as "incredible nonsense."

Despite repeated discreditings of canards against the Jews, these falsehoods continue to be circulated by individuals who capitalize on them and continue to be accepted by the credulous.

4. Circulation of Anti-Jewish Canards. a. Their Makers. Anti-Jewish canards usually can be traced to two types of originators: non-Jews and renegade Jews. Non-Jewish makers of canards generally lack knowledge of Jewish religion and literature. Their canards are either pure invention or copied blindly from canards previously in circulation. These are generally responsible for such anti-Jewish canards as rape, murder, conspiracies for world domination, vilification of Christianity or humanity in general. Frequently these canards are what is known in psychiatry as "projection of intention," that is, they are often invented as a means of vicarious self-enjoyment.

Renegade Jews usually wrench passages from their context in Jewish literature, mistranslate them, distort them or misinterpret them to answer the purposes the inventors have in view. An interesting note with regard to the quotations made by renegades in their formulation of canards is that they universally quote from the Babylonian Talmud or the *Shulhan Aruch* or other Hebrew books which form the content of instruction in the schools and the Yeshivas but *never* from the Talmud Yerushalmi, because the Talmud Yerushalmi is not generally studied except by scholars.

Makers of canards are usually motivated by desire for personal gain, either monetary or political; some have sought to blackmail Jewish communities. Thus Johann Andreas Eisenmenger (1654-1704), to whose *Entdecktes Judenthum* many current canards are traceable, approached Jewish communities in Germany and offered to suppress his work on the payment of 30,000 florins. Similarly, Boris Brasol (1920), who brought the spurious *Protocols of the Elders of Zion* to the United States, offered to suppress them if the Jews of America would pay him $50,000. Originators, for the most part, fabricate their canards for the purpose of obtaining money for themselves from credulous Christians who are led to believe that they are enlisting in a crusade to fight a monstrous evil.

b. Genealogy of Canards. The majority of the canards in circulation at any given time can be traced to a handful of originators, since those who circulate

them, being unable to consult other sources, copy blindly from these predecessors. The anti-Jewish statements of Cicero and Tacitus, for example, are taken from Manetho, Apollonius and Apion. Again, Rohling copied from Eisenmenger, the American Christian Frontists and Christian Mobilizers copied from both, the Nazi philosophers copied from every source, particularly the *Protocols of the Elders of Zion,* which in itself is derived from a French political pamphlet aimed against Napoleon III. A still more recent example is that of the Benjamin Franklin "prophecy" myth, which was exploded by the historian Charles A. Beard. William Dudley Pelley perpetrated this forgery in the United States in 1934. *Weltdienst,* a German news service, carried it to France, Switzerland, England and Germany where Streicher reported it in *Der Stürmer* as his own discovery. Robert E. Edmondson, the American anti-Semitic pamphleteer, then circulated it in the United States.

The same works are repeatedly used as source material for the contemporaries who circulate anti-Jewish canards. These include, chiefly, the *Protocols,* Eisenmenger's *Entdecktes Judenthum,* Alfred Rosenberg's *Myth of the Twentieth Century,* Rohling's writings, Aaron (or Ahren) Briman's (Dr. Justus') *Talmudic Wisdom,* the writings of Arthur Dinter, Brafman's *Kniga Kahal* (Book of the Kahal), *The International Jew, Mein Kampf,* various issues of *Der Stürmer, Social Justice, Liberation* (published by William Dudley Pelley), a Canadian pamphlet called *The Key,* and a pamphlet distributed by the Nationalist Press Association (New York), *Why Are Jews Persecuted for Their Religion?*

5. Anti-Jewish Canards as a Weapon in World Politics. With the rise of organized anti-Semitism during the last part of the 19th cent. anti-Jewish canards have been employed as weapons in the game of politics. At first they were used merely locally to advance the interest of individual candidates. In Germany and Austria during the final quarter of the century, this technique developed with the organization of anti-Semitic political parties. In 1905 the Russian government expanded the employment of canards as a political program to divert the wrath of the people from the oppressive government to the Jewish scapegoat. The Nazi philosophers widened the use of the anti-Jewish canards from the local and the national to a weapon in world politics. Hitler exalts the efficacy of the brazen lie as a political weapon (*Mein Kampf,* Munich, 1933, pp. 252-53), saying:

"This follows from the very valid principle that inherent in the magnitude of the lie there is always a certain factor of credibility. For the vast masses of people are, in the innermost depths of their hearts, more easily corruptible than consciously and purposely wicked; consequently, by the very primitive nature of their dispositions, they fall prey more readily to a big lie than to a little lie, in which they are prone sometime to indulge themselves, whereas they are loath to question a big lie. Such untruth would never occur to them, nor would they believe others capable of the enormous brazenness of the most infamous distortion." (Cf. translation in Reynal and Hitchcock ed., p. 313.)

To Herman Rauschning he said: "Anti-Semitic propaganda in all countries is an almost indispensable medium for the extension of our political campaign. You will see how little time we shall need in order to upset the ideas and the criteria of the whole world, simply and purely by attacking Judaism" (*The Voice of Destruction,* p. 236).

6. Refutation of Anti-Jewish Canards. The task of refuting anti-Jewish canards has occupied the attention of both Jews and non-Jews. The earliest recorded rebuttal was that of Josephus against Apion (1st cent. C.E.). During the Middle Ages, when the Jews were not allowed to speak for themselves, certain Popes came to their defense, combatting the ritual murder accusation; and non-Jewish scholars, such as Johann von Reuchlin, defended the Jews against canards based on the Talmud. In modern times such Christian scholars as Strack, Nöldeke, Wünsche, Danby, Wagenseil, Kautzsch, Beard, Delitzsch, Masaryk and Travers Herford refuted individual canards and groups of them. Jewish scholars, beginning with Joseph Bloch, have openly discussed canards, have exposed their falsity, and have sought to clear up the mysteries, misunderstandings and falsifications about Jews and Judaism that serve as the basis for canards.

The problem of refutation is complicated by these factors: (1) Bare-faced lies, being sensational, can be circulated much faster than the scholarly arguments that answer them. (2) Many of the canards are couched in the form of the old American catch-question: "Have you stopped beating your wife?", where any kind of denial is a tacit admission of guilt. (3) While in common law the burden of proof is always on a party making a charge, in the case of anti-Jewish canards the Jews are expected to furnish proof against wholly unsupported charges. Thus, although no trace of the so-called "unwritten secret doctrines" has been found, Jews are expected to prove that they never have existed, a logical impossibility; similarly, Jews are expected to prove that people long dead never made statements attributed to them. (4) It is possible to impute a malicious motive to every human action. Thus, if the Jew is eager to send his children to school, he is accused of trying to monopolize the intellectual professions; if he refuses to send his children to school, he is accused of spurning modern culture. If he keeps apart from political life he is "lacking in public spirit"; if he participates in political life he is "seeking to dominate." If he supports the party in power he is "currying favor"; if he supports the opposition he is a "revolutionary."

The following tabulation presents a number of typical anti-Jewish canards, arranged according to subject, and their refutations. Special attention has been paid to answering those canards which have been industriously circulated since the inauguration of the Nazi campaign. Extensive additional refutation is to be found in the cross-references and the bibliography.

1. Canards Against the Jewish Religion. a. Ass Worship

CANARD	FACT
In ancient times, Jews were accused of worshipping the image of an ass, which was kept in the Holy of Holies.	The origin of this falsehood, which was also leveled against the early Christians, is unknown. It was amply refuted by Josephus in his *Against Apion,* and by the testimony of every

non-Jew who took the trouble to acquaint himself with the Jewish religion. Thus Antiochus Epiphanes, Pompey, Crassus and Titus all entered the Holy of Holies and were astonished to find that there was **no image whatsoever** in the shrine.

b. Atheism

CANARD	FACT
The Jews were frequently charged in ancient times with being atheists.	This canard is directly contradictory to the one preceding. It arose among the ignorant pagans who could not conceive of a people worshipping a deity who was not visibly represented. Seeing that the Jews paid no worship to the pagan gods, they concluded that they believed in no gods at all.

c. Blood Accusation. This canard raged with particular virulence during the Middle Ages and has been revived by anti-Semites in modern times. Despite the absolute prohibition of the eating of blood in all Jewish law (*Leviticus* 17:10) and the fact that all Jewish literature, such as the *Shulhan Aruch,* forbids the Jews even to eat an egg in the yolk of which there is a drop of blood, this stock charge was made against Jews every time a child was missing or killed, and inhuman tortures were applied to force them to "admit" this crime. Impartial investigations have produced numerous decrees of kings and papal bulls labeling the accusation as false, and every modern trial has resulted in the acquittal of the Jewish defendants.

A sample of the "evidence" offered for this canard is the following:

CANARD	FACT
There are blank pages in the Talmud, and when the Jewish father comes to them, he is to instruct his children as to the duty of the ritual murder of Christians.	This statement is the best proof that there are no passages whatsoever in the Talmud that command ritual murder. Furthermore, no edition of the Talmud has ever been issued with blank pages.

See also the illustration on page 5 and the article BLOOD ACCUSATION.

d. Host Desecration. The origin of this canard goes back to the natural phenomenon of a germ, *micrococus prodigiosus,* which in multiplying on the surface of wafers such as the hosts, produced a blood-like stain. From this came the assumption that the hosts had bled when pierced by enemies, and the charge that these enemies were Jews. Tortures were applied to make the accused Jews admit this utterly false charge, which, incidentally, was abandoned after the middle of the 16th cent.

See also HOST DESECRATION.

e. Blasphemy Against Christianity

CANARD	FACT
The Talmud is full of hatred and blasphemy against Christianity.	Johann Christoph Wagenseil, a Christian professor who took pains to hunt up Jewish writings which criticized Christianity, definitely stated, "And again and again I contend that there is not a breath in the whole Mishnah to hurt or slight what is holy to the Christian" (*Tela Ignea Satanae,* vol. 1, p. 59). The Talmud is full of remarks against idolatry and idolators; but the prevailing opinion of the rabbis is that by idolators are meant only those in Palestine, and not those pagans outside of Palestine, who merely adhere to the customs of their fathers (*Hullin* 13b; *Abodah Zarah* 2a). Still less would the term apply to Christians, who are not pagans at all. Jesus is mentioned but rarely in the Talmud; there are some derogatory remarks, but on the other hand two distinguished rabbis, Eliezer ben Hyrcanus and Judah ben Nakosa, express approval of some of Jesus' teachings. The definitely hostile *Toledoth Yeshu* is the work of an individual Jew of the Middle Ages, and had little circulation and no authority whatsoever among Jews in general.

2. Canards Declaring that Jews are Enemies of Society: a. In Terms of Vilification

CANARD	FACT
The Jews are human beings, but the nations of the world are not human beings but beasts. Reference, *Baba Metzia* 114b.	The passage in question involves a ruling by Simeon ben Yohai (2nd cent.) that the graves of non-Jews are not ritually defiling to a member of a priestly family. **It nowhere calls the non-Jews beasts.** In addition, the opinion of Simeon is recorded merely **as the view of an individual;** it was rejected by the other teachers of his day and in later times (*Ohaloth* 18:9; *Tosafoth* to *Yebamoth* 61a). The general Jewish view is that wherever the term "man" occurs in the Scriptures it refers to mankind in general (*Tosafoth* to *Yebamoth* 61a).
Eating with a non-Jew is like eating with a dog. Reference, *Tosafoth* to *Yebamoth* 94b.	There is no statement in either this Talmudic passage or the *Tosafoth* that even remotely resembles this fraudulent citation.
Everything a Jew needs for his church ritual no Goy (non-Jew) is permitted to manufacture, but only a Jew, because this must be manufactured by human beings, and the Jew is not permitted to consider the Goyim as human beings. Reference, *Shulhan Aruch, Orah Hayim* 14, 20, 33, 39.	The passages in *Orah Hayim* 14:1, 33:4 and 39:1 refer to the making of the Tallith and Tefillin. In order that these might be properly prepared, it was felt by the rabbis that only pious Jews should manufacture them. Some would even prohibit **pious Jewish women** from producing them, as the commandment to wear Tallith and Tefillin does not apply to women. The passage in 20:1 expressly **permits** a Tallith to be purchased from a non-Jewish merchant. **Nowhere in any of these passages is there a word about Goyim not being human beings.**

b. Alleged Secret Doctrines

CANARD	FACT
Every Goy who studies the Talmud and every Jew who helps him in it, ought to die. References: *Sanhedrin* 59a, *Abodah Zarah* 8-6; *Szagiga* 13.	There is no such reference in *Abodah Zarah.* *Sanhedrin* 59a is an individual opinion of Johanan, and reads: "A Gentile who takes up the Torah is deserving of death." Immediately after this statement, and on the very same page, Johanan's opinion is directly contradicted by that of Meir, who declares, "A Gentile who takes up the study of the Torah is equal to a high priest" (also given in *Baba Kamma* 38a; *Abodah Zarah* 3a). Numerous other passages indicate that the laws of the Bible and Jewish literature are to be taught to all who desire them. Indeed, thousands of Christian scholars, from the time of the Church Fathers to the present, have received instruction on Talmudic lore from Jews. The Christian scholars E. Kautzsch and Rothstein, of Halle, wrote, "There is within the whole of Judaism neither a written nor an oral tradition inaccessible to learned Christians." The other reference is to *Hagigah* 13a, which lays down the principle that certain mystical and cosmological speculations should not be taught to anyone who has not received a previous extensive course of study. Ammi thereupon adds that they should not be taught to a non-Jew, but this is again only an individual opinion, and not authoritative.
To communicate anything to a Goy about our religious relations would be equal to the killing of all Jews, for if the Goyim knew what we teach about them they would	The whole passage is a brazen forgery. There is no such work as *Libbre David.* The closest possible Hebrew title to this alleged work is *Dibre David,* which is cited

kill us openly. . . . If a Jew be called upon to explain any part of the rabbinic books, he ought to give only a false explanation. Whoever will violate this order shall be put to death.

Reference, *Libbre David* 37.

A Jew should and must make a false oath when the Goyim ask if our books contain anything against them.

Reference, *Szaaloth-Utszabot,* the book of *Jore Dia* 17.

in some anti-Semitic literature as the reference. There are three Hebrew books that bear this title; the Christian scholar Hermann Strack searched all three and found not the slightest trace of such statements.

The reference is apparently to the Hebrew term *Sheeloth Uteshuboth,* which is used to indicate responsa made by the rabbis to questions of Jewish law. There are thousands of such volumes in Jewish literature. The reference is as indefinite and meaningless as saying: "See writings in public libraries," without indicating an author.

The other reference seems to be to *Shulhan Aruch, Yoreh Deah* 17, which deals solely with the problem of the slaughtering of an animal that is in danger of dying.

No such statement as the one cited here is found anywhere in Jewish literature, and the purposely meaningless reference merely accentuates the obvious forgery.

c. Acts Permitted Against Individual Non-Jews.

1) False Oaths

CANARD

An oath made by a Jew to a non-Jew is not binding, since it can be annulled by the Kol Nidre formula on Yom Kippur.

FACT

Even Eisenmenger, who misrepresented so much of Jewish teachings, was aware of the falsity of this statement. He definitely stated that the Kol Nidre **does not refer to oaths made either to a Jew or a Christian,** but solely to vows referring to fasting or some similar purely personal obligation (*Entdecktes Judenthum,* part 2, pp. 498-501).

Throughout Jewish literature emphasis is laid upon the sanctity of an oath made in court or to a non-Jew. Thus Maimonides, after discussing the four kinds of oaths, states that whoever assents to an oath, even to a non-Jew or a child, is bound by it (*Hilchoth Shebuoth* 2:1). According to Bahya ben Asher, he who swears to a non-Jew and breaks his oath profanes the name of God (*Kad Hakemah,* caption Oaths).

See also KOL NIDRE.

2) Murder

CANARD

Every Jew who sheds the blood of a godless man (non-Jew) is offering a sacrifice to God.

Reference, *Midrash Numbers* 21; *Yalkut,* vol. 2, no. 772.

Those who do not confess the Torah and the Prophets must be killed. Who has the power to kill them, let them kill them openly with the sword. If not, let them use artifices, till they are done away with.

Reference, *Shulhan Aruch, Hoshen Mishpat* 425:5.

FACT

The passage is correctly cited, **except that the one significant word "non-Jew" is fraudulently inserted.** The reference is to the story of Phinehas' killing a wicked **Israelite** (*Num.* 25:7-8).

The implication is that this injunction applies to non-Jews. However, the passage actually reads: "As for **those Jews** who deny the Torah and prophecy, it is a meritorious act to kill them. If one is able to kill them, he should do so publicly, with a sword; if not, he ought to use some artifice to bring about their death."

This injunction, which is reminiscent of medieval injunctions to kill heretics, is long obsolete. In the same passage occurs the express statement, "but as for **non-Jews** with whom we are not at war" (since in war-time killing of enemies is permitted) ". . . one does not bring about their death."

The Alleged Ritual Murder Law

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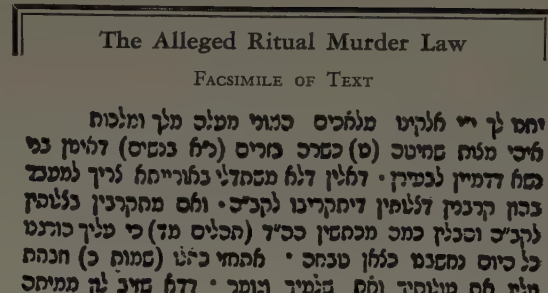

Tikkune Zohar, p. 88b

FALSIFIED TRANSLATIONS

"Ferner gibt es ein Gebot (!! D. Schr.) des Schächtens an Fremden, die dem Vieh gleichen. Dieses Schächten geschieht in gesetzlich gültiger Weise. Denn diejenigen, die sich nicht mit dem jüdischen Religionsgesetz beschäftigen, muss man dem gebeuebeiten Gott als Opfer darbringen. Es gilt von ihnen der Psalm 44:23: 'Deinetwegen sind wir gemordet. Wir sind geschachtet wie Schafe auf der Schlachtbank' " (*Der Stürmer,* May, 1934).

The English translation circulated in America: "Furthermore, there is a commandment pertaining to the killing of strangers, who are like beasts. This killing has to be done in the lawful method. Those who do not ascribe themselves to the Jewish religious law must be offered up as sacrifices to the Exalted God. Psalm 44:23 applies to them: 'We are murdered in thy behalf. We are butchered like sheep on the slaughtering block.' "

CORRECT TRANSLATION

(with deleted and distorted passages in bold face)

"This is the law pertaining to the ritual of slaughtering, **which may be performed even by non-priests (ordinary Israelites), or (according to another version), even by women, although these may be as ignorant as animals when they do not study the Torah. But they are obliged to offer prayers by which they are brought closer to God; and, when they are brought closer to God by prayers, they bear the burden** in keeping with Psalm 44: 'But for thy sake we are killed all the day; we are accounted as sheep for the slaughter.' **They live up to the verse in Exodus 20, which says: 'Thou shalt sacrifice thy burnt offerings, and thy peace offerings, thy sheep and thine oxen.' This saves them from death at the hands of the angel of death, in accordance with the verse in Psalm 36: 'Man and beast thou preservest, O Lord.' But for those who behave like animals, who eat without prayers, their death shall be like that of animals, and the angel of death will slaughter them accordingly. Furthermore, he will slaughter them with a defective knife, and they will be called 'carcass,' as in Isaiah 26, which says: 'My dead bodies shall rise.' "**

The obvious meaning of this passage from the *Tikkune Zohar* is that prayer takes the place of sacrifice, and with the same atoning power. Those **Jews,** however, who neither study the Torah nor offer up prayers, are considered the equivalent of beasts, and to them certain Scriptural verses are applied by the author. There is not the slightest reference to non-Jews and certainly not to any idea of human sacrifice.

3) Theft and Cheating

CANARD	FACT
All the property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples. An orthodox Jew is not bound to observe principles of morality towards people of other tribes. He may act contrary to morality, if profitable to himself or to Jews in general. Reference, *Shulhan Aruch, Hoshen Mishpat* 348.	The boldness of this falsification is seen from a literal translation of the passage in question (*Hoshen Mishpat* 348:2), which reads, "Whoever steals what is worth as much as a Perutah" (the smallest coin) "transgresses the commandment, 'You shall not steal,' and must pay back the amount stolen. **It is one and the same if he steal from Jews and Christians, great or small.**"

Hoshen Mishpat 228:6 goes even further and forbids the deception of **either Jew or non-Jew** by making false or misleading statements in any business transaction.

Hullin 94a states: "One is forbidden to deceive (even in mind) any man, even a heathen."

To rob a heathen is considered a graver offense than robbing a Jew, because it is not only theft, but also desecration of the Name of God (*Tosefta Baba Kamma* 10:15).

At the time of Hol Hamoed (the middle days of the week-long festivals) the transaction of any kind of business is forbidden. But it is permitted to cheat a Goy, because cheating of Goyim at any time pleases the Lord. Reference, *Shulhan Aruch, Orah Hayim* 539.	The entire section in question deals with what types of business are permitted during Hol Hamoed. While transactions that can be safely postponed are forbidden, business may be carried on if there is danger of loss. The only passages that refer to non-Jews are the following: (539:2) "One may collect back on Hol Hamoed money that he has loaned to a Jew, and it is unnecessary to say that one may collect a debt from a non-Jew." (539:13) "On Hol Hamoed one may lend money to a non-Jew who is a regular customer so as not to lose his custom; one may also make loans to non-Jews who are new accounts."

4) Rape

A Gentile girl who is three years old can be violated. Reference, *Abodah Zarah* 37.	The Talmudic passage says the direct opposite, **that a Jew must not even be alone in the same room with a non-Jewish girl over the age of three,** to guard against any possible sexual contact. According to the *Shulhan Aruch* (*Eben Haezer* 16:1, 2), a Jew having sexual intercourse with a non-Jewess is to be punished by flogging. *Sanhedrin* 9:2 states that the Zealots (1st and 2nd centuries) would kill a Jew who had sexual intercourse with a heathen woman, even with her consent; the Gemara states that in any case he will be subject to the curse of God (*ibid.* 82a).
A Jew may do to a non-Jewess what he can do. He may treat her as he treats a piece of meat. Reference, *Nadarine* 20b, *Shulhan Aruch, Chaszen Hamiszpat* 348.	The passage to which allusion is made is *Nedarim* 20a. What it actually says is: "A man may have sexual relations **with his own wife** in any manner he prefers. It is the same as in eating meat; some like it salted, some roasted, some cooked, some sodden." The other reference is to *Shulhan Aruch, Hoshen Mishpat* 348, a chapter dealing with the prohibition of theft from Jew and non-Jew alike, which has nothing to do with this subject.
A Jew may violate but not marry a non-Jewish girl. Reference, *Gad. Shas.* 2:2.	The correct passage to which these distorted references point is Maimonides, *Yad Hazakah, Hilchoth Melachim* 8:2. It states exactly the opposite of the accusation, providing that if, in the heat of warfare, a Jewish soldier violates a non-Jewess, **he must marry her.** This regulation is based on the law in *Deuteronomy* 21:10-14.
A Jew may misuse the non-Jewess in her state of unbelief. Reference, Maimonides, *Jak. Chasaka* 2:2.	

5) In Matters of Testimony

CANARD	FACT
If a Goy wants a Jew to stand witness against a Jew in a court of law, and if the Jew could give fair evidence, he is forbidden to do it; but if a Jew wants a Jew to be witness in a similar case against a Goy, he may do it. Reference, *Shulhan Aruch, Hoshen Mishpat* 28:3, 4.	The point in question is on the collection of a debt. Jewish law required that two witnesses certify to a debt; the Talmud, on which the passage quoted is based, therefore rules as follows (*B.K.* 113b): "A Jew who has something to depose in favor of a Goy and, according to the laws of the Goyim, testifies in his (the Goy's) favor, is excommunicated. Why? Because the Goyim, on the evidence of one person, pronounce for the payment of the money sued for. But this applies only to one witness, not to two; even in the case of one witness, it applies only before a village magistrate; in a regular law court this is not so, because the latter in the case of one witness requires that the plaintiff make an oath." *Hoshen Mishpat* 28:4 expressly requires a Jew to give evidence in favor of a non-Jew who is sued by a Jew for a debt.

d. Acts Permitted Against the General Community.

1) Disobedience to Law

CANARD	FACT
A Jew is permitted to rape, cheat and perjure himself; but he must take care that he is not found out, so that Israel may not suffer. Reference, *Shulhan Aruch, Yoreh Deah.*	The reference is no reference, since it is to a whole book of hundreds of pages. Needless to say, no such passage is found in it.
Five things Canaan recommended to his sons: Love each other, love robbery, love immorality, hate your masters and never tell the truth. Reference, *Pesahim* 113b.	The implication is that Canaan is the father of the Jews. Actually he is the ancestor of the Canaanites, whom the Jews fought and enslaved, so that the whole sentence is an epitome of what Jews considered to be slave morality, in contrast to their own.

2) Mass Murder

CANARD	FACT
According to the Talmud, the best among the non-Jews should be killed. References, *Soferim* 13b, *Abodah Zarah* 26.	The full text of the statement (one of Simeon ben Yohai) is given in *Soferim* 15:10 and reads: "Kill the best of the non-Jews **in time of war.**" This statement merely expresses the general maxim that in war one kills one's enemies, irrespective of their personal character. Simeon ben Yohai discusses the story of the Exodus, and concludes from it that in war the sparing of a righteous enemy only operates to aid a wicked enemy (*Mechilta Beshallah* 14:7). Hence he is concerned only with open war between Jews and non-Jews. The passage is not found in *Abodah Zarah* 26a, but in the *Tosafoth* to it, which makes clear that the maxim applies only in case of actual war.

A classic instance of the canard of mass murder occurred in the period of the Black Death (1348-49) when the Jews were accused of poisoning the wells. The absurdity of this charge is evident because the Jews themselves used the very wells they were accused of poisoning. The only "proof" was confessions extracted by torture.

See BLACK DEATH.

3) Aiding Enemies of the Community

This canard bobs up again and again in various countries and under the most contradictory forms. In Poland the Jews were accused of aiding Germany; in Germany, of being sympathizers with France; in France, of being German hirelings. They were accused of being both the enemies of the Czar and the hirelings of the Czar. There is never any proof of these allegations; they are simply a convenient way of explaining national lack of success.

4) Lack of Patriotism

CANARD	FACT
When you go to war, go not as the first but as the last, so that you may return as the first. Reference, *Pesahim* 113a.	This saying is given not as a law, but as a popular proverb. Compare the modern, "He who fights and runs away will live to fight another day."
Jews do not serve as soldiers in the countries where they live. They are unpatriotic, slackers.	The actual facts are that the Jews served in the various World War armies in far greater numbers than would be expected from the proportion they formed in the population of the countries of the world. The 1,055,600 Jews in the Allied armies were 2.5% of the total; the 450,000 Jews in the armies of the Central Powers were 2% of the total armed forces. Jews constituted only 1% of the population of the belligerent countries.

Jews have served in the armed forces of the United States since the Revolutionary War. In the Civil War armies of the Union and Confederacy, 7,038 Jewish veterans are known by name; there undoubtedly were more. Among the officers who achieved distinction were Brevet Major General Frederic Knefler, Brigadier General Edward S. Solomon and Assistant Adjutant General Myer Asch; seven Jews received the coveted Congressional Medal of Honor, the highest award for bravery granted by the United States.

Although at the time of the World War the Jews of the United States comprised about 3% of the total population, Jews formed more than 4% of the nation's armed forces. At least 200,000 of them served; three quarters of them were in active combatant branches of their country's forces. Forty-eight per cent were in the infantry, although only 26.6% of the whole American army was infantry. 6.2% of the entire army was in the quartermaster corps; but only 5.9% of the Jews were in this relatively inactive service.

There were no more than 500,000 Jews in the British Empire—men, women, children and aliens not eligible to serve—but 50,000 Jews fought for England in the World War. Five won the Victoria Cross, 49 the Distinguished Service Order, 263 the Military Cross, 329 the Military Medal. Lieutenant-General Sir John Monash was supreme commander of the Australian forces on the Western Front.

The Jews in the German army included about 17.6% of the total German Jewish population. This figure was seven tenths of 1% less than that of the entire country, but in 1914 there was a disproportionate number of Jews over sixty years of age. The 12,000 German Jewish war casualties were in direct proportion to the total number of Jews in the German population.

In Austria-Hungary 20% of the Jewish population served in the army; the corresponding figure for the general population was only 18%.

See: CONSCRIPTION; SOLDIER, JEW AS.

3. Allegations About Non-Jewish Individuals. a. That Individuals Are Jews

Three types of non-Jews are labelled by the makers of canards as Jews: (1) very successful persons, who are called Jews to accentuate the canard of Jewish economic domination; (2) individuals whose names are associated with crimes or with national disasters which visit suffering upon the masses; (3) great liberals and humanitarians, who are often called Jews in order to strike at the principles for which they stand by utilizing existent anti-Jewish hatred.

CANARD	FACT
Pope Pius XI is a Jew whose real name is Lippmann (*Völkischer Beobachter*).	This absurdity was broadcast when the Pope labelled anti-Semitism as unchristian and said (September, 1938), "Anti-Semitism is . . . a movement in which we cannot, we Christians, have any part whatsoever. . . . Spiritually we are all Semites." Biographies of the Popes are available in any library.
J. P. Morgan and Company is a "Jewish banking-house." Morgan's name is Morganstern.	Morgan is the name of an old English and American family. There are no Jewish partners in the Morgan firm.
Lenin was a Kalmuck Jew.	There are no Kalmuck Jews. The Kalmucks are a Mongolian tribe. The descent of Lenin from a Russian noble family is established.
Franklin D. Roosevelt is a Jew. His real name is Rosenfeld.	The American Roosevelt family can be traced back 200 years to its non-Jewish Dutch origin.

b. Noted Individuals Who Were Anti-Jewish

Benjamin Franklin prophesied at the constitutional convention of 1789 that if Jews were not excluded from the United States, they would undermine Christianity and dominate the country.	This clumsy forgery actually contains words that belong to contemporary Germany rather than to the America of the 18th cent. Charles A. Beard, the American historian, wrote: "I cannot find a single original source that gives the slightest justification for believing that the "Prophecy" is anything more than a bare-faced forgery. . . . His (Franklin's) well-known liberality in matters of religious opinions would, in fact, have precluded the kind of utterances put in his mouth by this palpable forgery."

4. Jewish Domination. a. Political

CANARD	FACT
Jews have "more than their share" of political and judicial offices in the United States, and are dominating the government.	This is not a canard against the Jews; it is a slander against the whole democratic structure of the United States. Jews *have* held a large number of public offices in America: more than fifty Jews have sat in Congress; at one time (1933) Jews were governors of four states. But these were elective offices, and the incumbents were duly chosen by the voters to represent and serve their fellow-citizens. In no sense can this be termed "domination"; in no large city has the controlling political machine been headed by a Jew. Men who reached high places in the judiciary of the several states were almost always elected by a state-wide vote. Of the three Jews who served on the Supreme Court, two were appointed by Democratic presidents, one by a Republican. All three were approved by the popularly elected Senate of the United States. The Jews in the diplomatic service of the United States and in the cabinet were all appointed by non-Jewish presidents (both Democrats and Republicans) and approved by the Senate (very few of whose members were Jewish). Of the appointive and Civil Service employees of the federal government in Washington, about two per cent were Jewish in 1939.

It is clear that the Jews in public office represent, not any

scheme of "Jewish domination," but the will of the American electorate.

b. Journalism

CANARD	FACT
Jews control the press of the United States and thus mold public opinion to their own ends.	Save for the New York *Times*, "which must rank on any basis of real distinction as the leading American newspaper," the interest of Jews in the field is small (*Fortune*, February, 1936). The most influential factors in the newspaper world are the press services, controlled by individual non-Jews (Hearst, International News Service, Howard, United Press) or by the member newspapers themselves (Associated Press). The two Jewish-owned newspaper chains are the Lee Syndicate (Emanuel P. Adler) with papers in such cities as Davenport, Iowa, Hannibal, Mo., Madison, Wis., and Kewanee, Ill., and the Paul Block papers, including the Pittsburgh *Post-Gazette*, Toledo *Blade* and Toledo *Times*. Virtually the only newspapers in other large cities controlled by Jews are the Philadelphia *Record* and Camden *Courier-Post*, Chattanooga *Times*, Washington *Post* and New York *Post*.
Moses Montefiore delivered a speech before a meeting of rabbis in Cracow, urging them to get possession of the press of the entire world as a means of seizing power.	Moses Montefiore was never in Cracow. The first meeting of rabbis in Cracow took place in 1908, twenty-three years after Montefiore's death.

c. As Capitalists. 1) Industry

CANARD	FACT
Jews have a strangle hold on American industry and business.	"There is no basis whatever for the suggestion that Jews monopolize U. S. business and industry . . . They do not run banking . . . They have an even more inconspicuous place in heavy industry . . . The clothing business is the spectacular and outstanding exception to the statement that Jewish industrial interests are generally in the minority . . . In retailing, though easily dominant in New York and in the northeastern cities, Jews are in a definite minority over the country. . . " (excerpted from *Fortune*, February, 1936). According to *Harper's Magazine* (April, 1939) only two per cent of the country's leading non-financial corporations were headed by Jews.
The Jews of the United States are disproportionately wealthy and wield great power.	Of the leading American capitalist families discussed in detail by Ferdinand Lundberg (a non-Jew) in *America's 60 Families:* there were no Jewish families among the ten wealthiest and most influential in the country; only two were included in the first twenty-five. Fifteen family groups were each assessed more than a million dollars income tax in the boom year 1924, according to Lundberg; not one of these leading money-makers was Jewish.

2) Finance

CANARD	FACT
Jews dominate American banking.	Of the 93,000 bankers and banking officials in the United States, not quite 600 (slightly less than two-thirds of 1%) were Jewish.

None of the five member banks of the New York Clearing House with the largest capitalization can be considered to be dominated by Jews (1939). Only thirty of the 420 directors of the various member banks were Jewish in 1933; this number decreased during the late 1930's.

"International Jewish bankers" control America's foreign trade.	The Jewish banking house with the greatest volume of foreign business in 1935 (Kuhn, Loeb & Co.) had exactly 2.88% of the outstanding foreign loans. Seven non-Jewish houses, each of which was larger than Kuhn, Loeb & Co., controlled an aggregate of almost 70%.
Jews dominate English banking and finance.	In 1938 there was not a single Jew among the directors of the Bank of England and no Jewish banking house represented on its board. There were only three Jews among the 150 directors of the "Big Five" banks, and the other clearing house banks had no Jewish directors.
The Rothschilds proposed to divide the United States in the Civil War and to control it financially thereafter. Disraeli, addressing the family, said: "Under this roof are the heads of the family of Rothschild—a name famous in every capital of Europe and every division of the globe. If you like we shall divide the United States into two parts, one for you, James, and one for you, Lionel. Napoleon will do exactly and all that I shall advise him." (*Social Justice*, February 12, 1940, p. 8.)	The statement was alleged to have been quoted from John Reeves' *The Rothschilds* (1887), p. 228. The text of the book actually reads: "Under this roof are the heads of the name and family of Rothschild—a name famous in every capital in Europe and every division of the globe—**a family not more regarded for its riches than esteemed for its honor, virtues, integrity and public spirit.**" The publishers of Reeves' book, A. C. McClurg & Co. of Chicago, in commenting on the discrepancy between the statement in *Social Justice* and the true text, added: "The tone of this book is all of such a nature that it would be difficult to believe that in any subsequent edition or in any copies that we do not know about at the present time, an attack on the Rothschild family would be made" (see illustration opposite).
Jewish financiers had a strangle hold on Germany before the World War (Nazi canard).	Of the hundred-odd cartels which dominated the economic life of Germany before the World War, only one was even partly controlled by a Jew. Albert Ballin, with the encouragement of the Kaiser, had negotiated an agreement between Morgan's shipping trust and the Hamburg-American and North German Lloyd lines; this saved German shipping from being crippled by competition. The other cartels were preponderantly free of Jews.
Walther Rathenau boasted that "three hundred Jewish bank directors who all know each other control the economic destiny of the Continent" (Roesicke in *Bund der Landwirte*).	Rathenau actually stated that "three hundred **men** who all know each other control the economic destiny of the Continent." The statement was part of a warning against the course of European finance, and the article made no reference to Jews (*Neue Freie Presse*, December 25, 1909).

d. As Communists

CANARD	FACT
Communism is a Jewish invention.	Karl Marx *was* Jewish by birth, but he was baptized as a child, educated as a Protestant Christian, and was outspokenly opposed to everything Jewish. Engels, co-author of *The Communist Manifesto*, was not Jewish, nor were Herzen, Bielinsky, Pisarev, Tchernyshevsky and Bakunin. Trotsky was Jewish, but Lenin and Stalin, both of whom towered above Trotsky in importance in the Communist party's history and ideology, were not.
The Jewish banking firm of Kuhn, Loeb & Co. financed the Bolshevist (November) Revolution in Russia (circulated by the Nazi propaganda bulletin *Weltdienst* and by Father Coughlin).	Circulators of this canard claim to be quoting from the British White Paper *Russia No. 1, A Collection of Reports on Bolshevism in Russia* (1919) (on file in the New York Public Library and elsewhere in the United

THE LIE

8

Abraham Lincoln and Rothschilds

Civil War Was Not Fought Over Slavery, But Financial Freedom

TEXTBOOKS that have been carefully edited continue to teach American school children that the American Civil War was fought over the Slavery issue; that is, that the South did not wish to free the negro-slaves. But if we look behind the scenes we find that the "slave" but the surf[ace]

written Constitution, modeled in part after our own *Constitution*. It was founded on the fundamental principle that each one

Rothschild was left without Mexico and the Southern States, and [could] not capture the [North] military measures

viding. Therefore, emissaries in order question of slavery an abyss between the Republic.

"Lincoln never s[aw] and machina and he w[as] characte[r] the m[an] had affair that the Europe, ake hi[m]. They Nort[h] e ma[de] this ploit balit did

NATIONAL WEEKLY

Social Justice

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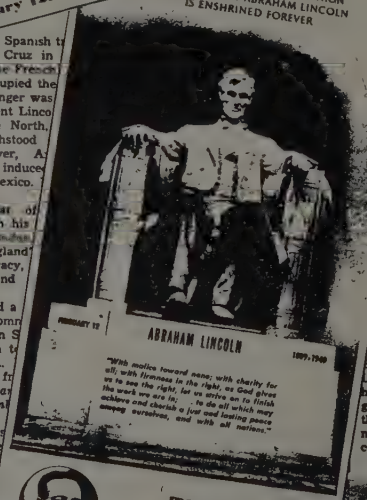
10c

Royal Oak, Michigan

Subscription: Three Dollars per Year

February 12, 1940

TEMPLE
HEARTS OF THE PEOPLE
HOM HE SAVED THE UNION
HE MEMORY OF ABRAHAM LINCOLN
IS ENSHRINED FOREVER



FROM THE TOWER
By Father Coughlin

IMPER[IAL]
TENTA[CLES]

Division of U.S. Plotted in London

In the year 1857, the money power of old Europe centered in the House of Rothschild. Disraeli represented them in England; Napoleon III in France; Bismarck in Germany and Mazzini in Italy. According to Mr. John Reeves, who wrote on page 228 of an authorized biography entitled "*The Rothschilds, The Financial Rulers of Nations*," based on research in their own archives, there was a famous meeting in the City of London in 1857. The great Rothschild family was assembled from the countries of Europe for the marriage of Lionel Rothschild's daughter, Leonora, to her cousin, Alphonse, son of James Rothschild of Paris.

Disraeli is reported to have said:

"Under this roof are the heads of the family of Rothschild—a name famous in every capital of Europe and every division of the globe. If you like, we shall divide the United States into two parts, one for you, James, and one for you, Lionel. Napoleon will do exactly and all that I shall advise him."

Thus in London we see a plan

Since June 3, 1862, the French eral, Bazaine, had occupied the tal of Mexico. The danger was The genius of President Linco taxed. He knew the North could not have withstood combination. Moreover, A Maximilian had been induce[d] to the throne of Mexico.

The Christian Czar of Alexander II, through his dors at Paris and London, the plan, knew of England' tion of the Confederacy, Roth[s]child plot behind ma[n]euver.

The Czar dispatched a Francisco under the comm miral S. Lesowsky, on S 1863, and a squadron t under Admiral A. A. Admiral's had orders f "*to be ready to fight a to take their orders on ham Lincoln.*"

Needless to say, this vigorous action save States from foreign

(Continued on

THE TRUTH

THE ROTHSCHILDS:

THE FINANCIAL RULERS OF NATIONS

BY

JOHN REEVES

CHICAGO:
A. C. McCLURG & CO.
1887

All Rights Reserved.

228 *THE HOUSE OF ROTHSCHILD.*

cousin Alphonse, the eldest son of Baron Rothschild, and now the head of the P[aris] It is needless to say that the wedding the most magnificent of the season tended by the most distinguished a bers of all ranks of fashion and banquet after the marriage cere[mony] signy, the French Ambassador, pro[posed] of the bride and the bridegroom. H[is] by Mr Disraeli, whose duty it was to health of the bride's parents. His spee[ch] happy occasion is said to have been one of [the] social addresses he ever delivered, which is [re]markable, for he is known to have been for many years one of the most intimate friends of the family and of Baron Lionel in particular. In the course of his speech he made a remark worth reproducing:—"Under this roof are the heads of the name and family of Rothschild—a name famous in every capital in Europe and every division of the globe—a family not more regarded for its riches than esteemed for its honour, virtues, integrity, and public spirit." Eight years later another festive gathering brought the family toge[ther]. On June 7th, 1865, the youngest daughter, the[n]

See page 8 for details

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States). Actually the name Kuhn, Loeb & Co. is nowhere mentioned in the document. Section eight, most frequently cited by the spreaders of canards, deals not with finance but with the execution of the Czar.

Attempts to connect the Jews with the establishment and financing of the Kerensky government are not canards against the Jews. The Kerensky government was the wartime ally of the United States of America; the overthrow of Czarism was hailed by Wilson, Hughes, Taft, Root and Theodore Roosevelt, and by the Vatican (March 22, 1917).

The Jews led the Communist (November) Revolution in Russia.

All three organizations of Jewish Workers in Russia declared against Bolshevism: the Bund, the Serz and the Zionist Poale-Zion. On March 15, 1918, Lenin's Commissariat for the administration of Jewish affairs issued a manifesto attacking the Jewish workers for their anti-Bolshevist attitude.

In 1917, twenty-four of the twenty-five "quasi cabinet members" of Russia were Jews (Father Charles E. Coughlin).

Frank Alfred Golder, in his *Documents of Russian History, 1914-17* (New York, 1927, p. 619), states that there were fifteen, not twenty-five, members of the Soviet of People's Commissars, which was to "govern the country until the meeting of the Constituent Assembly." One of these, Leon Trotsky, was Jewish. All the others—Lenin, Rykov, Miliutin, Shliapnikov, Ovseenko, Krylenko, Dybenko, Nogin, Lunacharski, Skvortsov, Oppokov, Teodorovich, Avilov and Stalin—were not Jews. Coughlin's list of names is traceable either to the German propaganda office or to Denis Fahey's *The Mystical Body of Christ in the Modern World,* a book which Monsignor John A. Ryan called "definitely anti-Semitic." Father Fahey obtained the list from the London anti-Semitic weekly, the *Patriot,* which copied from the unofficial journal, the *Documentation Catholique* of Paris. The *Documentation* claimed as its source the American Secret Service, but on November 28, 1938, Frank J. Wilson, Chief of the Secret Service, stated officially (Press Service document No. 15-45) that "it is quite certain that no such report was ever made by the United States Secret Service." This canard, five times repeated, is thus traced back to a source that never existed.

"Jewish Communism" brought about the rise of Fascism in Germany. "The necessity of combatting Bolshevism is one of the fundamental reasons for Jewish legislation in Germany" (Adolf Hitler, Father Coughlin and others).

In the last two German Reichstags (before the ascent to power of the Nazi party) there was not a single Jewish deputy belonging to the Communist Party.

The last free election held in Germany was in November, 1932. In that election 6,000,000 Communist votes were cast. The Jewish population in 1932 was approximately 500,000; the total Communist vote, accordingly, was twelve times as great as the total number of Jews (including children and aliens) in the Reich.

In 1935 "the central committee of the Communist Party operating in Russia consisted of fifty-nine members, among whom were fifty-six Jews" (Father Charles E. Coughlin).

Coughlin's statement is sheer assertion, as the Communist Party keeps no record of the religious origin of its members or officials. It may be stated, however, that only five of the seventy-one members of the Executive Committee in 1930 appeared to have been Jewish, that the number of Jews active in the government dwindled in the 1930's, and that in 1940 Lazar Kaganovitch was definitely the sole Jewish member of the Politbureau, supreme organ of the Communist Party.

Communism is beneficial only to the Jews of Russia.

This was denied by the official Catholic newspaper of Germany, *Germania,* on January 5, 1932: "We wish to state with all possible emphasis that after thorough investigation we have arrived at the conclusion that all stories about a preferential treatment of the Jews in Russia are either the product of abysmal ignorance or of malicious spreading of false invention."

In the 1920's about 35 per cent of the Russian Jews were reduced to the status of *lishentzy* (deprived of all rights), whereas the percentage of *lishentzy* in the non-Jewish population was less than six per cent. Zionism was considered an adjunct of British imperialism, and was proscribed.

Anti-Semitism, which had been encouraged by the Czarist regime, was immediately forbidden under the Soviets, not as an example of favoritism but merely as a government act of simple justice and decency.

5. Greed and Sacrilege

CANARD

Rabbi Wise wrote in the *Deborah:* "If the Holy Virgin only had consented to have a boy born of her also in summer, we could have had a Christmas time twice."

FACT

Dr. Joshua Bloch, chief of the Jewish Division of the New York Public Library, states:

"In 1881, in an issue of *Deborah* (German periodical of Jewish interest, published in Cincinnati), Rabbi Isaac M. Wise, editor, printed a letter from a correspondent protesting against the sacrilegious statement, said to have been made by a vaudeville comedian on the stage. The vaudevillian's jest was picked up in Germany and falsely attributed to Isaac M. Wise himself, who repudiated it publicly. It was revived by Jew-baiters in the 1920's, imputed to Rabbi Stephen S. Wise, and exploited in the annually recurring pre-Christmas 'Buy Gentile' campaign."

See also: ABODAH ZARAH; ALENU; ANTI-SEMITISM; APION; ARYANISM; BETTER UNDERSTANDING; BLOCH, JOSEPH S.; BLOOD ACCUSATION and the individual blood accusations enumerated; BROTHERHOOD OF MAN; CAPITALISM; CHRISTIANS, JUDAISM'S ATTITUDE TOWARDS; COMMUNISM; EISENMENGER, JOHANN ANDREAS; FINANCE; FRANKLIN, BENJAMIN; GENTILES; JOSEPHUS; MANETHO; PAPAL BULLS; REUCHLIN, JOHANN VON; SHULHAN ARUCH; TALMUD.

(The foregoing survey of anti-Jewish canards is a product of collaboration, each section having been written after consultation and collaboration by two or more individuals. The chief task of shaping the material into final form was performed by Isaac Landman. The editorial staff of the encyclopedia compiled the material, assisted by Joshua Bloch, Sol Bernstein, Max Eisenkramer, Solomon Landman and Max Reichler.)

Lit.: Bloch, Joseph S., *Israel and the Nations* (1927); *Jews in America* (reprint from *Fortune,* Feb., 1936); Valentin, Hugo, *Antisemitism* (1936); Cohon, Samuel S., *Why Do the Heathen Rage?* (1939); Bokser, Ben Zion, *Talmudic Forgeries* (reprint from *Contemporary Jewish Record,* July-Aug., 1939); Danby, Herbert, foreword to Rosenberg, Alfred, *Immorality in the Talmud;* Marcus, Jacob R., *Is Anti-Semitism Justified in Germany?;* Sheehy, Maurice S., *The Popes Condemn Anti-Semitism; Father Coughlin. His "Facts" and Arguments* (1939); Moody, Joseph N., *Why Are the Jews Persecuted?; The Jews,* discussion of the University of Chicago Round Table, issue of Jan. 28, 1940; *Facts About Fictions Concerning the Jew,* issued by the Fireside Discussion Group of the Anti-Defamation League; Boorstin, D., Mayberry, G., and Rackliffe, J., *Anti-Semitism, A Threat to Democracy;* Bernstein, Philip S., *Some Facts About Jews* (reprint from *Harper's Magazine,* April, 1939); Moehlman, Conrad, "The Legendary Bases of Anti-Semitism," *Protestant Digest,* April, 1940, pp. 8-14; *American Hebrew,* Aug. 18, 1934; November 1 and 8, 1935; *ibid.,* Feb. 26, 1932, pp. 377, 379-81, 385; Beard, Charles A., *Benjamin Franklin Vindicated* (1938); Carlebach, Joseph, *Ritualmord,* special number of the *Israelitisches Familienblatt; Anti-Anti* (issued by the Central-Verein, 7th ed., 1932); Guttmann, A., *Enthüllte Talmudzitate* (1930); Strack, H. L., *Jüdische Geheimgesetze?* (1920).

CANARY ISLANDS (called also the Canaries), an archipelago in the Atlantic Ocean, about sixty miles off the coast of Africa, southwest of Morocco; they belong to Spain. The islands are believed to be the same as the Fortunate Islands known to the Phoenicians and Carthaginians. Although they were visited in the 12th cent. by Arab navigators, it was not until 1402 that Jean de Béthencourt and Gadifer de la Salle undertook to conquer them for Spain. By the close of the century the entire group was in the possession of that country; Teneriffe, the largest island, was taken in 1495.

The Canariote Jewish community, which was always small, never numbered more than three or four hundred. They lived for the most part in the western islands, Teneriffe and Palma, and consisted of baptized Jews who had fled the terror of the Spanish Inquisition and the persecution of 1496 in Portugal. They retained a distinctively Jewish character and habitually spoke Hebrew among themselves; indeed, there is an account of one Marrano who never learned to write his signature except in Hebrew. A Jewish family named Beltran is known to have lived in Teneriffe as early as 1485. There is also evidence of an early community which supported a synagogue and a Shohet, and conducted funeral services.

Up to the time of the establishment of the Canariote Inquisition in 1504, conditions on the islands easily permitted the converts to relapse into their old Jewish life. They married among themselves or sent to Lisbon and Madeira for husbands and wives for their children. They observed Jewish holidays, assembled for worship and religious study. In their home life they maintained strict Orthodoxy.

They entered into all phases of the economic life of the Canaries, and were not only large landowners, but also farmers, workmen and enterprising merchants. Many were shopkeepers, tailors, shoemakers, silversmiths, dyers and grocers. They entered the professions and served in the public administration. Duarte Henriques Alvares, a Marrano, acted as royal treasurer in the islands; his nephew, Antonio Rodriques Robles, was his deputy. At least two other Marranos were provincial governors.

The presence of large numbers of secret Jews on the islands at the beginning of the 16th cent. spurred the Inquisition to activity, and between 1504 and 1510 many private and public autos da fé were held. The plague and famine which visited the islands from 1523 to 1532 served as a convenient pretext for increasing the efforts of the Inquisition against the Marranos; a series of edicts culminated in the great auto da fé of 1526 which uprooted all traces of the permanent community. The Marranos were careful not to offend openly with their Jewishness. Some were absorbed by the native population; the greater number, however, emigrated to Morocco, Madeira, Flanders and the West Indies; one family is reported to have reached Palestine. After 1597 the Marranos were so rare that no further public autos da fé are recorded.

As a result of the peace established between England and Spain in 1604, the sugar and wine trade with the islands received a new impetus, and the Marrano community in the Canary Islands revived. The Marranos of Portugal and France and the Jews of Amsterdam were engaged in this trade, and as it became necessary for them to pay occasional visits to the islands, some of them gradually settled in Teneriffe and Palma. The renewal of the Inquisition's activities in Portugal at the beginning of the 17th century also sent numbers of Marranos to the Canaries.

When, accordingly, after almost thirty years of inactivity, the Canariote Inquisition renewed its investigations in 1625, the existence of a large number of Jewish merchants was disclosed, but no action was taken against them. Actually, the influence of the Inquisition was already waning in the 17th cent., both in the Canaries and in Europe; hence there was less occasion for Marranos to live on the islands. Many of them resettled in Europe or went to America, and by the end of the century there was only a very small number of Jews in the Canaries. Modern travelers do not report the presence of Jews in the Canary Islands.

LEONARD A. GREENBERG.

Lit.: Wolf, Lucien, "The First English Jew," *Transactions of the Jewish Historical Society of England*, vol. 2 (1894-95) 14-46; idem, "Crypto-Jews in the Canaries," *ibid.*, vol. 7 (1911-14), 97-112; idem, *Jews in the Canary Islands* (1926).

CANCELLATION OF DEBTS OWED TO JEWS, *see* REPUDIATION OF DEBTS.

CANCER, *see* HEALTH OF JEWS.

CANDELABRA, CANDLES, CANDLESTICK, *see* LAMP; LIGHTS; MENORAH.

CANDREA, AURELIU (Hecht), philologist, living in Bucharest, Roumania. He is chiefly known for his linguistic and literary studies, which have appeared in Roumanian scholarly journals. A part of his great work, *Căteva Substrate Latine Vulgare,* was published in the *Revista Pentru Istoria, Archeologia, si Filologia* (vol. 7, pp. 68-96). Another important treatise, "Influenta Tiganilor Asupra Literaturei Populare Română," was published in *Revista Noua* (vol. 7, pp. 64-74).

CANNAN, GILBERT, author, b. Manchester, England, 1884. Educated at King's College, Cambridge, he was one of the talented young novelists of the generation of Mackenzie, Walpole and Young. Besides writing reviews of novels for the Manchester *Guardian,* he served as dramatic critic for the *Star* and a short-lived periodical, *The Blue Review.*

At the age of twenty-five he wrote his first book, *Peter Homunculus* (London, 1909), a self-study. In *Round the Corner* (New York, 1913), a novel of family life, Cannan produced what is considered his best work.

Among his other books are: *The Joy of the Theatre* (London, 1913); *Four Plays: James and John, Miles Dixon, Mary's Wedding, A Short Way with Authors* (London, 1913); *Adventurous Love and Other Verses* (London, 1915); *Samuel Butler* (London, 1915), a critical study; *Mendel* (New York, 1916), the story of a young painter; *Freedom* (London, 1917), which deals with social problems; *Everybody's Husband* (New York, 1917), a one-act play concerned with different view-points between parents and children on the question of choosing husbands; *The Anatomy of Society* (London, 1919), which discusses social problems, marriage and women as citizens; *Noel* (London, 1922), an epic poem; *Seven Plays* (London, 1923); *Annette*

and Bennett (New York, 1923); *The House of Prophecy* (New York, 1924).

Cannan translated the following works: Heinrich Heine's *Memoirs,* edited by Gustav Karpeles (New York, 1910); *Jean Christophe* (New York, 1910) and *Jean Christophe in Paris* (New York, 1932), by Romain Rolland; and works by Chekhov and Aleksinskaya.

CANON (from the Greek *kanon,* "rule," which may possibly be derived from the Semitic *kaneh,* "measuring rod"), a term used to designate the sum total of those books of the Bible which are considered sacred by Jews or Christians. Books falling within this category are known as canonical; those which are excluded, as non-canonical or apocryphal. The canon of the Hebrew Bible is divided into three parts: Torah ("law" or "teaching," i.e. the Five Books of Moses); Nebiim ("prophets," i.e. the historical books from *Joshua* to *Kings* and the prophetic books from *Isaiah* to *Malachi*); Kethubim ("writings," i.e. the books from *Psalms* to *Chronicles*). Each of these groups was accepted as canonical by the teachers of Judaism, but at different times and under different circumstances.

The Torah, according to tradition, was written down by Moses, and was adopted by the Israelites just before they entered the land of Canaan. According to Bible critics, however, this acceptance did not take place until the time of Ezra or later, since they hold that the Torah had not been compiled until that time. The separation of the five books of the Torah from the larger group of books that were then extant was undoubtedly due to the sacred character that the Law acquired. This Law was to be the constitution of the people in the time of the Second Temple, and the basis for all Jewish civil and religious laws. It is probable, therefore, that the account in *Neh.* 8, which declares that the Torah was solemnly accepted by the people in convocation, is in the main historical, though the date may be set too early.

The books of the Nebiim, or Prophets, came into the canon, in all probability, as the result of the worship conducted in the synagogue, in which it is known that the reading of sacred books played a part. This is clear from the fact that the selections used for the Haftaroth (portions of the Bible read on Sabbaths and festivals immediately after the reading from the Torah), which, according to tradition, are said to have become customary in the time of Antiochus Epiphanes (2nd cent. B.C.E.) are all taken from these books, and never from the Kethubim. It is further noticeable that the introduction to *Sirach* (about 100 B.C.E.) and the New Testament gospels regularly speak of "the Law and the prophets" as recognized holy books.

The Kethubim, or Writings, had to undergo the severest test before they were finally admitted into the canon. The Septuagint (300 to 100 B.C.E.), the first Greek translation of the Hebrew Bible, included many more books than are to be found in our present Hebrew Bible. Philo (1st cent. C.E.), however, quotes from no book that is outside of the Jewish canon. It is probable that the final determination, or closing, of the canon did not take place until the 2nd cent. C.E., for the rabbis of that period were still arguing about the canonicity of certain of the books. According to the statements that have come down in the Mishnah, doubts were entertained as to *Song of Songs* and *Esther,* since they are too secular, the latter not containing a single mention of the name of God, and about *Ecclesiastes,* since its pessimistic tendency is in direct contradiction with that cardinal principle of the Torah, the goodness and providence of God. Suspicions were also entertained about *Ezekiel* (*Sab.* 13b; *Hag.* 13a; *Men.* 45a), as well as about *Proverbs* (*Sab.* 30b). The report about *Ecclesiastes* is substantiated by internal evidence, since the original book has undergone revision by pious hands. Similarly, *Job* received additions which may have been intended to secure its admission into the canon. The fact that the beginning and end of *Daniel* were translated from Aramaic into Hebrew may point in the same direction; probably no books were admitted into the canon unless they were at least in part written in Hebrew. It must be admitted, however, that the whole subject is obscure, and that the only thing certain is that the closing of the canon took place not later than the 2nd cent.

In addition to disagreements as to the admission of books into the canon, there were differences of opinion as to the proper order of the books themselves, except for those in the Torah. Thus the Septuagint groups the books in three general divisions: history, poetry and prophecy. It puts *Ruth* directly after *Judges, Lamentations* after *Jeremiah,* and *Esther, Ezra, Nehemiah* and *Chronicles* with the historical books. *Proverbs, Song of Songs* and *Ecclesiastes,* all ascribed to Solomon, are placed together, and *Daniel* is included in the group of prophets, which are arranged in various orders in different manuscripts of the Septuagint, so that the original order is doubtful. Josephus divides the books of the Bible into three groups: five of the Law, thirteen of the Prophets, and four of poetry—twenty-two in all, but gives no enumeration.

Jewish sources uniformly retain the three established divisions, but express differences of opinion on the order of the books from *Isaiah* to *Chronicles.* Thus the Talmud prefers the order *Jeremiah, Ezekiel, Isaiah* for the three major prophets, the intention apparently being that this section should begin with denunciation and end in consolation. Various Hebrew manuscripts differ as to the order of the minor prophets, and it is to be noted that the present arrangement of the books from *Hosea* to *Micah* is purely arbitrary, being neither in historical sequence nor in accordance with size.

The Talmud (*B.B.* 14b) also suggests the following order for the Kethubim: *Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Songs, Lamentations, Daniel, Esther, Ezra* and *Nehemiah,* and *Chronicles.* This is based on the order in which the rabbis thought these had been written; some, who agreed with the idea, but ascribed *Job* to Moses, argued that this book should be placed first. The present order of the Kethubim was adopted only when the Bible first came to be printed (end of the 15th cent.). It follows a logical arrangement, grouping together the three poetical books according to size, then the five small scrolls (Megilloth) according to the order in which they are read in the synagogue, and concluding with the prose narratives.

See also BIBLE.

ARTHUR SPANIER.

Lit.: Ryle, H. E., *Canon of the Old Testament* (1892);

Strack, H. L., "Kanon des Alten Testaments," *Realencyklopaedie für protestantische Theologie und Kirche,* vol. 9, pp. 741-67; Hastings, J., *Dictionary of the Bible,* vol. 3 (1919) 604-16.

CANOPY, BRIDAL, *see* HUPPAH.

CANSTATT, KARL FRIEDRICH, physician and author, b. Regensburg, Germany, 1807; d. Erlangen, Germany, 1850. He studied medicine at several German universities, and received his doctor's degree at the University of Würzburg in 1831. At that time Asiatic cholera raged in Paris, and he engaged in the study of its etiology. Subsequently the Belgian government placed him in charge of the cholera hospital in Brussels. In 1838 he was appointed physician at the provincial law court in Ansbach, but resigned in 1843 to become professor of pathology at the University of Erlangen, where he taught until 1850. He was a brilliant teacher; one of his pupils was the great Rudolf Virchow.

Canstatt founded the *Jahresberichte über die Fortschritte der gesamten Medizin aller Länder,* and was its editor from 1841 to 1850. His writings include: *Handbuch der medizinischen Klinik* (1841); *Die Cholera in Paris* (1832); *Über die Krankheiten der Choreidea* (1837); *Die Krankheiten des höheren Alters und ihre Heilung* (1839).

CANTARINI, ISAAC HAYIM, rabbi, b. Padua, Italy, 1644; d. Padua, 1723. He was a physician, poet, and famous preacher, and labored effectively as an apologist of Judaism. Although he held the post of rabbi, he was active all his life in the treatment of disease, having been licensed in 1664 to practise medicine. He numbered many courtiers among his patients.

As a rabbi he wrote, besides responsa, a number of books, including *Pahad Yitzhak* (Fear of Isaac; Amsterdam, 1685), a description of the persecutions of the Jews in Padua in 1684, of which he was an eyewitness, and *Eth Ketz* (The Time of the End; Amsterdam, 1710), on the final redemption of the Jews. As a poet he wrote *Shirim Uzemiroth* (Venice, 1711), a collection of songs and melodies; a versified revision of the *Psalms;* and poems, songs, and riddles (available only in manuscript form). He left also a number of Latin treatises on medicine. Cantarini's Hebrew correspondence with the pastor Christian Theophil Unger in Herrenlauschitz was published for the first time by Samuel David Luzzatto. Sabbatai Marini and Moses Hayim Luzzatto were his pupils.

For 300 years, beginning with 1547, the Cantarini family furnished the community of Padua with prominent leaders, rabbis and physicians, and often, as in the case of Isaac Hayim Cantarini, with physician, rabbi and poet in one person.

Lit.: Otzar Nehmad, vol. 3, p. 148 et seq.; Fünn, S. J., *Keneseth Yisrael* (1886).

CANTERBURY, cathedral city of Kent, England. Jews settled here from France in the earliest days after the Norman conquest (1066), the first official mention being dated 1160. The Jewish quarter was near the High Street where today Jewry Lane is situated, in the parishes of St. Mary Bredman and All Saints. From the archives of Canterbury Cathedral and the *shetaroth* (documents or deeds; Davis, M. D., *Papers of the Anglo-Jewish Historical Exhibition,* 1888, vol. 2, pp. 312-42), the exact location of twenty-one houses occupied by the Jewry of Canterbury has been ascertained, including a stone house built by Jacob le Viel opposite the synagogue, which later became the property of Moses le Petit, head of the community at the time of the Expulsion (1290). The synagogue stood at the corner of the present Stour Street where now the "County Hotel" is located. Most of the buildings of the Jews were purchased from the local clergy, who appear to have been very friendly.

In 1187 the cathedral priests quarreled with the monks of St. Augustine's Abbey, who were supported by the archbishop Baldwin. The Jews both prayed in their synagogues and secretly supplied the besieged cathedral rebels with provisions, leading a local historian to declare: "The Archbishop did not cease to take away nor the Jews to give. The Archbishop excommunicated, the Jews prayed. A wonderful contrast indeed!" It is possible that, as a result of these cordial relations, Canterbury Jewry escaped the outrages which spread through the country after the coronation of Richard I.

Canterbury received an archa (official depositary of records of transactions by Jews) in 1194, and became one of the most prominent of English Jewries. It contributed the sum of 235 pounds, nineteen shillings and four pence of medieval English money (equivalent to over £7,050 in modern value) toward the Ransom Donum ("gift") of Northampton on behalf of King Richard in this same year, 1194. This was the third highest amount in the country, next to London and Lincoln. Of the twenty subscribers, Jacob le Viel gave £115 (medieval money), Isaac le Gros £55, and Isaac Senex £14. Among the other well-known financiers of the city was Samson, who was a creditor of Peter de Blois, archdeacon of Bath.

By about 1206 there were a hundred Jews in Canterbury, and in 1221, twenty-four of them contributed the sum of fifty-two pounds, eight shillings and tenpence (equivalent to £1,660 today) toward the Aid to marry the king's sister (*The Jewish Historical Society of England, Transactions,* vol. 11, pp. 102-10). When Stephen Langton, one of the leaders of the Magna Carta movement, became archbishop, he issued an order in 1222 against the Jews of his diocese, forbidding intercourse with them or even the selling of food to them. The royal justiciary, Hubert de Burgh, annulled this decree (Tovey, D'Bloissiers, *Anglia Judaica,* 82). In 1241 the six representatives of the Jewish community at the Worcester "Parliament" were Solomon (Salle), the son of Jose; Magister Aaron; Bonamy; Copinus (Jacob), son of Molkin; Moses, the son of Samson; and Abraham, the son of Leo (Judah). Salle (d. 1270) and Bonamy (or Benjamin, the son of Meir, Bonamicus; d. 1258) were the leaders of the community, and Magister Aaron was a London Dayan. Details of the business operations of these leaders abound in the *Plea Rolls* of the period.

Between 1240 and 1266 the local Jewish community must have increased to about 300 persons, the names of fifty-eight of them being known from the public records. Among them was their local Dayan (head of the ecclesiastical Court of the Beth Din), whose name is attached to an extant legal document as Jehozadak the son of Jehozadak. (The exegete Rabbi Benjamin,

described by Zunz, Graetz and others as being a Canterbury resident, probably belongs to Cambridge.)

In 1261 the first popular outbreak against the Jewry is reported; considerable damage was done but no lives were lost. A more serious occurrence was the sack of the Jewry by the rebels under Earl Simon de Montfort in 1264, when many Jews were killed and the archa was destroyed. Two years later a remarkable treaty of self-defense was signed by seventeen of the most important local Jews, including the two chirographers or keepers of the archa, declaring that no undesirable or discreditable person should be allowed to reside in the Jewish quarter. Aaron, son of Benedict of Winchester, became chirographer in 1273, and in 1279 six well-known Jews of Canterbury, including three sons of Salle, the son of Jose, were hanged on a charge of coin-clipping at the time when many English Jews were executed on the same accusation.

At the Expulsion (1290), the official records supply the names of sixteen men and six women who left bonds relating to transactions in corn and wheat and wool to the value of 534 medieval English pounds (equivalent to £16,020 today), while the buildings left vacant by the exiles consisted of a synagogue and fifteen houses, and three plots of land (*The Jewish Historical Society of England, Transactions,* vol. 2, p. 88).

In modern days, Jews settled in Canterbury in the 18th cent., and in 1763 a small synagogue was built near the present railway station, and another in King Street in 1847. In 1902 there were only thirteen Jews living in Canterbury; by 1940, however, the congregation had ceased to exist.

See also: AARON OF CANTERBURY; ARCHA; BENJAMIN OF CANTERBURY.

MICHAEL ADLER.

Lit.: Adler, Michael, *The Jewish Historical Society of England, Transactions,* vol. 7 (1915) 19-59.

CANTICLES, *see* SONG OF SONGS.

CANTICLES RABBAH, *see* MIDRASH SONG OF SONGS.

CANTILLATION, the chanting or intonation of portions from the Bible as well as of prayers, as has been practised in Jewish services since time immemorial. However, since the beginning of the present century, this term has been applied by Jewish musicologists only to the intonation of the Pentateuch, portions from the Prophets (Haftaroth), and the books of *Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther* and *Job,* which are read in the public services of the synagogue on designated days of the year.

The earliest instituted public reading was that of the Pentateuch. Its reading on specified days was introduced by Ezra about 500 B.C.E. (*B.K.* 82a). The reading from the Prophets dates from the time of the Second Commonwealth. The recitation of the book of *Esther* began about the period of the Maccabees (2nd cent. B.C.E.), while the reading of *Lamentations* started after the destruction of the Second Temple (70 C.E.). The reading in the services of the books of *Song of Songs, Ruth,* and *Ecclesiastes* was introduced at later periods.

The religious exercises practised in ancient Israel were combined with music, vocal and instrumental, as was the case in the world of antiquity at large. The readings from the Bible were also rendered as a chant. This chant, limited at first to mere melodic lines of a few notes each, developed in the course of time into stable motifs, which by constant repetitions became more and more distinct and fixed. Thus they became traditional; they had to be acquired by study and memorized.

To help the memory of the students, the teacher or leader used to indicate by movements of his hand and fingers the rising and falling of the melody as well as its curvings. The method of showing the movements of the melody by the movements of the hand was known as chironomy and was practised by King David and by his associate conductors Asaph, Jeduthun and Heman (*1 Chron.* 25: 2, 6).

There is also reference in the Talmud to the application of chironomy by the readers while cantillating the portions from the Pentateuch (*Ber.* 62a). Rashi (1040-1105), in his commentary on this passage, indicates that chironomy was practised by the readers of Palestine also in his time. The Yemenite readers, up to this day, indicate by movements of their forefinger the movements of the melody of the cantillation.

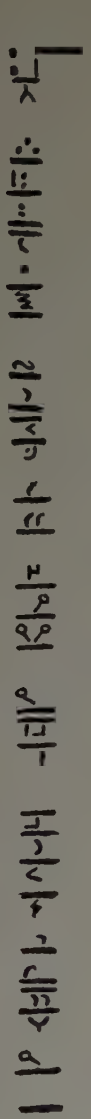
During the early centuries of the Common Era attempts were made by musicians to draw the movements of the hand and the fingers and to represent them by written characters. This was the case also with the Jews, whose attempts to set chironomy into written characters continued for several centuries with the result that a complete and well developed system of signs was established. These signs are called "accents" (Hebrew *te'amim* or *neginoth*), commonly known among the Ashkenazic Jews as Trope, a term adopted from the music of the medieval church. The system was perfected by Aaron ben Asher of Tiberias in the 9th cent. It is therefore called the Tiberian system (*ta'ame tebaryah*). Ben Asher's manuscript of the Bible, accompanied by the accents, became the standard code, in spite of the fact that another scholar, Ben Naphtali, prepared a second code with variations.

The Tiberian system was preceded by another which was used by the Jews in Babylonia and was therefore known as the Babylonian system (*ta'ame babel*). In the latter the accents were placed above the letters (*hata'am ha'elyon*). With the spread of the Tiberian system among the communities, the Babylonian system declined, and the former was finally adopted by the Babylonian Jews themselves.

Traces of the Babylonian system are to be found in the first and third commandments, where the Babylonian system of the accents appears together with the Tiberian system. It is possible, however, that this combination was adopted for the purpose of rendering these commandments with special musical emphasis, and with more embellishment.

In general, the *te'amim* (accents), like the movements of the hand (chironomy), do not represent single tones. Each accent represents rather a group of tones. Thus the *te'amim* serve the same purpose as the musical notation known in the history of music as *neumes,* namely, helping the memory of the performer. It is worthwhile noting that some musicologists (for example, Hugo Riemann) derive the word *neume* from the Hebrew word *ne'imah,* a musical term meaning "tune," "sweetness," mentioned in the Talmud

THE CHARACTERS AND THE NAMES OF THE TE'AMIM.



	A. *Disjunctives* (*Domini*)—(*Mafsikim*)
	Emperors:—(*ḳesarim*)
סלוק / סוף פסוק	Siluk (Cessation) and Sof Pasuk (the end of the verse)
אתנח	Ethnah, Ethnachta (Rester)
	Kings:—(*Melachim*)
סגול	Segol (Bunch)
זקף גדול	Zakef Gadol (Major Raising)
זקף קטן	Zakef Katan (Minor Raising)
טפחה	Tipha (Hand-breadth)
רביע	Rebia (Square)
שלשלת	Shalsheleth (Chain)
	Viceroys:—(*mishnim*)
זרקא	Zarka (Scatterer)
פשטא	Pashta (Stretcher)
יתיב	Yethib (Staying)
תביר	Tebir (Broken)
גרש (אזלא)	Geresh (Expulsion)
גרשים	Gershayim (Double Expulsion)
	Dukes:—(*shalishim*)
פזר	Pazer (Dispersed)
תלישא גדולה	Telisha Gedolah (Major Pluck or Major Pull)
קרני פרה	Karne Farah (Heifer's Horns)
	Short Disjunctives:
תלישא קטנה	Telisha Ketannah (Minor Pluck, also a conjunctive)
מונח לגרמיה	Munah Legarmeh (Independent Rester)
פסיק	Pesik (Restraining)
	B. Conjunctives (*Servi*)—(*Mesharethim*)
מונח	Munah (Resting Horn, Laying)
מרכא	Mercha (Lengthener)
מהפך	Mahapach (Reversed Horn, Reversed)
דרגא	Darga (Steps)
קדמא	Kadma (Preceder)
אזלא	Azla (Going on)
מרכא כפולה	Mercha Kefulah (Double Lengthener)
ירח בן יומו	Yerah Ben Yomo (A Moon One Day Old)
תלישא קטנה	Telisha Ketannah (Minor Pluck or Minor Pull)
מקף	Makef (Hyphen); does not represent any motif. It connects two words having one Neginah (accent), which appears on the second word.

(When accent in left hand column is given above horizontal bar, it is placed over the word; when under the bar, it belongs below the word)

in connection with the reading of the Torah (*Meg.* 32a).

The music of Jewish cantillation is unrhythmical, and can only be approximately indicated in modern notation. It consists not so much of melodies, as of modes in which the octave runs through a diatonic scale.

While the rising, falling and curving of the melody, as indicated by the accents, are in the same direction in the cantillations of all parts of the Bible read at public services, the modes of these cantillations vary. The cantillation of the Pentateuch as rendered among the Babylonian Jews and in many Portuguese (Sephardic) communities of Europe is in the medieval Phrygian mode. The Ashkenazic (German) congregations of Europe and America use a chant in the major mode, with the exception of the concluding words of each portion (*parashah*), which are sung in the corresponding minor key.

On the other hand, the cantillation of the Pentateuch on the High Holidays, in Ashkenazic congregations, is the same as that of *Job,* which is read in Oriental

and Sephardic communities on the Ninth of Ab, immediately after *Lamentations*. The mode of this cantillation is the Mixolydian mode. However, the general melodic line of this form of cantillation forbids its classification as a pure major.

The portions of the Prophets (Haftaroth) are cantillated in the medieval Hypodorian mode.

The mode of *Song of Songs*, as rendered in Ashkenazic congregations, is the same as that of the Pentateuch as chanted among Babylonian and Sephardic communities (the Phrygian mode). It varies, however, in the endings of the verses.

The mode of the books of *Ruth* and *Ecclesiastes* is similar to that of *Song of Songs*.

The mode of *Lamentations* is that of the Prophets (Hypodorian mode), with slight variations in different communities.

The cantillation of the book of *Esther* in the Orient is simple, and mostly in the Phrygian mode. In Ashkenazic communities, however, this mode has been enriched by motives adopted from the cantillations of the Pentateuch and *Lamentations*.

In Jewish musical liturgy there are many instances of such adoptions of motives from one cantillation by another. It is a sort of musical interchange between the Jewish communities of the various countries.

Some poetical portions of the Pentateuch, such as the Song of the Sea (*Ex.* 15), or phrases from them are chanted with special traditional melodies or motifs, and not according to their accents.

In addition to their musical value, the accents are important also to the proper phrasing of the Biblical verses with regard to Hebrew syntax. They are helpful also in the correct accentuation of individual words, for the Hebrew language has two accents, namely: on the syllable before the last (*Mil'el*) and on the last syllable (*Milra*).

The *Te'amim* are generally placed on the accented syllables. However, some of them are placed on the first letters of the words, while others are placed on their last letters. The former are called prepositives, the latter postpositives. Some *Te'amim* are written below the textual line, while others are placed above it.

There are two systems of accents: one for the twenty-one books of the Bible, the other for the remaining three books, i.e. *Psalms, Proverbs* and *Job* (ספרי אמ"ת or תא"ם). The first mentioned has thirty accents, while the last mentioned has only twelve.

The *Te'amim* (accents) are divided into two groups: (a) disjunctives, or separating accents (*mafsikim*); (b) conjunctives, or binding accents. The disjunctives separate verses and phrases from each other, and single out individual important words, while the function of the conjunctives is to join or connect single words into phrases. Because of the great importance of the disjunctives for the proper phrasing of the text, they are called Domini (Lords) and are subdivided into classes, such as Emperors, Kings, Viceroys and Dukes (*kesarim, melachim, mishnim, shalishim*). The conjunctives are called Servi or Servants (*mesharethim*), since they do not appear independently and serve only as connectors of accents (see page 15).

The *Te'amim* were also classified by some medieval scholars into other values, in addition to their melodic ones, namely: 1) *Rum* (Greek *tonoi*), marking tonal values; 2) *Shehiyah* (Greek *chronoi*), marking time value; and 3) *Gobah* (Greek *pneumata*), specifying dynamic value.

The names of the *Te'amim* vary slightly among the different Jewish communities, such as the Ashkenazic, Sephardic, Italian and Yemenite communities. It is obvious, however, that the names as well as the appearance of the *Te'amim* give an idea of the motifs which they represent.

Israel Jacobson (1768-1828), the first reformer of the synagogal ritual, abolished in his service the cantillation of the Bible and introduced its simple reading instead. Reform Jewish congregations have followed him in substituting reading for cantillation.

See also: Accents; Music, Synagogal.

Jacob Beimel.

Lit.: Idelsohn, A. Z., *Toledoth Haneginah Haibrith* (1924); idem, *Jewish Music* (1929); Riemann, Hugo, *Handbuch der Musikgeschichte*, vol. 1, part 2 (1905) 82.

CANTON, OHIO, *see* Ohio.

CANTONISTS, Russian boys who were given an extensive period of military training under the Czarist regime of the first half of the 19th cent. When the system was instituted in 1805, these boys were mainly children of soldiers, but included also sons of Polish insurgents, Russian sectaries, gypsies, or of noblemen and officials who had fallen under the displeasure of the regime.

In 1827 Nicholas I issued an order requiring Jews to render military service, and providing that the quotas assigned to them could be filled by minors. The aim of the government, as is shown by a secret memorandum of Nicholas I (1843), was not merely to train soldiers, but also to wean the Cantonists away from Judaism. For this purpose the service was made extremely long; the term lasted for twenty-five years after the recruits had reached eighteen, and since children of seven and eight were sometimes taken, and many of twelve or thirteen, the Jewish Cantonists often served for more than thirty years before they were released. They were sent to military units distant from any contact with Jews; and the army officers, anxious to show their zeal for the czar, often applied hardships and even torture to compel the youthful recruits to accept the Christian faith.

The evil effects of the Cantonist regime fell with especial severity upon the poorest section of the Jewish population. Privileged merchants' families were exempt from military service, and the more wealthy families resorted to bribery or the purchase of substitutes to save their own children. The Kahals, or Jewish communities, who were under compulsion to supply the needed number of recruits, were caught in the vise of official pressure, and in many instances their leaders yielded to the temptation to spare their own kin at the expense of the poor and helpless in the community. Such abuses reached their climax after 1853, when the government permitted the Jewish communities to fill up their quotas from those Jews who had no passports; special "catchers" (*chappers*) lurked in the towns, seizing those Jewish lads who could not prove their legal right to stay in the community. As a result of these forcible seizures, as well as of the harsh measures to compel the Cantonists to become converts, public

opinion attacked the Cantonist system, and it was abolished by the new czar, Alexander II, in 1857.

No exact figures as to the number of Jewish boys who served as Cantonists are available. According to the investigations of Samter, who made a study of Jewish converts in Russia, there were 14,000 Jewish children registered in one section of the Cantonist batallions from 1846 to 1854, and about one-half of these were baptized. From 1843 to 1856 the total number of Jews converted to the Russian Orthodox church was about 27,000, nearly all Cantonists. From this it can be estimated that the number of Cantonists from 1827 to 1857 was perhaps as many as 100,000.

Many legends and songs about the Cantonists survived among Russian Jewry. These depicted the horrors of the regime and the sufferings of the Jewish children, as well as their firmness under trial, and their frequent return to their faith despite their enforced apostasy.

See also: NICHOLAS I; RUSSIA.

SIMON MOWSHOWITZ.

Lit.: Dubnow, Simon, in *Yevreiskaya Starina,* vol. 3 (1909); Ginsburg, in *Zukunft* (1924), Nos. 4 and 5; Samter, N., *Judentaufen im neunzehnten Jahrhundert* (1906); Tscherikower, E., "Fun di Russishen Archiven," *Historishe Shriften des Yiddishe Wissenshaftliche Instituts,* vol. 1; memoirs of the Cantonist regime, published in *Yevreiskaya Starina,* 1909 to 1913.

CANTOR. According to modern usage, the cantor is the official of the synagogue who leads the congregation in prayer. Originally it was the designation of "the servant" of the synagogue, the *hazan hakeneseth.* The word was derived from the Assyrian, in which language it signifies "overseer." In ancient times the office was more highly valued than "servant" appears to indicate (cf. the English word "minister" as a designation for one who recites prayers and even for clergymen and rabbis; in Latin, *minister* originally meant "waiter" or "servant"; the term "ministrant" is used for a functioning clergyman of the Catholic church).

The cantor carried out the orders of the president of the congregation in the divine service. It was he who asked the members of the congregation to lead in prayer, to read the Scriptures or to preach. It was his task to take the Torah scrolls from the ark and to return them; it was he who opened the scroll at the portion to be read. It was his duty to supervise the synagogue building, comprising not only the hall of prayer, but also the rooms set apart for administration and social functions. He is mentioned also as watchman of the city and as court bailiff. Occasionally he was even teacher of the youngest children. Certainly no one person could have been able to render all the services mentioned; at all events, the functions of the cantor in ancient times were entirely different from those later associated with the office.

Just when the designation *hazan* was applied to the reciter of the prayers before the congregation can not be ascertained. The Talmud does not record this colloquial usage, and in those Talmudic passages where the term is found today the texts were changed to conform to its later usage. In the earliest times the office of reciter was not permanent; it was filled each time by a participant in the services who was invited to officiate by the president; this temporary reciter was called *sheliah tzibbur,* "deputy (agent) of the congregation," or *ba'al tefillah,* "leader in prayer." In the course of time, when the liturgy increased in volume, special knowledge was necessary in order to master it. The desire, too, prevailed to have the prayers recited in the form of song by a man with a trained voice. On special occasions the prescribed prayers were amplified by the addition of poems which also were chanted. All these functions devolved upon the cantor; he was the singer, the author, and the reciter of poetry, originally in conjunction with the *sheliah tzibbur,* whom he gradually replaced completely.

The reciter gradually became a more important and indispensable official of the congregation. During the medieval period he was often the only member of the congregation who had a prayer-book with the numerous poetical interpolations. His art was highly appreciated, and his position little by little increased in importance. Secular authorities, too, recognized his status in the congregation, granting special privileges to the "song-master." Recitation was increasingly replaced by singing; the cantor was required to have a fine voice, and he was permitted to have his songs accompanied by other voices. Since when praying he stood before the congregation as its representative, he was required to be a man of profound piety and moral integrity. Congregations often preferred moral qualifications to beautiful singing, and their requirements proved a stimulus toward moral endeavor on the part of aspirants to the office of cantor. Often, however, emphasis was laid on singing, and this led to grave improprieties. During all the centuries complaints were heard regarding unworthy persons who occupied the position of reciter, inefficiency of the incumbent, undignified recitation of prayers, and the cantor's unseemly behavior within and without the synagogue. The alleged dullness and egotism of cantors were popularly ridiculed, and there was a widespread Jewish adage to the effect that a cantor was a numbskull. It necessitated long and painstaking efforts on the part of inspired cantors and the appearance among them of gifted artists to restore to the office of cantor a position of dignity in divine worship. For more than a hundred years artistically inclined cantors have been carefully collecting synagogal melodies and composing others, thereby reviving the art and paving the way for the activity of talented musicians in this profession.

Among the cantors whose work as musicians and composers has enriched the field of synagogal music, the most famous are: Salomon Sulzer, chief cantor of Vienna from 1825 to 1890; S. Naumbourg, of Paris; Hirsch Weintraub, of Königsberg, Germany; Abraham Baer, of Gothenburg, Sweden; Louis Lewandowski, who was the Royal Musical Director of Berlin; and Alois Kaiser, of Baltimore, Md.

All larger American Orthodox congregations have cantors, and the smaller congregations engage a cantor for the high holidays, while during the rest of the year the services are read by various members. Conservative congregations nearly all have cantors who conduct the services while the rabbi confines his activity to reading portions of the service in English and to preaching the sermon. In Reform congregations, cantors are not frequently employed. A number of the larger congregations have cantors, but in most the

Georg Ferdinand Cantor

rabbi, besides preaching, also reads the services, assisted by the choir. ISMAR ELBOGEN.

Lit.: Abrahams, Israel, *Jewish Life in the Middle Ages* (1932); Idelsohn, A. Z., *Jewish Music* (1929) 100-9, 296-315; idem, *Reshumoth* (Compilation), vol. 4, pp. 351-61; vol. 5, pp. 411-22; Shatzki, Pinkas, *ibid.*, vol. 1, p. 177 et seq.; Rosen, *History of Hazanuth* (1929).

CANTOR, BERNARD, rabbi, author and social worker, b. Buffalo, N. Y., 1892; murdered near Yarmolince, Ukraine, 1920. He was a graduate of the University of Cincinnati (A.B., 1913; A.M., 1914), serving as an assistant instructor in the department of philosophy for two years, and took post-graduate courses at the University of Chicago and Columbia University for several years thereafter. He was ordained as a rabbi by the Hebrew Union College in 1916.

Cantor served as rabbi of Temple Emanuel, Wichita, Kan. (1916-17); assistant rabbi of the Free Synagogue, New York city (1917-20), and rabbi of the Free Synagogue, Flushing, N. Y. (1920). In Wichita he organized the Legal Aid Bureau, and his work in the social service division of the Free Synagogue, in New York city, included his organization of the churches and synagogues of the Central Park district during the influenza epidemic (1918) in an effort to check the spread of the disease. In 1919 he became a member of the first overseas unit of the Joint Distribution Committee for relief service in Poland and the Ukraine; while traveling through the Ukraine in 1920 in the performance of his relief duties, he was robbed and murdered by bandits, together with Professor Israel Friedlaender, of the Jewish Theological Seminary of America.

Cantor wrote *Immanuel of Rome* and *The Philosophy of St. Augustine,* and contributed to the Jewish press and other sources. In 1920 a memorial volume was issued in memory of Cantor and Professor Friedlaender.

CANTOR, EDDIE, comedian, b. New York, 1892. He was educated in the public schools of New York and at eighteen made his debut on amateur night at Miner's Bowery Theatre. He subsequently joined a burlesque show, worked as a singing waiter at Coney Island and in 1916 first appeared in musical comedy on the Pacific Coast where he was noticed by Florenz Ziegfeld and brought to New York to appear in *The Midnight Frolics.* He became a featured player in the Ziegfeld Follies, appeared in *Broadway Brevities* (1920), *Make It Snappy* (1922), starred in *Kid Boots* from 1923 to 1926. In 1926 he made his first appearance in motion pictures in *Kid Boots,* starring later in *Special Delivery* (1927), *Whoopee* (1930), *Palmy Days* (1931), *Kid From Spain* (1932), *Roman Scandals* (1933), *Kid Millions* (1934), *Strike Me Pink* (1935) and others.

He is interested in the social and educational activities of the Young Men's Hebrew Association, being a member of the Board of Directors of its Surprise Lake Camp; founder of the Eddie Cantor Camp Commission, which sends about 3,000 boys to the country for two weeks every summer. Since 1936 he has been actively interested in the Youth Aliyah project of Hadassah and raised $250,000 for that cause in England in 1938. He has sponsored a national oratorical contest through the American Legion, and a national peace essay contest for youth. In 1934 a fellowship was established at the Hebrew University in Jerusalem in honor of his wife. A national Eddie Cantor Week was observed in October, 1937, with James A. Farley, the Governor of California, Vice-President John N. Garner, Mrs. Eleanor Roosevelt, Cardinal Patrick J. Hayes, Cardinal George Mundelein, William Randolph Hearst, Herbert Hoover, and many others serving on the committee. Cantor also won the Y.M.C.A. nationwide popularity contest. He is an honorary member of the Catholic Actors' Guild and an honorary member of the Episcopal Actors' Guild. He has served as president of the Screen Actors' Guild, American Federation of Radio Artists, and the Jewish Theatrical Guild.

In addition to numerous syndicated articles, Cantor has written: *My Life Is In Your Hands* (New York, 1928); *Caught Short* (New York, 1929); *Ziegfeld, The Great Glorifier* (New York, 1934). The first and third of these were in collaboration with David Freedman.

CANTOR, GEORG FERDINAND Ludwig Philipp, mathematician, b. Leningrad, 1845; d. Halle, Germany, 1918. His descent from an artistically gifted family explains the imaginativeness of his masterly

Eddie Cantor

achievements. He early resolved to devote himself to mathematics, and in 1867 received his doctor's degree from the University of Berlin, having submitted a "dissertatio docta et ingeniosa." In 1869 he became instructor in mathematics at the University of Halle on the basis of a thesis dealing with the theory of numbers. In 1872 he was promoted to an assistant professorship, and in 1879 to an associate professorship.

From investigations on Fourier series of trigonometric functions, Cantor was divergently led to a mathematical theory of the infinite and to the aggregate theory (Mengenlehre). About 1874 he succeeded in demonstrating the existence of an infinite number of transcendental numbers within an interval of real numbers. The transition from the unidimensional continuum to the multidimensional one, which Cantor had previously deemed "absurd," was unexpectedly achieved by him in 1877. During the period 1879 to 1884 he published his epoch-making studies in the *Mathematische Annalen*. In 1884, owing to the unsuccessful attempt to solve a difficult mathematical problem (which still remains unsolved), and due to the fact that his theories met with little acclaim, he suffered a nervous breakdown from which he never completely recovered. He lived, however, to witness the increasing popularity of his theories.

He served as chairman of the German Mathematical Society, and edited the first two volumes of the *Jahresbericht* (1890-93). Through his efforts the International Mathematical Congress was convened at Zurich, but his efforts in behalf of the organization of an international mathematical society were in vain.

Lit.: Fraenkel, *Das Leben Georg Cantors; Scripta Mathematica,* vol. 2, pp. 41-47; Poggendorf, J. C., *Biographisch-Literarisches Handwörterbuch zur Geschichte der exacten Wissenschaften,* vol. 4, p. 219; Heppner, Ernst, *Juden als Erfinder und Entdecker* (1913) 104; Kohut, Adolph, *Berühmte Israelitische Männer und Frauen,* vol. 2, p. 244; *Encyclopaedia Britannica,* vol. 4, p. 773.

CANTOR, JACOB AARON, American congressman, public official and attorney, b. New York city, 1854; d. New York city, 1921. A clerk in a law office at fourteen and a reporter on the New York *World* for five years, Cantor received his LL.B. from the University Law School in 1875, and was admitted to the bar in 1876, beginning practice immediately thereafter. He entered politics in 1885, when he was elected to the New York State Assembly. He served in the Assembly from 1885 to 1887 and in the State Senate from 1887 to 1898. He was president of the Senate and acting lieutenant-governor from 1893 to 1894.

Cantor was elected president of the Borough of Manhattan in 1901. In 1910 he was appointed by Mayor Gaynor as chairman of the New York Committee on Congestion of Population, and in 1918 became president of the Tax Commission Board of New York, which position he held until his death. Elected as a Democrat to the Sixty-third Congress to fill the vacancy caused by the resignation of F. B. Harrison, he served from November, 1913, to March, 1915 (not reelected).

Cantor was responsible for the enactment of a law to prevent the corruption of New York city aldermen by taking away from them the power to grant railroad franchises. In 1894 he was appointed a member of the Lexow Committee to investigate the New York city police force, and was instrumental in effecting educational legislation. Intensely interested in prison conditions as they affected Jews, he was a director of the Society for the Aid of Jewish Prisoners and of the Jewish Protectory, and advocated the bill according equal religious rights to inmates of prisons. Through his efforts, rabbis officiating as chaplains in reformatories and prisons were given compensation.

Lit.: Biographical Dictionary of the American Congress (Washington, 1928) 786; *New York County Lawyers' Association Report,* 1922, pp. 236-38.

CANTOR, MATTHIAS, physicist, b. Vienna, 1861; d. 1916 of a wound received in the World War. He was professor of physics and physical chemistry at the University of Strasbourg. His works include: *Entladungsformen der Elektrizität in verdünnter Luft; Geschwindigkeit reagierender Gasmolekeln; Zerstreuung der Elektrizität durch Licht.*

CANTOR, MORITZ, mathematician and historian of mathematics, b. Mannheim, Germany, 1829; d. Heidelberg, Germany, 1920. In 1853 he became instructor and in 1877 honorary professor at the University of Heidelberg. His *Vorlesungen über die Geschichte der Mathematik* (3 vols., 1880-98) is the most complete and authoritative work on the history of mathematics and the only standard work of its kind. He was one of the founders of the *Kritische Zeitschrift für Chemie, Mathematik und Physik,* and from 1859 to 1901 was editor of the *Zeitschrift für Mathematik und Physik.* He compiled most of the biographical sketches of mathematicians contained in the *Allgemeine Deutsche Biographie.*

CANTOR, NATHANIEL FREEMAN, penologist, professor of sociology and anthropology at the University of Buffalo, b. Indianapolis, 1898. A brother of Rabbi Bernard Cantor, he received his early education in the public schools of Buffalo, N. Y. He received the A.M. degree from Columbia University (1921), the Ph.D. degree in anthropology (1925), and the LL.B. degree (1929). From 1932 to 1933, on a fellowship awarded him by the Social Science Research Council, he studied the penal systems of Belgium, France, Germany, Italy and Switzerland. In addition to many articles contributed to the scholarly journals, Cantor wrote: *Crime, Criminals and Criminal Justice* (New York, 1932); *Crime* (Chicago, 1935); and *Crime and Society* (New York, 1939), an introduction to criminology. He was chairman of the section on criminology of the American Sociological Society in 1940.

CAPADOZA, IMMANUEL, Jewish physician of Amsterdam, Holland, towards the end of the 18th cent. Out of loyalty to the ruling House of Orange, in the beginning of 1795 he accompanied the last elected hereditary stadtholder of Holland in his flight before the invading French and the victorious Republicans, and shared his exile. The year of his death is unknown.

CAPE PROVINCE, the southernmost part of Africa, bounded by Natal, the Orange Free State and the Transvaal. Until 1910, when the Union of South Africa was formed, it was known as Cape Colony; it has since been a constituent province of the Union. There are in all more than thirty Jewish settlements in the province, of which Cape Town, the capital, has the

largest Jewish population, and Port Elizabeth the second largest.

One of the first Jews known to have landed in South Africa was probably Fernão Martins or Fernam Martinz, a Marrano mariner on Vasco da Gama's ship. There is reason to believe that he stopped at the Cape with da Gama's party in 1497. The first Jew who landed at Cape Town came there in 1601. Later in the 17th cent. Jews were found among the Dutch settlers of the Cape. David Heijlbron and Samuel Jacobson, converted Jews, were in the service of the Dutch East India Company as early as 1669.

At the beginning of the 19th cent., when the British took over Cape Town, Benjamin Solomon, the first professing Jew, arrived from England. Thereafter Jews came from England and from Germany and, in the last two decades of the century, from Eastern Europe. In 1841 the first congregation in South Africa, Tikvath Israel, was established in Cape Town. The community flourished, and became an important center of Jewish life. By 1940 the Jewish population was 11,079.

In 1820 the British government subsidized about 4,000 settlers from England to colonize the eastern district of Cape Colony. They were landed in Algoa Bay on the eastern coast, and there founded Port Elizabeth, which for a time was the largest city in the colony, and which in 1940 was the second largest city in Cape Province. Among them were a number of Jews who eventually went to Cape Town and to other parts of the colony. Most of them settled along the eastern and southern coast; a few ventured inland.

In Port Elizabeth the Jews established themselves as merchants and traders. By 1855 there were enough of them in the town to warrant the organization of a temporary congregation. Two years later the Port Elizabeth Hebrew Congregation was founded, the oldest of the six Jewish organizations maintained by the community in 1940.

Grahamstown, about seventy miles northeast of Port Elizabeth, was the site of Jewish settlement early in the 19th cent. Benjamin Norden and his brother, Joshua Davis Norden, were in business before 1835, and in the forties Nathan Birkenruth was settled there. The first meeting of the Grahamstown congregation was held in 1843, and in that year a burial ground was purchased.

One of the earliest Jewish marriages in South Africa, and the first outside of Cape Town, took place in Grahamstown in 1855. The ceremony was held at the home of Birkenruth, then a justice of the peace and a prominent member of the Jewish community. Gradually, however, the population of the small settlement decreased; some left and the rest were eventually absorbed into the neighboring population. By 1895 the Grahamstown congregation had ceased to exist. About a dozen years later, however, the Grahamstown Hebrew Congregation was revived by the small community, and it was still in existence in 1940.

Kimberley, located in the north-central part of the province, has had a Jewish community whose history begins with the discovery of diamonds in the Griqualand district, in the 1860's. In 1869 Jews in the district organized Holy Day services at the site of Kimberley, although the town itself was not founded until the following year. However, there was no regular organization until 1871, when a temporary congregation was established, known as the Griqualand West Jewish Association. Two years later a permanent congregation was formed and the first synagogue was erected in Kimberley. The same year (1873) the first Jewish marriage was celebrated in the synagogue; David Harris was wedded to Rosa Gabriel. Since there was no rabbi, H. Gabriel, acting as official Jewish marriage officer, performed the ceremony.

Rabbi A. Mendelssohn, the first minister, was succeeded in 1884 by Rabbi Abraham Ornstein, the nephew of Rabbi A. F. Ornstein of Cape Town. His successor, Rabbi M. L. Harris, later went to Johannesburg and became minister of the first synagogue there (1888). E. Joffe occupied the Kimberley pulpit for a brief period, and was followed by Harris Isaacs, who served from 1890 until 1927. Rabbis Maurice Konviser (1927-35) and M. Wald (1936-38) have served since.

Besides W. Sagar, who was the first Jewish mayor of Kimberley (1906-8), a number of Jews have held public offices in Kimberley and nearby Beaconsfield. Barnard Cohen was a member of the town council for seventeen years, and Dr. S. Zweiback, who was also a member of the council, represented Beaconsfield in the Provincial Council. Sir David Harris served in the Cape and Union parliaments for seven years. Sir Ernest Oppenheimer was mayor of Kimberley three times and also member for Kimberley in the Union Parliament (1924). Bernard Klisser, one of the pioneers of the diamond fields, bequeathed his entire fortune of £45,000 to the poor of Kimberley. Louis Flavien Lezard, a captain, adjutant and subsequently staff major during the World War, was a member of the Kimberley Jewish community.

Among those attracted to Kimberley in the early days was Barney Barnato, whose real name was Barnett Isaacs. In time Barnato became one of the most prominent diamond producers, and in 1889 his interests were amalgamated with those of Cecil Rhodes when the De Beers group bought the Kimberley mine. Lionel Phillips, one of the members of the Griqualand West Jewish Association, became a mining engineer on the gold fields. He later was head of the firm of Hermann Eckstein and Company.

Another small Jewish community sprang up at Graaff Reinet, about 140 miles north of Port Elizabeth. A congregation had been established there before 1858 and in that year the Jews acquired a burial ground. No permanent synagogue was built, nor was a rabbi engaged. The first president of the congregation, M. H. Benjamin, was an English merchant. He later settled in Cape Town, where he became interested in communal affairs. In addition, he served as a member of the Cape Parliament. In 1851 Adolph Mosenthal was justice of the peace at Graaff Reinet and also a director of the bank. His brother, Julius Mosenthal, held the same public office four years later.

The Graaff Reinet community did not last out the century. Many of the Jews went north during the early days of the gold and diamond discoveries; by the year 1890 the congregation no longer was in existence. Graaff Reinet again supported a congregation between the years 1906 and 1937.

At Paarl, approximately forty miles northeast of Cape Town, Jews are known to have lived about the

middle of the nineteenth century. Heer Rozenschweig, who taught Latin, Greek and Hebrew there, was a Jewish convert to Christianity. At a later date a number of Jews settled in the town, and in 1893 a congregation was organized, which later acquired a synagogue on Breda Street. About 1939 the congregation removed to a Main Street edifice.

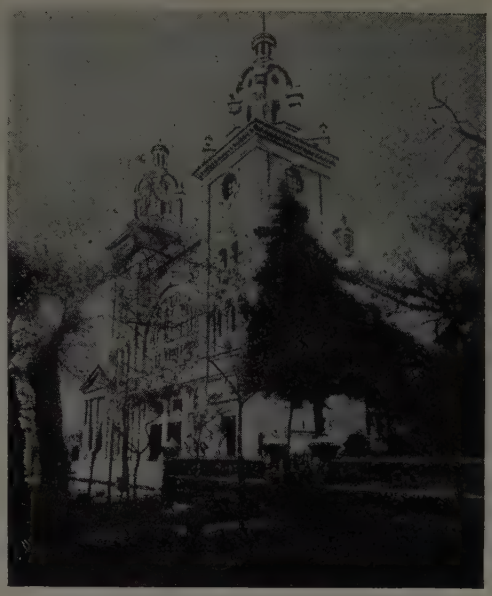
OUDTSHOORN, a town in the south-central part of the province, about forty-five miles north of the coastal city of Mossel Bay, has a congregation consisting chiefly of Eastern European Jews, established in 1883. The first rabbi was not found acceptable to either the rabbi of Cape Town or the chief rabbi of England, and was followed by Rabbi M. Wolfsohn. In 1890 a synagogue was built. Two other congregations were subsequently established, the Queen Street Hebrew Congregation in 1888 and the Israelitish Congregation about 1892. Other institutions in Oudtshoorn include a Hebrew school (1903), Chevra Kadisha (1880 or 1884), Board of Shechita, Gemiluth Chessodim Society, Herzl Ladies' Zionist Society.

OTHER COMMUNITIES. Jews settled also in other parts of the colony. By 1860 they were living in the eastern districts (East London, on the coast; Burghersdorp, about 170 miles northwest of East London; Aliwal North, about thirty miles from Burghersdorp), in the southern districts (Mossel Bay, on the southern coast of the province; Bredasdorp, the southernmost tip of Africa; Prince Albert, about seventy-five miles north of Mossel Bay; Ceres and Tulbagh, both about ninety miles northeast of Cape Town), in the north central district (Hope Town), and in the central districts (Calvinia, Moorreesburg, Victoria West, Richmond).

For the most part, they came from England and Germany and were engaged in opening up the commercial districts. Ludwig Wiener, a trader in Tulbagh and Ceres (1855-1870), was justice of the peace and town councillor. He represented Cape Town in the House of Assembly for about fifteen years, and before his death served as a senator. A public holiday in South Africa, Wiener's Day, the first Monday in October, was established in his honor. Gustave Wetzlar, a trader in Calvinia, became a magistrate in East London. L. H. Goldschmidt was a magistrate in Calvinia and later a member of the Cape Parliament. At Ceres the mayor and first magistrate was a Jew, B. Arnholz.

In the northern community of Upington, Hermann Hirschberg, an attorney, served as mayor. Julius Freedman held office as town councillor for Maitland and Cape Town for seven years. Jack Levy of Woodstock served in the East African campaign with the South African Field Artillery.

Cape Town Jews were active in communal affairs from the 1820's on, and Saul Solomon, Joseph Mosenthal, Julius Mosenthal, Morris Alexander and Charles Manuel served in the Cape Parliament. Judge Simeon Jacobs of Cape Town also served as a member for Queenstown in the Cape House of Assembly. C. P. Robinson and Sir Lionel Phillips were likewise members of the assembly, and E. Buirski was a member of the Union Parliament (1924). Joseph Mosenthal was elected a member of the legislative council in 1861. His brother, H. Mosenthal, was justice of the peace at Murraysburg in 1860; he was also a captain of the Volunteer Cavalry.



The Great Synagogue at Cape Town

In 1940, in addition to the congregations at Cape Town, Port Elizabeth, Grahamstown, Kimberley, Paarl, and Oudtshoorn, there were congregations in a number of smaller communities. Those located in the eastern part of Cape Province included: Aliwal (founded 1903); Cradock (1907); King Williams Town (1905), twenty-five miles from East London; Queenstown (1902).

The following congregations were located in the South: Cape Town and its suburbs (Claremont, founded 1904; Wynberg, 1905; Salt River; Green Point; Woodstock; Sea Point; Kalk Bay); Bellville, about twelve miles east of Cape Town; Caledon, about sixty miles southwest of Cape Town; Malmesbury (1900), about forty miles north of Cape Town; Riverdale, about 150 miles east of Cape Town; Somerset Strand and Somerset West, thirty miles southeast of Cape Town; Stellenbosch (1899), about thirty miles east of Cape Town; Worcester; Robertson (1895).

The following congregations were located in the central part of the province: Aberdeen (1898), about 125 miles northwest of Port Elizabeth; Moorreesburg (1913), fifty miles from Aberdeen; Beaufort West, ninety-five miles from Aberdeen; and Vryburg.

Congregations also existed at some time in the following places: Humansdorp, Molteno, Uniondale, De Aar, Ladysmith, Mafeking, Uitenhage, Dordrecht, Simonstown, Wellington, Kenhardt, Prieska, Willowmore, Colesberg.

See also: CAPE TOWN; PORT ELIZABETH; SOUTH AFRICA, UNION OF. *For map, see* AFRICA.

LEONARD A. GREENBERG.

Lit.: Herrman, Louis, *A History of the Jews in South Africa from the Earliest Times to 1895* (1935, South African ed.); *The South African Jewish Year Book* (1929, edited by Morris de Saxe and I. M. Goodman); *Jewish Year Book* (London, 1940).

CAPE TOWN, capital of Cape Province and the second largest city in the Union of South Africa, situated on the Atlantic Ocean near the southernmost tip of the continent. The total white population in 1936

was 173,412, and the Jewish community of 11,079 was second in size only to that of Johannesburg.

The first Jew definitely known to have landed at the site of Cape Town came there in 1601. He was the interpreter for Sir James Lancaster who commanded the first fleet dispatched by the English East India Company to the East Indies, and who passed several weeks at the Cape. Fifty-one years later Cape Town was founded by the Dutch.

Jews undoubtedly resided in the settlement, but since only Protestants were permitted to enter the service of the Dutch East India Company, the Jews lived there as converts. The earliest mention of Jews in the service of the company at the Cape occurs in 1669, when the baptismal records of Samuel Jacobson and David Heijlbron described them as "formerly Jews." References to Jews during the 18th cent. are few.

In 1806, when the British took possession of Cape Town, Major General Sir David Baird issued a proclamation granting the inhabitants religious toleration. Soon afterwards Benjamin Solomon (1786-1877), the town's first professing Jew, arrived from Kent, England. He served as a messenger in the court of Cape Town for many years, and died at nearby Green Point at the age of ninety-one. Dr. Siegfried Fränkel, another early settler, came to South Africa in 1809, and practised as a surgeon at No. 9 Roeland Street, Cape Town. He was one of the first to advocate the organization of a Jewish community. Isaac Moses, a moneychanger, was also an early settler. Joseph Suasso de Lima (1791-1858), a doctor of law who came from an old Sephardic family in Amsterdam, arrived in 1818. He was a linguist of note and served in the capacity of translator. In addition to a volume of poetry which he published in Amsterdam, he wrote the first history of the Cape of Good Hope, edited a Dutch newspaper, *Verzamelaar,* in 1828 and several years thereafter, and sold Dutch books. He wrote several plays, and is credited with having laid the foundation for the growth of literature in South Africa. Although he eventually joined the Dutch Reformed Church, de Lima later contributed generously toward the first Cape Town synagogue in 1849.

Isaac Manuel came to Cape Town in 1819 and gained prominence there as an export dealer in hides. There is reason to believe that both he and his wife Rebecca became members of the English Church, but they still retained their interest in the affairs of the Jewish community. Their son, Charles, served many years as a member of the Cape Parliament.

In 1820 the British government offered aid to a large number of colonists to settle and thereby increase the European population of Cape Colony. Among the newcomers were at least four Jewish families who eventually settled in Cape Town and were active in the founding of congregations: the Nordens, the Slomans, the Nortons and the Simons. Thereafter Jews continued to come from England and from Germany.

Among the founders of the South African College (later the University of Cape Town) in 1829 were three Jews: Manuel, Dr. Fränkel and Maximilian Thalwitzer. Several Jews are known to have attended the first classes of the College, including S. Fränkel, D. Fränkel, Lewis Norton and Saul Solomon, who later served as a member of the Cape Parliament.

Despite the presence of sufficient numbers of Jews in Cape Town to form a synagogue, all attempts before 1840 proved unsuccessful. On the eve of Yom Kippur, 1841, however, seventeen of them met at the home of Benjamin Norden on Hof Street to hold the first Jewish services in the history of South Africa. (Louis Herrman, the historian of the Jews of South Africa, points out that the date of services was later erroneously thought to be 1842.) In the group were, besides Norden, Nathan Birkenruth, David Hyman Canstatt, Siegfried Fränkel, Adolf Gordon, Morris Hart and his son Edwin, Joseph Charles Hess, Abraham Horn, Joseph Mosenthal, Nathaniel Moss, Samuel Rodolf, Morris Sloman, Lewis Marcus and Simeon Marcus and his sons, Fred and John. Within a few days Congregation Tikvath Israel was founded at a meeting in the home of Simeon Marcus.

During the first few years of its existence the congregation met at the homes of members for Sabbath and Holy Day services. The membership increased gradually, and Jews in other parts of the colony as well as Jews previously converted added their support to the young congregation. Since there was no rabbi, the first Jewish marriage in South Africa was performed by a minister of the English Church when Michael Benjamin of Grahamstown married Amelia Marcus on June 19, 1844. After the ceremony had been performed according to English law, a Jewish ceremony followed.

Until 1849 services were conducted by various members of the community, but in September of that year Isaac Pulver assumed the duties of rabbi, Shohet and teacher. The same year a building on Bouquet Street was converted into a synagogue. During the next two years a dispute arose within the congregation, resulting in Pulver's resignation in 1851. The congregation split: for a while there were two groups in Cape Town—one with a synagogue but without a rabbi, the other with a rabbi but without a synagogue. Eventually Pulver left Cape Town. During the eight years following, the membership of the original congregation decreased, but in 1859 Tikvath Israel called as its rabbi Joel Rabinowitz of Birmingham, England. Thereafter the size and wealth of the congregation increased.

In 1860 the Jews of Cape Town contributed to the relief of the Jews of Tangier and Morocco. In addition to supporting their own philanthropic society, which had been established in 1859, they sent funds to the Syrian Relief Fund, the London Jewish Soup Kitchen and the Cape Free Dispensary. In 1862 the cornerstone of a new synagogue building for Tikvath Israel on St. John's Street was laid by Samuel Rodolf, the sole remaining member of the founders of the congregation. On the eve of Rosh Hashanah, 1863, the building was dedicated.

A commercial depression in the 1860's weakened the Cape Town community; in 1867 the congregation suffered a substantial loss in membership as citizens of Cape Town, attracted by the lure of the diamond fields, left for the northern provinces. However, the Jewish population was augmented by migrants from England and Germany, and by large numbers from Eastern Europe after the pogroms of 1881 and 1882. The discovery of gold in 1885 was an added influence that attracted Jews to Cape Town.

Rabbi Joel Rabinowitz, minister at Cape Town (1859-82)

Rabbi Isaac Pulver, who consecrated (1849) the first Cape Town synagogue

Rabbi A. P. Ornstein, principal of Aria College (1876-82)

After twenty-three years of service in the community, Rabbi Rabinowitz resigned in 1882. He was succeeded by Abraham Philip Ornstein (1836-95) of England, who served until 1895. Ornstein's successor, Rabbi Alfred Philipp Bender (1863-1937), made several innovations in the religious life of the community. He inaugurated regular youth services and also introduced weekly religious classes. The year he arrived the congregation established a parochial school, with which Bender was actively associated. The school later came under the authority of the Cape School Board. With the growth of the congregation, especially after the influx of Transvaal Jews who had been exiled as a result of the Boer war, the old synagogue was no longer adequate. In 1905 the new, "Great Synagogue" on Government Avenue, the congregation's third place of worship, was formally opened by its president, Hyman Liberman, who was also mayor of Cape Town. Rabbi Israel Abrahams, who succeeded Bender, was still the incumbent in 1940.

The wave of immigration from Eastern Europe affected South African Jewry as it did other communities, so that after 1882 most of the Jews were Yiddish-speaking. To satisfy the growing demand for additional communal facilities, other religious and charitable institutions were established. The New Hebrew Congregation was founded in 1900 under the presidency of D. Israelson. Two years later a large synagogue building was erected on Roeland Street. In response to the need among the Orthodox Jews of Cape Town for a separate house of study and prayer, the Beth Hamidrash Hachodesh was established on Constitution Street in 1903; M. C. Mirvish was later engaged as rabbi. Two other houses of study were later established. Subsequently synagogues were founded in the suburbs of Cape Town: the Green and Sea Point Hebrew Congregation on Marais Road, Sea Point; the Woodstock and Salt River Hebrew Congregation on Argyle Street, Woodstock (1908); and congregations in Wynberg and Claremont, Maitland and Muizenberg.

The first Talmud Torah was established by M. L. Schrire and S. Friedgood on Brown Street in 1899. Many of the earliest pupils were children of Transvaal refugees of the Boer war who were then temporarily in Cape Town. After a few years the school was taken over by the New Hebrew Congregation. Following a controversy regarding the method of instruction through Hebrew conversation (*'ibrith be'ibrith*) in 1906, a second Talmud Torah was founded on Constitution Street with Yiddish as the language of instruction. In 1921 the two schools were amalgamated as the United Hebrew Schools and were supported by both Cape Town congregations. The institution is called the Hyman Liberman School for Higher Hebrew Education.

At the turn of the century interest in Zionism was manifested in the establishment of the Dorshei Zion Association of Cape Town (1899), the first Zionist organization in South Africa. A room in a building at Buitenkant and Commercial streets served as the first Zionist Hall. The following year a sister organization was founded, the Bnoth Zion Association. At this time the New Hebrew Congregation became associated with the Zionist movement as an affiliate of the South African Zionist Federation. Other Zionist groups include a Cape Zionist Youth Executive and Senior and Young Mizrachi organizations.

An important charitable organization, the Jewish Board of Guardians, developed out of the union of the old Philanthropic Society (1859) and the Jewish Ladies' Association, which was established about the time of Bender's arrival (1895). The Cape Jewish Orphanage was founded in 1911. The first children's home, "Killiney House" (organized in 1912 with J. Kadish as president), was located on Upper Mill Street. Additional buildings were later erected, and in 1923 Isaac Lewis made a gift of a hospital to the main building.

Other charitable and welfare societies are: Helping Hand Society (1902); Hebrew Dividing and Benefit Society (1902); Jewish Aged Home; Jewish Sick Relief Society; Jewish Ladies' Society Hospital Kosher Kitchen (established 1927); Sons of Israel Dividing Benefit Society; South African Hebrew Dividing Benefit Society. A Chevra Kaddisha was established by the two principal congregations in 1908.

Other communal institutions include the following: Grand Order of Israel, Lord Milner Lodge, No. 21 (1904); Garden Talmud Study Society; and a Cape Town branch of the Union of Jewish Women of South Africa. In 1912 the Cape Colony Jewish Board of Deputies, which had been organized four years earlier, united with the Transvaal Board to form the South African Jewish Board of Deputies, the representative body of South African Jewry.

The Cape Town Jewish press dates back to 1895, when the Yiddish weekly, *Ha-or,* was published by Nehemia D. Hoffmann; it survived two years. Hoffmann, who had founded the first South African Jewish paper in Johannesburg in 1890, later joined with Isaac Stone, a London journalist, and published a weekly, the Cape Town *Judisher Herald,* for two years. In 1920 he put out one issue of the *South African Jewish Yearbook* (Cape Town) in Yiddish. The successor of the *Herald* was *Der Afrikaner Telegraph* (1898-1902), which was published by Hoffmann, Eigel Kaplansky and David Goldblatt. Goldblatt, who was active in the movement for the recognition of Yiddish as a European language, published two other Yiddish papers: a daily called *Der Kriegsstaphet* (during the Boer war) and a weekly called *Der Judische Advocate* (1904-14). In 1904 Lazarus Manfrid established the Yiddish weekly, *Der Strahl.*

The first Anglo-Jewish paper, the *South African Jewish Chronicle,* was published in Cape Town from 1902 to 1904 as a fortnightly. From May, 1905, until December, 1927, it appeared in Johannesburg; thereafter it was again published in Cape Town. Although it was taken over by the *Zionist Record* after 1929, it was still issued by a separate editorial board. From 1915 to 1918 a Jewish quarterly, *Judea,* was published by the Junior Zionist Society under the editorship of J. Lewis. The *Judean,* another English quarterly, serves as organ of the South African Young Israel Federation.

Cape Town Jews took part in the affairs of the community as founders of the South African College as early as the 1820's, and thereafter continued to participate in public life. Charles Manuel and Saul Solomon were members in the Cape Parliament; Solomon, known as the "Cape Disraeli," was the leader of the Liberal Party. Morris Alexander, who was a member of the City Council of Cape Town (1905-13), served in the Cape and Union Parliaments from 1908 to 1929. Simeon Jacobs was a judge of the supreme court and a member of the Executive Council. In addition he was attorney general of the Cape of Good Hope from 1874 to 1882. Colonel Richard Solomon, a nephew of Saul Solomon, served as president of the Cape Town Chamber of Commerce. During the Boer War Sir Harry Graumann, K.B.E., M.L.A., was active as chairman of the Uitlander Committee in Cape Town.

Jews who have held positions in the University of Cape Town (South African College) include the following: Rabbi Alfred P. Bender, who occupied the chair of Hebrew from 1896 until his death in 1937; Jack Smith, who was lecturer on anatomy and in addition served as medical officer at the Salt River Free Dispensary; Max Gorfinkel, who was also lecturer on anatomy.

Aaron and Daniel de Pass, who were the first to open up Namaqualand, were for many years (1849-86) the largest ship-owners in Cape Town. They were also well-known in the sealing, whaling and fishing industries. Julius Mosenthal (1818-80) served as Austrian Consul for Cape Town and was the first professing Jew elected to the Cape Parliament (1857). Later he was appointed Consul General for France to the South African Boer republics. Jews who have been mayor of Cape Town include Hyman Liberman (three terms) and Louis Gradner, who was elected twice (1933 and 1934).

LEONARD A. GREENBERG.

Lit.: Herrman, Louis, *A History of the Jews in South Africa from the Earliest Times to 1895* (1935, South African ed.); idem, "A History of Cape Town Jewry," *The South African Jewish Year Book* (1929) 45-79; Hertz, J. H., *The Jew in South Africa* (1905); Mendelssohn, Sidney, "Jewish Pioneers of South Africa," *The Jewish Historical Society of England, Transactions,* vol. 7 (1911-14) 180-206; Rabbinowitz, Joel, "Notes on Jews in South Africa," *Jewish Chronicle,* May to August, 1895.

CAPERNAUM ("village of Nahum"), a town on the western shore of the sea of Chinnereth, in Palestine, especially noted as the place where Jesus pursued part of his ministry, making it his home for a time and preaching in the synagogue there (*Matt.* 4:13; 8:5; 9:1; *Mark* 2:1; *Luke* 4:31-38; 7:1-10). The place is mentioned also as Kepharnome or Kepharnomos.

There were Christians in Capernaum at a very early period in the development of Christianity (*Midrash Eccl.* 1:7; cf. *ibid.* 7:26). Extensive remains of a splendid synagogue found there, as well as two inscriptions in Aramaic and Greek found on pillars, indicate that an important Jewish community existed in Capernaum in the 2nd cent. and for some centuries later. In the Roman period Capernaum was the seat of a customs station, where duties were levied on fish, goods and merchandising caravans going to Galilee and Judea.

Medieval Jewish travelers call the place Tanhum, and mention the grave of the prophet Nahum there. The modern name, Tel-Hum, is a corruption of Tanhum; it lies north of Tiberias and the Jewish colony Migdal. An old synagogue has been excavated in the neighborhood of Tel-Hum, which is described by Kohl and Watzinger in their book, *Antike Synagogen in Galiläa* (Leipzig, 1916). Excavations begun by the Franciscans in 1905 and continued by later archeologists resulted in the discovery of inscriptions and various objects, and proved the identity of Tel-Hum and Capernaum.

Lit.: Smith, G. A., *The Historical Geography of the Holy Land* (25th ed., 1932) 455-56; Dalman, G., *Orte und Wege Jesu* (3rd ed.) 142 et seq.; Klein, S., *Eretz Israel,* 67; Luncz, *Jerusalem* (yearbook), vol. 1, p. 89, No. 67; Klein, in *Yedioth Hamachon,* vol. 2, pp. 37-38, No. 16; Orfali, G., *Capernaum et ses ruines* (1922); Maisterman, *Capernaum et Bethsaida* (1921); Robinson, E., *Biblical Researches,* vol. 2, p. 403; vol. 3, pp. 344-58.

CAPHTOR, *see* PHILISTINES.

CAPISTRANO, JOHANN, Franciscan monk and inquisitor, b. 1386; d. 1456. He was dominated by fanatical hatred of Jews and heretics, and was therefore nicknamed the "scourge of the Jews." (He was said to have held a religious disputation with the Jewish scholar Gamaliel at Rome in 1450, but the tradition that he converted Gamaliel and forty comrades to Christianity is not true.)

It was Capistrano who proposed that all the Jews in Rome be put on a huge ship and exiled across the sea. Granted special plenary powers by the pope, he set out for Germany and Poland, there to instigate a violent persecution of the Jews. But he was especially notorious for having caused the frightful persecutions at Breslau in 1453.

Upon the charge of a peasant from Langenwiese, near Oels, that the Jews had desecrated the host, all

Johann Capistrano

the Jews of Breslau were thrown into prison on May 2, 1453 and their property was confiscated. By means of torture, confessions were wrung from some of them, on the basis of which all were condemned to be burned at the stake. Seventeen Jews at Schweidnitz and forty-one at Breslau were burned; the rabbi hanged himself. The remaining Jews were expelled, after their children under the age of seven had been torn from them and baptized. The confiscated property went to King Ladislaus who, in return, decreed for the people of Breslau that no Jew should ever dwell in that city again.

There is no doubt that Capistrano was the instigating spirit of these persecutions. He prevailed upon the fourteen-year-old King Ladislaus "that with respect to the Jews he should set aside his own interest in favor of the wishes of the populace, and to overthrow, by virtue of his absolute power as king, the laws which had hitherto legally protected the Jews." Capistrano supported the efforts of Dlugosz and Olesnnicki to persecute the Jews in Poland, and in 1454 he succeeded in obtaining the temporary removal of the privileges of the Jews. Later, however, when he preached the crusade against the Turks who were invading Europe and led 60,000 men to the relief of Belgrade, he tolerated Jews as well as heretics in his army. It is not certain to what extent he was responsible for the persecutions of the Jews in Moravia, at Brünn, Olmutz and Znaim, which took place about that time.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland* (1916) vol. 1, pp. 62-63; Jakob, Eugen, *Johannes von Capistrano,* part 1, *Das Leben und Wirken Capistranos* (1903); Brann, M., *Geschichte der Juden in Schlesien,* vol. 4, p. 115 et seq.; Graetz, H., *History of the Jews,* vol. 4 (1927) 257-68.

CAPITAL AND LABOR, *see* LABOR.

CAPITAL PUNISHMENT. Biblical law imposes the death penalty in certain criminal cases. In Bible times both the offenses so punished and the modes of execution were in many respects similar to those of the surrounding peoples. By the time of the Second Commonwealth capital punishment, though never abrogated, became exceedingly rare, and the methods of carrying it out were so regulated by the rabbis as to inflict the least possible suffering. Finally, as the Jewish people was dispersed through the world, the power of inflicting capital punishment was entirely taken away from them even when they had a measure of autonomous self-government, and the legalistic discussions of the subject became purely theoretical.

The Biblical legislation, which insists on swift, retributive justice, mentions a number of crimes punishable by the death penalty. These laws are to be found in *Ex.* 21 and 22; *Lev.* 18, 20, 21 and 24; *Num.* 15; *Deut.* 12, 13, 17, 18, 21 and 22. The chief capital crimes were murder, incest, blasphemy, Sabbath breaking, idolatry, witchcraft, kidnapping and disrespect for the authority of parents, rulers or religion. Such offenses were regarded as bound to bring the wrath of God not only upon the offender but also upon the entire people. Hence ransom could not be taken from the wilful murderer (*Num.* 35:31; *Deut.* 19:13). The injunction to put the offender to death is frequently accompanied by such expressions as "And thou shalt remove the evil from thy midst," while the deterrent effect of capital punishment is indicated by the phrase, "Israel shall hear and understand and no more do this evil."

The Bible contains little information as to the modes of capital punishment. The usual method seems to have been stoning; burning is also mentioned, and there are references to slaying by the spear or the sword.

The Mishnah (*Sanh.* 7 to 9) has worked out a detailed code of capital punishment, based on the Biblical legislation, and incorporating the opinions of the rabbis of the period of the Second Temple and after. Four different types of capital punishment are given, in the order of their severity: stoning, burning, beheading and strangulation. Hanging, impaling, drowning, crucifixion and other forms of execution employed by ancient nations are not regarded as Jewish modes of execution.

1. Stoning (*sekilah*). Eighteen crimes were punishable by stoning: incest with one's mother; incest with one's stepmother; incest with one's daughter-in-law; pederasty; bestiality on the part of a man; bestiality on the part of a woman; blasphemy; idolatry; sacrifice of children to Moloch; pythonism; necromancy; desecration of the Sabbath; cursing of a parent; rape of a betrothed virgin; enticement of an individual to idolatry; enticement of a community to idolatry; witchcraft; being a "rebellious son" (*Deut.* 21:18-21).

The method of stoning is modified by introducing the more humane practice of precipitation (*Sanh.* 6:4). The condemned individual was placed on a platform about eleven feet high and was forcibly hurled to the ground; if this did not cause instantaneous death, the witnesses of the crime were to stone the criminal. The words, "his blood shall be upon him" (*Lev.* 20:9 and other places), were taken to imply that he be so killed that his blood would not be spilled; precipita-

tion from a greater height would lacerate his body. Precipitation was an early modification of stoning.

2. **Burning** (*serefah*). Ten crimes were punishable by burning: adultery with the daughter of a priest, and nine cases of incest. The latter were those with a daughter, a daughter's daughter, a son's daughter, a stepdaughter, a stepdaughter's daughter, a stepson's daughter, a mother-in-law, a mother-in-law's mother, and a father-in-law's mother. The nine cases of incest were punished by burning only if committed during the lifetime of the wife; if she had died, the method of stoning was substituted.

While it is extremely probable that the penalty of burning was literally carried out in the earliest period, Pharisaic tradition modified the punishment by interpreting it as meaning first strangulation and then pouring molten lead down the culprit's throat (*Sanh.* 7:2). Rabbi Eleazar ben Zadok (about 80 C.E.) reported that he had seen the adulterous daughter of a priest bound with vine branches and burned; but his fellow rabbis retorted that the court was either ignorant or Sadducean (*ibid.* 52b). The desire of the Pharisees to keep the body intact may be connected with their belief in the resurrection.

3. **Beheading** (*hereg*). Two crimes were punished by beheading: murder and communal apostasy. The method employed was to cut off the head with a sword.

4. **Strangulation** (*henek*). Six crimes were punished by strangulation: striking a parent, kidnapping, defiance of a court by an elder, false prophecy, prophecy in the name of idols, and adultery. This form of punishment is not mentioned in the Bible, but since the rabbis regarded it as the mildest form of the death penalty, they assigned it to any capital crime for which the Bible designates no special mode of execution.

The Talmud, commenting on the golden rule, "Thou shalt love thy neighbor as thyself" (*Lev.* 19:18), repeatedly emphasizes the principle that this love must even be extended to a convicted criminal, and is shown by affording him as easy and as decent a death as possible (*Sanh.* 45a, 52b). The rabbis constantly sought to mitigate the death penalty by making it more humane, certain and speedy, and to avoid marring or mangling the human body. Thus, it was customary to give those condemned to death a drink, compounded of wine and drugs, to deaden his senses (*Semahoth* 2:9). According to Biblical law (*Deut.* 21:22-23), the corpse, after execution, was exposed on a gibbet; the Mishnah limits this ignominy to cases of blasphemy and idolatry.

The Pharisees, though rigidly maintaining and upholding the principle of capital punishment, used every opportunity to mitigate its severity. In particular, they surrounded the accused with so many legal safeguards that it became virtually impossible ever to impose the death penalty. A Sanhedrin which put even one person to death in a period of seven years was regarded as bloody; Eleazar ben Azariah would apply the term bloody Sanhedrin if there were one conviction in so many as seventy years (*Mak.* 1:10).

The Mishnah (*Sanh.* 9:6) countenances a certain type of vigilante action in certain extremely flagrant acts, such as blasphemy of God, stealing as much as a libation vessel (*kisvah*) from the Temple, or having sexual intercourse with a heathen woman in public. In such instances, it was felt, zealous individuals (*kanna'im*) would strike down the culprit *in flagrante delicto*. Similarly, the priests might take it upon themselves to kill anyone of their number who would venture to perform his duties in a state of ritual impurity. It was always considered permissible to kill one in the act of committing a heinous crime, such as murder or rape.

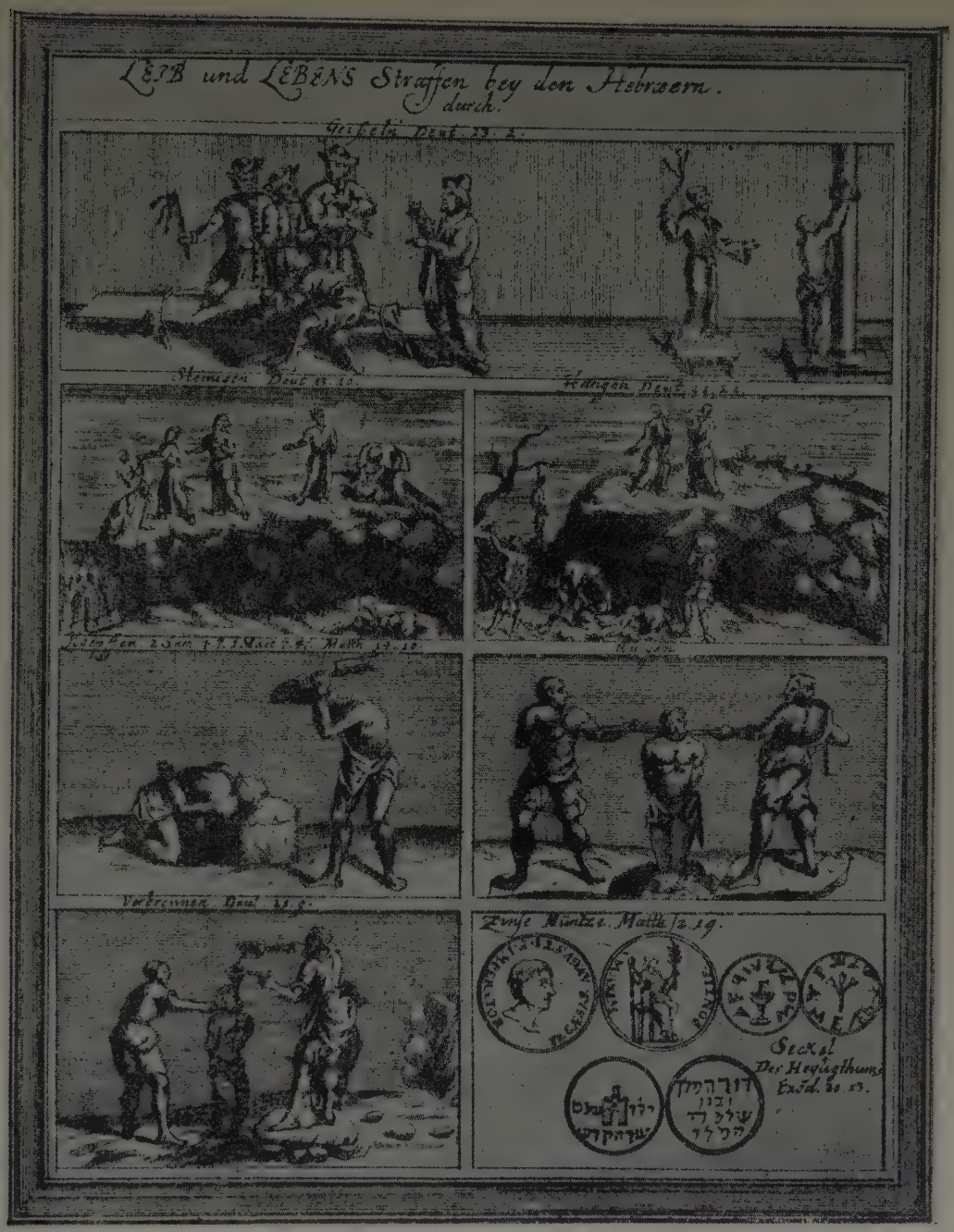
Still another category was that of witnesses who had falsely testified that an innocent person was guilty of a capital crime. Their punishment was to be put to death in the same manner as would have befallen their victim. A king was given the power to order the execution of those guilty of treason, or of murderers who were plainly guilty but who could not be convicted for technical reasons, such as the absence of the two eye-witnesses required by law.

According to rabbinical tradition, there were a number of crimes which deserved the death penalty but which were outside the jurisdiction of any human court. These were the offenses in regard to which the Bible says, "he shall be cut off from his people" (*Ex.* 30:33 and frequently). This penalty is called *kareth* in rabbinical literature; it is variously interpreted as dying childless, or dying between the ages of fifty and sixty, or as being denied a share in the future life. Accordingly, human courts took no cognizance of such offenses. Similarly, the Mishnah declares that in certain instances—for example, if a layman officiates as priest—his punishment will come, not by man, but "by the hand of God."

Since punishment was in itself an atonement for crime, it was held by the rabbis that those who were guilty of a capital crime would receive punishment even if the death penalty were abolished or the courts no longer functioned. The four modes of execution would appear in various "natural" forms. One who deserved death by stoning would perish through the collapse of a house, a fall from a height, or be torn to death by wild animals. To be burned by a fire or bitten by a snake was considered equivalent to the penalty of burning; falling into the hands of robbers or arrest by the government was considered equivalent to beheading; strangulation would assume the form of drowning or suffocation. *Midrash Gen.* 65:15 reports a case where one man killed himself with all of the four "deaths" at one time.

According to the Talmudic tradition, the Sanhedrin ceased imposing death sentences forty years before the destruction of the Temple, that is, 30 C.E. (*Sanh.* 41a). Juster, however, concludes from many sources that the Sanhedrin preserved its right of carrying out capital sentences until the end of the Jewish state in 70 C.E. After this date, no Jewish court could decree a sentence of capital punishment, according to the strict interpretation which stated that such verdicts could be rendered only by a court of at least twenty-three Palestinian judges, and at a time when the Great Sanhedrin could meet at its accustomed place.

In the Gaonic period a murderer was excommunicated eternally, and often publicly whipped. Asher ben Jehiel (about 1300), in an interesting responsum (no. 17, section 1), explains that the abolition of the power to administer capital punishment with the departure of the Sanhedrin from its official session hall



Capital and corporal punishment as legislated in the Book of Deuteronomy, depicted on a 17th cent. copper-plate

applied only to cases involving due judicial procedure; the prohibition, he adds, does not apply to preventive measures which require neither testimony nor forewarning. Thus informers, whose lying evidence often led to massacre and exile, were fearlessly sentenced to death by such great men as Asher ben Jehiel, his son Jacob, and Joseph ibn Migas. In Spain, especially in Cordova, Jewish communal officials in the Middle Ages had royal permission to kill any Jew for a capital crime, but they only passed the sentence, and Jews judged guilty of death were turned over to the civil authorities for the exaction of the penalty. These instances, however, are exceptional. Since the end of the independent Jewish state (70 C.E.) capital crimes were never punished by Jewish courts; but, as it is to this day, capital crimes committed by Jews were judged and punished by the public courts of the land.

HIRSCHEL REVEL.

Lit.: Pool, *Capital Punishment Among the Hebrews;* Büchler, A., "Die Todesstrafen der Bibel und der jüdisch-nachbiblischen Zeit," *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1906); Assaf, S., *Haonshin Ahare Hathimath Hatalmud* (1922) 18-20; Shohet, *The Jewish Court in the Middle Ages; Jewish Encyclopedia,* vol. 3, pp. 554-59.

CAPITALISM, ROLE OF JEWS IN. With the advent of the capitalist period in the 18th cent. a radical change began in the condition of Jews throughout the world. For the first time in the history of the Diaspora, Jews acquired economic and in some countries legal rights of integration in the social classes, segments and groups of the community. Throughout the Middle Ages Jews were temporarily tolerated in certain countries by means of special privileges, and then only as the practitioners of limited, rigidly restrained economic functions which the ruling social class needed for its own use and for which the native population was unsuited because it lacked the education, experience and other qualifications. Jews were thus admitted to restricted areas to fill economic and social lacunae by dealing in money, luxuries, loans to princes and kings, and army provender. This was the role for which history had prepared the Jews by keeping them economically unrooted, by not allowing them to use such capital as they had for the purchase of land. Their capital therefore remained mobile, and their part in the development of the capitalist period was but an expansion of the role they had played in the previous period.

The indispensability of the Jews in the development of capitalism brought them, on the other hand, an expansion of privileges. Only with capitalism, which began during the French Revolution, was the foundation laid for the emancipation which signified practical absorption of the Jews into the community as citizens with equal privileges, as organic parts of the prevailing social and political order. Actually this emancipation did not anywhere achieve absolute social equality. In many Eastern European countries emancipation did not even produce legal or economic equality. But inherent in the emancipation, which was a natural concomitant of the spiritual basis on which capitalism arose, was the idea of equality for all mankind. This was the reason that even in countries which did not extend legal equality to Jews but where the capitalistic period dominated society there grew toward the Jews, who were the root of specific economic activity, an attitude which resembled equality.

The foundations of capitalism which resulted in this change of attitude may be described thus:

The physiognomy of the world was changed more deeply and radically by capitalism in one hundred years than it had been during the preceding thousand year epochs. A few statistics will illustrate some of the aspects of this tremendous development.

During the 19th cent. the world population tripled. From a total of 600,000,000, at the beginning of the 19th cent. it grew to 1,800,000,000 by the beginning of the 20th. These figures force the conclusion that the period of rising capitalism was one of general beneficence to mankind.

Even speedier and more intensive was the increase in those products which enrich life by making it more comfortable and beautiful. Farm production increased six times within the century; industrial products were multiplied by twenty-two, international trade by fifty-five. If the manufacture of paper is to measure the cultural activity of mankind, the following figures emerge: In 1800, 10,000 metric tons of paper were produced; a century later, 8,000,000 tons; in 1929, about 16,000,000; in 1935, 24,700,000; and in 1937, the production was 29,510,000 metric tons.

The entire social structure changed in accordance with the demands of colossal capitalist development. Small artisan shops were replaced by factories which concentrated tens of millions of workers in large cities. In the large cities of Western Europe there were only 12,000,000 people in 1850. In 1913 there were 61,000,000 and in 1930 nearly 75,000,000.

The United States in 1850 had no city with a million inhabitants. New York had only 696,000. In 1940 there were five cities with over a million each, containing a total of 15,815,242 people. In 1830 there were only six cities in the United States with a population of more than 100,000 each, totaling 1,350,000. In 1940 there were 92 cities totaling 36,325,736 people.

With the growth of these cities new economic functions arose. This is the most important point in understanding the motives which led to the emancipation of the Jews,—enabling them to devote the maximum of their capacities to the development of capitalism—and in assaying the role they have played in the advance of mankind, within the span of one century—from narrow, dark and unhygienic village alleys to the broad, clean streets of modern cities.

The Capitalist Revolution. Capitalism, which commercialized the world and created the entrepreneur and subsidiary classes that had for hundreds of years been typical only of Jews, created also an entirely new atmosphere in the world as a whole—an atmosphere in which Jews could live and breathe more freely. After centuries of drifting and suffering as a peculiar urban faction among agricultural nations, as a middleman-wandering group among noblemen and peasants who were rooted to the soil and who derived their sustenance from it, the Jews finally found, in the 19th cent., the comfort of the modern city in which creative and effective spheres of living were opened for them. Their hitherto derided professions and occupations were raised to a new dignity and became national and governmental functions. For the first time the Jews felt at home in the lands of their adoption, endowed with rights of life, livelihood and power equal to those possessed by the new bourgeois classes of which they were organic, integral, active and creative parts.

In the realm of modern urban differentiated society, toward the establishment of which the Jew played such a substantial part, he felt himself an equal in citizenship and class. This had been impossible in the royal estates and peasant villages, for in these isolated and economically primitive organizations the Jew had been permitted only occasional usefulness, fulfilling the socially-necessary function of middleman, desirable to one class and sometimes harmful to the other. An example was the Jewish lessee of the Polish village, who was the intermediary between the ruling nobleman and the enslaved peasant. But he could not become identified with either one of these two socially opposed classes because one of them—the nobleman class—was too high and the other too low. Having no place *in* the classes the Jew crowded in *between* them. This *between-classes* predicament of the Jews was an exceptional social condition and also a social separation. In Eastern Europe there were very recently countries in which 90% or more of the trades was in

Jewish hands; in some branches of trade and export they controlled the entire 100%. This unparalleled condition was greatly responsible for the tragedy of the Jew in Eastern and Central Europe. He was forced to remain a foreign body not only socially but also politically and culturally.

The Characteristics of Capitalism. The capitalist era is characterized by class divisions. There is a possessor class and a non-possessor class, a group of independent owners who constitute a small percentage of the population and a group of dependent proletarians who constitute the majority. But no less important is the *professional* differentiation—the division of mankind into more occupations than existed previously. New professions developed and old ones acquired such vast proportions as to alter radically the balance of society and of power.

All professions and occupations may be divided into two general groups: (1) those in which physical labor is the basis and of which the major use is the production of new wealth and (2) those of which mental occupation is the foundation and which are useful and necessary functions only of social life. To the first division belong the workers in agriculture, industry and crafts; to the second all commercial middlemen and similar professions, such as merchants, officials, government employees and workers in intellectual fields.

Carl Snyder offers the following revealing statistics on professional absorption in the United States from 1790 to 1930: in 1790 the first division (agriculture, industry and craft) represented 98 per cent of the population, the second division only 2 per cent. In 1930 the percentages were respectively 54 and 46 per cent. The percentage of workers in middlemen enterprises was multiplied by twenty-three. This development was not as intensive in all countries as in the United States; only England and Germany paralleled it. But even in other countries the difference is one of degree, not of essence. It may be assumed that at the beginning of the 19th cent., 4 or 5 per cent of the Jewish population engaged in middleman enterprises in most European countries. Between 1935 and 1940 in industrial European countries, the figure was 30-40 per cent and in agricultural countries 15-20 per cent.

But the subdivision of the producing group is also highly revealing. In 1790, in the United States, 90 of the 98 per cent total were engaged in agriculture and only 8 per cent in industry. In 1930 the percentages were respectively 23 and 31. Agricultural workers therefore diminished to one-fourth and industrial workers were multiplied by four.

These developments were made possible only by the fundamental principles of the capitalist era: (1) Free competition. All human beings were economic units and, in order that the normal development of economic life might attain the maximum effect, these economic units had to be allowed equal opportunities. (2) Free competition naturally regulates production and consumption and automatically creates the necessary social balance. The intervention of political factors can only disrupt the normal progress of economic life. Prosperity and depression are recurrent manifestations.

The accumulation of capital is a basic factor because it makes possible investment and the further development and intensification of national economic life.

This is not an attempt to examine or criticize capitalist principles. It is solely a consideration of the revolution which capitalism precipitated in the attitude toward the Jews and of the causes which made the Jews an important and therefore desired element in the development of capitalism.

The following table presents an authentic occupational picture of the Jews when capitalism originated in Europe.

Occupation	Russian Jews (1818)	Prussian Jews (1813)
small trading	65%	70%
artisans	18	7
house servants	5	10
religious and other liberal professions	2	3
without professions, beggars	10	10
	100	100

In the first quarter of the 19th cent. about half the total Jewish population of the world lived in Russia, 3 per cent in Prussia. But the statistics cited above were applicable to all countries except England and Holland, where there was a larger percentage of large-scale merchants among the small Jewish population. Among Russian Jews only 2 per cent belonged to the class of large-scale merchants, bankers and manufacturers; in Prussia they constituted 4 per cent. In London and Amsterdam, which had the richest Jewish communities, 10 per cent of the Jews fell into this category.

The top crust of the Jewish bourgeoisie, to be described later, was comprised of only a very small slice of the Jewish population. Beneath it were the poor masses, the down-and-out paupers, the petty traders, the peddlers, small-time intermediaries, the matchmakers, rabbis, teachers, money-lenders and lessees. No more than 10 per cent of the Jewish middle-class earned an adequate livelihood, so that there were in the ghetto at least 85 per cent of the Jewish population living without rights and in horrible squalor. At the beginning of the 19th cent. there was still no difference between the condition of the impoverished Jewish masses living in Germany and Austria and those living in Russia. In these three countries, which contained about two-thirds of the Jewish population of the world, the poverty was great. England had few Jews—less than 10,000. France also had few, except in Alsace and Lorraine, where the Jews were poor enough.

It is noteworthy that two-thirds of the Jewish population was trained in commerce. Jews came to the Leipzig fair from all the surrounding countries and the contacts thus established were retained throughout the year. Family connections among the upper-class bourgeoisie also helped. The Oppenheimers and the Wertheimers, who founded the Jewish community of Vienna when they were invited to the city as Court Jews, had relatives in France, Hamburg, Prague and other cities of Germany, Austria and Holland.

The percentage of the Jewish population engaged in commerce was 30 or 35 times as great as in other population groups. The grain trade and foreign trade in general were largely controlled by the Jews. Even more conducive to foreign connections than trade was

the fact that the Jews possessed mobile capital. Agriculture was the source of wealth generally. The rich non-Jews owned large estates, but these could not be employed for investment in railroads, factories and credit institutions. And, although the mobile capital possessed by the Jews was only a small percentage of the wealth of any single country as a whole, its role in the dynamics of capitalistic development was vital.

Of 52 banking institutions in Berlin at the beginning of the 19th century, 30 were Jewish. Jews still had no right of residence in Berlin and constituted only one per cent of the population. But even earlier, in the first half of the 18th century, only 10 out of 129 members of the Jewish community had less than 1,000 dollars each; the rest had between two and twenty thousand—substantial wealth for the time. At the beginning of the 19th cent., the Jews of Berlin already presented a definitely Western European aspect. Bourgeois occupations and the liberal professions were in the majority; in 1816 they took in 98.1 per cent of the Berlin Jews. Only 1.3 per cent were artisans and only .06 per cent worked on the land.

There were wealthy Jews in Frankfort and Hamburg. The tax-lists for 1800 showed that 12 out of 700 families possessed 43 per cent of the wealth of the Jews of Frankfort. Out of these 12 families came bankers who played major international roles in the century that followed. There were, for instance, the Speyers, who paid the highest taxes and were rated at 604 thousand florins. The Rothschilds ranked eleventh. The Frankfort community also included the Seligmanns and the Oppenheims.

Again it must be stressed that not all the Jews of Frankfort and Hamburg were wealthy. At most about 10 per cent of the Jewish population of a city was wealthy and in Germany as a whole only 4 or 5 per cent. But the small percentage showed that within the ghetto walls were enclosed energies and capacities which could hasten progress in the entire country.

In 1725 there were 563 Jewish taxpayers in Hamburg. Of these 17 had more than 100,000 florins. One had more than a million. But there were also poor Jews. A Hamburg paper, in 1798, reported that Jews were found working on the piers. The non-Jews tried to prevent their employment as dockhands and the city officials had to place a guard on the waterfront to see that these Jews were not molested.

In London, Amsterdam, Berlin, Vienna, Prague, Warsaw and later to some extent in St. Petersburg and Moscow, a small group of Jews could be found who constituted a small percentage of the Jewish community and a much smaller segment of the Jewish population of the country, but who played an important part in economic development of their respective countries. They were also important factors in the emancipation of European Jewry. Even before emancipation, wealthy Jews not only had been granted right of residence and trade in cities, but they also had access to the cultural centers of the country and to the non-Jewish social strata.

The same process was repeated again and again. The well-to-do Jews who were the bearers of mobile capital which the rulers needed, and who possessed commercial experience as well, obtained residential privileges for themselves in previously restricted cities. This led to increasingly large Jewish communities in the cultural centers of the country. It produced, first of all, intellectual contact between Jewish and non-Jewish bourgeoisie, intelligentsia and political thinkers. Jewish emancipation proper was a later development resulting from the general struggle for freedom. Nowhere did it come as an independent manifestation, but rather as an outcome of the release from the medieval feudal bondage which restrained capitalist development, or as a manifestation parallel to the liberal order which was a *sine qua non* of capitalist dynamics. Jewish emancipation was an organic part of the liberal capitalist era which was based on free competition, on automatic development, on the free play of social powers. It grew out of the period for which the *homo economicus,* the creative individual, was the primary atom of economic life, not only within the boundaries of one country but internationally.

Within the space of a few decades capitalism expanded the top social level. The middle class was also enlarged and secured and the professional intelligentsia grew in number and occupied more space in Jewish life. But these groups were comprised of only a minority of the Jewish population. There were large sections of the Jewish population which, with the fall of the feudal system, lost their livelihood, derived from money-lending. They were forced to seek adjustment in the modern city with its industrial occupations and urban trades.

A modern Jewish wage-earning class was created as the result of this change during the second half of the 19th cent. Capitalism also disrupted and uprooted large portions of independent petty bourgeois Jewry, transforming them into workers who possessed only their physical strength as a source of livelihood. In countries like England, France and Germany, which contained a small number of Jews, the Jewish wage earning class consists almost entirely of officials and white-collar employees. In the Eastern European countries, which had large Jewish populations, the Jewish working class consists of craft and industrial workers and a substantial number of workers employed by traders. In the countries with a large Jewish immigration the Jewish wage earning group in the first generation was composed of physical laborers and factory workers. In the second and third generations, however, generations native to the country and educated in its system, the white-collar workers are increasing until they begin to outnumber the manual workers.

The Influence of the Jews on Capitalist Development. In considering the influence of Jews on capitalist development as a whole, it may be well to divide their role into three large groups.

1) Western Europe (England, France, Denmark, Sweden, Norway) and the United States, where the Jews found capitalism highly developed and came to occupy a position parallel to that held by the majority bourgeoisie. But the Jews never attained a controlling position. There were few Jews in these countries during the early part of the 19th cent.—the pioneering period of capitalism.

2) Central Europe (Germany, Austria, Bohemia, Moravia), where Jews were practically the only possessors of mobile capital during the 18th and the beginning of the 19th centuries. Here they were pioneers

in the primary stages of capitalist development and therefore held a dominant position in these cultural economic functions which may be called the nervous system of capitalist economy. Banking, the stock market, export and import fall within this classification. In these countries the Jewish population was more numerous than in the countries belonging to the first group, but it was still not large enough to control the majority of those positions and functions for which history had best prepared it. Jews never controlled more than 20-22 per cent of the trade in these countries, and prior to the outbreak of war in 1939 the percentage had fallen to 4 or 5, though in specific branches like banking, export, import, the scrap iron, grain and clothing trades the Jews were more heavily engaged.

3) Eastern Europe (Russia, Poland, Hungary, Lithuania, Latvia, Roumania, Czechoslovakia). Here there has been a large Jewish population for centuries, forming a significant percentage of the urban population. Almost all trade was in the hands of Jews; they also occupied a formidable position in industry—in many branches they were the sole pioneers.

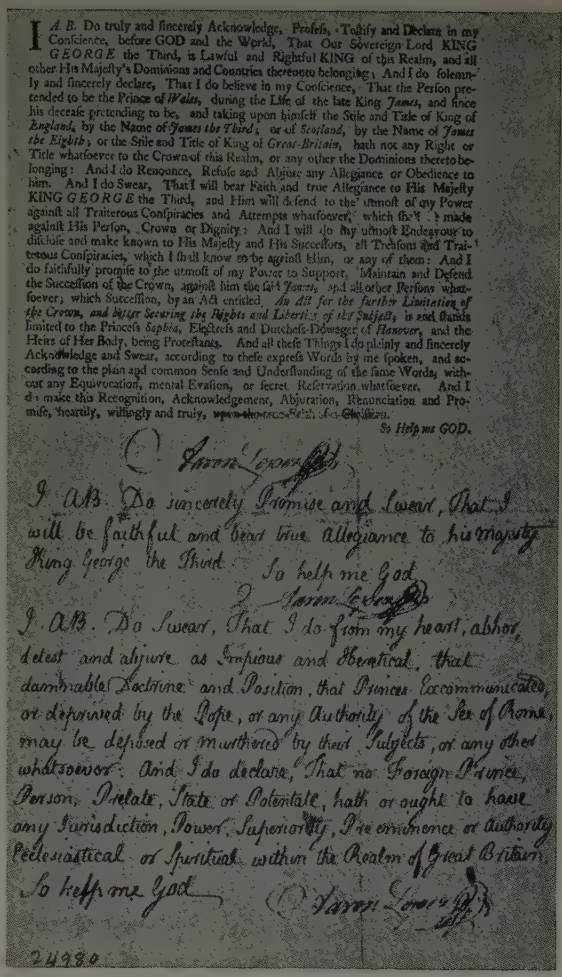
A more detailed study of the Jews during the capitalist development follows:

1) England. During the 17th and 18th centuries Spanish Jews from Holland arrived in England. They had good international connections in finance but they did not play a prominent part in the financial life of England as a whole. Only with the arrival of one of the Rothschilds in 1798 did the influence of the Jews on the London Exchange intensify. Their main role was the establishment of contact between the wealthy British Exchange and the continental countries which had just entered a period of capitalist development and needed capital which Britain could supply. During the first half of the 19th cent. the Rothschild banking house issued forty-four foreign loans to twenty countries, involving more than £130,000,000. The loans were largely used in the construction of railroads, in which the Rothschilds were everywhere interested. The railroad system of northern France belonged to the Rothschilds until confiscation in 1940.

In addition to the Rothschilds, there were the following important Jewish banking houses in London: Samuel Montagu (1853), Samuel and Company, Seligman Bros., Sassoon and Company. Jews have also played a major role in foreign trade and in the oil industry. The international Shell Company is headed by Viscount Bearsted (Samuel). Lord Melchett (Alfred Mond), whose father came from Germany during the second half of the 19th cent., was important in the development of the chemical industry. Many British Jewish bankers were German immigrants.

Generally it must be said that despite this large-scale activity in specific instances the participation of Jews in the colossal economic development of the British Empire was nominal. Jews are involved in an insignificant proportion in the Big Five banking houses, which manipulate about 85 per cent of British credit transactions. In smaller fields, notably in the clothing industry, Jews play a dominant part.

2) The United States. In the 18th cent. there were in the United States several Portuguese, Spanish and West Indies Jewish families who were important in international trade. Among these were the Lopez,



I A.B. Do truly and sincerely Acknowledge, Profess, Testify and Declare in my Conscience, before GOD and the World, That Our Sovereign Lord KING GEORGE the Third, is Lawful and Rightful KING of this Realm, and all other His Majesty's Dominions and Countries thereunto belonging; And I do solemnly and sincerely declare, That I do believe in my Conscience, That the Person pretended to be the Prince of Wales, during the Life of the late King James, and since his decease pretending to be, and taking upon himself the Stile and Title of King of England, by the Name of James the Third; or of Scotland, by the Name of James the Eighth; or the Stile and Title of King of Great-Britain, hath not any Right or Title whatsoever to the Crown of this Realm, or any other the Dominions thereto belonging: And I do Renounce, Refuse and Abjure any Allegiance or Obedience to him. And I do Swear, That I will bear Faith and true Allegiance to His Majesty KING GEORGE the Third, and Him will defend to the utmost of my Power against all Traiterous Conspiracies and Attempts whatsoever, which shall be made against His Person, Crown or Dignity: And I will do my utmost Endeavour to disclose and make known to His Majesty and His Successors, all Treasons and Traiterous Conspiracies, which I shall know to be against Him, or any of them: And I do faithfully promise to the utmost of my Power to Support, Maintain and Defend the Succession of the Crown, against him the said James, and all other Persons whatsoever; which Succession, by an Act entitled, An Act for the further Limitation of the Crown, and better Securing the Rights and Liberties of the Subject, is and stands limited to the Princess Sophia, Electress and Dutchess-Dowager of Hanover, and the Heirs of Her Body, being Protestants. And all these Things I do plainly and sincerely Acknowledge and Swear, according to these express Words by me spoken, and according to the plain and common Sense and Understanding of the same Words, without any Equivocation, mental Evasion, or secret Reservation whatsoever. And I do make this Recognition, Acknowledgement, Abjuration, Renunciation and Promise, heartily, willingly and truly, upon the true Faith of a Christian.

So Help me GOD.

Aaron Lopez

I AB. Do sincerely Promise and Swear, That I will be faithful and bear true Allegiance to his Majesty King George the Third. So help me God

Aaron Lopez

I AB. Do Swear, That I do from my heart, abhor, detest and abjure as Impious and Heretical, that damnable Doctrine and Position, that Princes Excommunicated or deprived by the Pope, or any Authority of the See of Rome, may be deposed or murthered by their Subjects, or any other whatsoever. And I do declare, That no Foreign Prince, Person, Prelate, State or Potentate, hath or ought to have any Jurisdiction, Power, Superiority, Preeminence or Authority Ecclesiastical or Spiritual within the Realm of Great Britain. So help me God

Aaron Lopez

24980

Oath of naturalization of Aaron Lopez who was instrumental in making Newport of the 18th cent. the principal American port. Document from the files of the Supreme Judicial Court for Suffolk County

Rivera, Pollock and Hart families. They were instrumental in making Newport the chief American port. Aaron Lopez owned 150 boats and carried on international trade on a large scale. Naturally, numbers had different values in those days and comparison with contemporary figures is hard to make. The great upward sweep of development came to the United States in the 19th cent., when the role the Jews played was more modest, though in itself significant.

The second wave of Jewish immigration originated in Germany after the Napoleonic wars. Until 1870 several hundred Jews arrived annually, after 1870 four or five thousand. The German immigration consisted of small traders and workers without capital. And although the German Jewish immigrants rose in the economic scale they did not generally reach the top.

Of 420 directors in the 19 leading banks in New York there were only 30 Jews in 1933, or 7 per cent. Of 919 members of the New York Stock Exchange there were only 148 Jews, or 1/6 of the total, whereas the Jewish population of the city is about 28 per cent of the total. In the insurance field, one of the most important enterprises in the United States, Jews

Sir Alfred Mond (Lord Melchett) of England

are active as agents, but not as employers or directors. In the automotive coal-mining and railroad industries, the role played by Jews is negligible. The Lewisohns and Guggenheims are important in metals.

The clothing industry, which has an annual turnover of 3½ billion dollars, is almost entirely controlled by Jews. Of 10,360 participants in the needle trades in New York in 1935, 87 per cent were Jews. In the fur industry they control 94 per cent. Ninety per cent of the workers in the fur industry are Jews, but in the needle trades the participation of the Jews as workers in New York has fallen to 30 per cent from a much higher figure. In other cities the number is still smaller. The diamond industry which grew up in New York since the beginning of the 20th cent. is almost entirely in Jewish hands.

In the metal by-product trades, Jews are prominent. In New York, where 90 per cent of the firms are Jewish, there is an annual turnover of 700 to 800 million dollars. Manufacturing trades are 75 per cent controlled by Jews. In the large cities the average participation of Jews in middle-rank and petty trades is 40 to 50 per cent. In the smaller cities the percentage is lower, despite the fact that almost all the Jews in the small towns are engaged in trade. Jews are prominent in the furniture and shoe industry totals, though the respective Jewish firms are small.

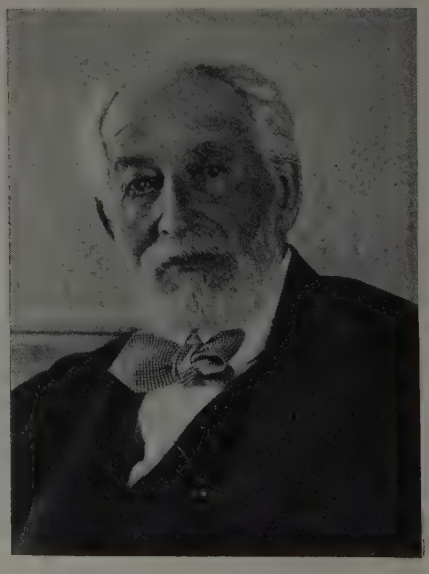
In the press Jews are important qualitatively but not quantitatively. In 1935 Jewish-owned newspapers had a total circulation of 1½ million, a rather small total when compared to the 6,000,000 circulation of the Hearst papers and the 2,500,000 of the Patterson-McCormick firm. Jews are very important in radio and the film industry, producing 75 or 80 per cent of the films.

Prof. Pitrim A. Sorokin of Harvard has published a study in which he shows that of 209 millionaires who had died in the United States prior to 1924 there had been only nine Jews, or 4.3 per cent. Of 195 millionaires living in 1925, only 30, or 15.4%, were Jews.

3) Germany. In Central Europe the picture is radically different. The general activities of mobile capital in Germany in the 18th and 19th centuries have already been described. From 1801 to 1808 the Bavarian government borrowed 10,400,000 florins. Of this total 8,500,000 florins, or more than 80 per cent, had been furnished by the Jewish bankers Seligmann, Wertheimer and Strassburger. Of the 10,000,000 gulden in stocks issued by the Bavarian Hypotheken und Wechseln Bank, 6,000,000, or 63 per cent, was owned by Jewish bankers. More than two-thirds of the Rhine railroad stocks was owned by Jews. The sharp rise of German Jewry began after the Franco-Prussian war (1870-1871). Jews were not only the leading exporters, bankers, cattle and grain dealers, and the founders of department stores, but also established large industries. Jews founded the general electric company—Hirsch, Kupfer and Company. Orenstein and Koppel were the largest locomotive manufacturers in the world.

In 1907 the Jews of Berlin paid 30 per cent of the total taxes of the city, though they made up only 5 per cent of the population. In Frankfort they constituted 7 per cent of the population and paid 20.8 per cent of the taxes. In Breslau the figures were 4.3 per cent and 20.3 per cent respectively.

Jewish employers and bank directors in Berlin constituted 55.15 per cent of the total in 1882; in 1895—54.55 per cent. In 1925 it was 32.6 per cent. The drop in percentage does not mean a corresponding drop in influence. Jews were at the head of the three largest German banks which controlled about 60 per cent of the credit turnover in Germany and directed about three-fourths of the German foreign loans between



Edmond de Rothschild of France

American and British leaders meeting, in New York, to further the cause of refugee relief: (l. to r.) Paul Baerwald, Samuel Marks, James N. Rosenberg, Sir Herbert Samuel, Viscount Bearsted, and Felix M. Warburg

1924 and 1929, helping Germany in its financial and economic recovery. Jews controlled 57.3 per cent of the German metal trades in 1930, of textiles 61.5 (Berlin), 74.9 (Breslau), 69.5 (Hamburg).

4) Russia and Poland. Jews played the most significant role in railroad construction in these two countries. Russia had the firms of Poliakoff, Günzburg, Raffalovitch, Bank Efrati; in Poland the Kronenbergs and Nathansons were the most famous railroad builders. They were also leading bankers and established the first foreign exchange connections for their countries. The first well-known banking firm in St. Petersburg was owned by Stieglitz, a converted Jew. The Günzburg firm was founded in 1859 and immediately assumed a prominent place in Russian economic life. There were 28 Jews in a list of 70 directors of 14 banks in St. Petersburg in 1916.

In 1844 a Jew named Brodsky bought a sugar refinery and the sugar industry began to develop in Russia. Of 300 sugar refineries in Russia in 1914, more than one-third were in Jewish hands. Polish Jews participated even more significantly in industry. Jews controlled Polish trade in the latter half of the 18th cent. From 1766 to 1796 there were 2,374 Jews represented at the Leipzig Fair out of a total of 2,843 representatives from Poland, or more than 83 per cent. The first sugar refinery in Poland was established by a Jew named Epstein. Of a total of 175 large trading firms in Brody in 1827, 163, or 93 per cent, were Jewish. Throughout the entire 19th cent. Jews were the pioneers in trade and industry. Of 156 textile firms established in Lodz from 1880 to 1900, Jews controlled 106, or 68 per cent. In 1931 Jews controlled 71 per cent of all the textile firms in Lodz and 100 per cent in Bialystok. The textile, grain, ham, conserves and clothing exports were more than 90 per cent under Jewish control.

The crisis through which European Jewry passed after the economic debacle of the 1930's was no less an organic result of the collapse of the capitalist order than emancipation was the organic outcome of its development. Uprooting and isolation of the Jews replaced their absorption and inclusion. The attitude toward the Jews is inalienably connected with the dominant economic system. This does not mean that the economic factor is the only one affecting the condition of the Jews in the different countries; nor was this true of emancipation. Our task here, however, is to point out the inter-relationship between capitalism and the condition of the Jews.

Economically the world may be divided into two parts.

1) Countries in which free, private enterprise dominates the economic aspect, with a minimum of state capitalism, of state interference in economic life and of autarchy. These countries (England, the Americas, north-European countries) are either highly industrialized, possessing adequate political power and great colonial wealth which plays an important part in providing raw materials and markets, or they are colonial countries with small populations and definite possibilities of expansion. In these countries the condition of the Jews has remained unchanged, though the process of absorption has stopped.

2) Countries under a highly developed state capitalism, with private and state economy running parallel and permitting free competition but under regulated prices and severe limitations, particularly in export and import. Such a regime is far removed from liberal free economy, but equally far removed from socialist planned economy. Autarchy, economic nationalism and internal markets are the characteristics of this transitional process—a semi-free, semi-regulated, semi-private, semi-collective economy.

Among these countries are included, on the one hand, those of advanced economic development but without adequate political power to utilize fully the existing industrial and commercial apparatus. The advanced state of development has prepared the non-Jewish population for taking over all the functions which Jews have held (Germany). On the other hand

there are agricultural and semi-agricultural countries whose belated industrial development was from its inception restrained by the narrow boundaries of poor internal markets (Poland, Roumania, Hungary). These countries welcomed autarchy because they hoped thereby to save themselves, closing the local markets to foreign competitors by producing within the country itself the maximum of indispensable raw materials and finished products. If, in addition, there are competitors within the country who may be called historically foreign and so got rid of, it is only natural that the excuse be used.

In such countries an organized isolation and banishment of the Jewish population came into being. It assumed many forms and utilized varying measures in different countries. It could take the form of the absolute exclusion practiced by the German countries, where the non-Jewish population was entirely ready to assume the functions previously performed by Jews. Or it could be a gradual, calculated exclusion, prolonged until those who were supposed to replace the Jews were ready. This latter process was tried in Poland, Roumania and Hungary.

In Soviet Russia, where private economy and private capital have been liquidated, Jews have complete economic equality. The situation is particular and can not be treated here. JACOB LESTSCHINSKY.

Lit.: Sombart, Werner, *Der moderne Kapitalismus* (1924); idem, *Das Wirtschaftsleben im Zeitalter des Hochkapitalismus* (1927); idem, *Die Juden und das Wirtschaftsleben* (1911); Bücher, Karl, *Die Entstehung der Volkswirtschaft* (1917); Marx, Karl, *Das Kapital;* Schumpeter, Josef L., *A Theoretical, Historical and Statistical Analysis of the Capitalist Process* (1940); Snyder, Carl, *Capitalism the Creator* (1940); Rachel, Hugo, *Das Berliner Wirtschaftsleben im Zeitalter des Frühkapitalismus* (1931); Geiger, L., *Geschichte der Juden in Berlin* (1871); Lestschinsky, Jacob, *Das wirtschaftliche Schicksal des deutschen Judentums* (1932); idem, "Yiddishe Economik," *Allgemeine Entziklopedie* (1939); *Fortune* (Feb., 1936); Sorokin, Pitrim A., in *Journal of Social Forces* (1925); Marcus, Alfred, *Die wirtschaftliche Krise der deutschen Juden* (1931); Zielinziger, Kurt, *Juden in der deutschen Wirtschaft* (1930); Baron, Salo W., *A Social and Religious History of the Jews* (1937).

CAPLAN, HARRY, professor, b. Hoag's Corners, N.Y., 1896. He graduated from Cornell University in 1916, and received his A.M. the following year. He engaged in graduate studies there in archeology and comparative philology, became a graduate fellow in Latin and Greek, and was awarded his doctorate in 1921. At first an instructor in public speaking at Cornell (1919-23), he later taught in the department of classics, holding the position of assistant professor from 1925 to 1930. In 1929 he became acting head of the department of classics at Cornell, and the following year was appointed to the chair of classics as full professor.

As Fellow of the John Simon Guggenheim Memorial Foundation from 1928 to 1929, Caplan visited European libraries, where he made studies in the field of medieval rhetoric. The following works were written or edited by him: *Gianfrancesco Pico della Mirandola: On the Imagination* (Yale University Press, 1930; the expense of publication was borne by the Heckscher Foundation for the Advancement of Research); *Mediaeval Artes Praedicandi* (Cornell University Press, 1934); *Mediaeval Artes Praedicandi—A Supplementary Hand-List* (Cornell University Press, 1936). In addition, he contributed to journals of classical philology and literature.

CAPSALI, ELIJAH BEN ELKANAH, rabbi and historian, b. Candia, 1490; d. 1555. The son of a distinguished state official, he studied under Meir Katzenellenbogen in Padua, and in 1522 became rabbi in Candia together with Judah Delmedigo. He was one of the progressive rabbis of the 16th cent. and wrote in Hebrew two extremely valuable historical books, a history of Venice (excerpts were published in 1924 by Nathan Porges; the original is in the British Museum) with accounts of the life of the Jews in other Italian cities and in Germany, and a history of the Ottoman empire up to 1522 (*Seder Eliyahu Zuta;* the original being in Oxford) with information concerning the history of Spain and Portugal up to the expulsion of the Jews in 1492. His responsa, which were later lost, also contained much valuable material.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 406-7; Porges, N., in *Revue des études juives,* vols. 77 to 79.

CAPSALI, MOSES BEN ELIJAH HAYEVANI, first chief rabbi of Turkey, b. 1420; d. about 1495. He studied in the Yeshivas of Greece and Germany, and became Dayyan in Constantinople. After the conquest of the city by the Turks under Mohammed II, the sultan appointed Capsali chief rabbi (Hacham Bashi) of Turkey, with unlimited power over all the Jews in the empire and with a seat in the council of the caliphs; in this council his place was next to that of the Chief Ulema of the Mohammedans and above that of the Christian patriarch. He exercised his office for the benefit of the Jews, and was one of those who, under Sultan Bayazid II, rendered it possible for the Jews to migrate from Spain to Turkey by giving them great financial aid. He had several enemies who were dissatisfied with his official acts, among them Moses Esrim Vearba, the Palestinian Halukkah collector, who denounced Capsali before Rabbi Joseph Colon of Mantua. Colon, who did not know Capsali, sent him a letter demanding that he resign his position. A violent feud ensued within the ranks of the Jews. Finally, convinced that the charges brought against Capsali were unfounded, Colon, on his deathbed, transmitted his apologies to the former.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 268-71; Franco, M., *Essai sur l'histoire des Israélites de l'empire ottoman* (1897).

CAPTIVES (*shebuyim*). In ancient and in medieval times, prisoners of war or the inhabitants of a conquered country were generally taken captive and sold as slaves, and predatory bands frequently seized travelers or settlers and held them for ransom. The Bible says little about the captives taken by the Israelites in their wars, but contains a provision (*Deut.* 21:10-14) in reference to a woman taken captive in warfare. She might be married to her captor, after the period of a month had passed; if he did not marry her, he could not sell her into slavery, but had to set her free.

As the Israelite nation gradually fell before the onslaughts of larger and more powerful kingdoms, many of its nationals were taken captives, and enslaved or

Assyrian representation of Hebrew captives

© Union of American Hebrew Congregations

deported. In the earlier Bible period, when their religious consciousness was not especially strong, these captives were gradually assimilated by the surrounding peoples and disappeared. From the time of the Babylonian Exile (6th cent. B.C.E.) on, the reverse was the case; Judaism had emerged as a universal religion, no longer dependent upon land or shrine, and the Jews who were taken captives preserved their entity as Jews. Many of the Jewish settlements in the Diaspora owed their origin to groups of captives who had either been deported there or who had been brought there originally as slaves. Since the Bible contains a reference to the sale of Jewish captives to the Ionians (*Joel* 4:6), it is probable that the ancient Jewish communities in Asia Minor developed from the same source. There were colonies of captives in Babylonia, Rome (where there was a synagogue of Libertini, or freed slaves, *Acts* 6:9), Spain and the German Rhineland.

As early as the time of the Second Temple (5th cent. B.C.E. and after) Jewish communities had exerted themselves to ransom those of their brethren who had fallen into captivity. Although all the legal discussion of ransoming captives is limited to the Talmudic period, it is evident that the practice was much older. Individuals or families endeavored to rescue their relatives from captivity; where this was not possible, the communities would provide sums for ransoming out of their own funds. This service was extended instantly as soon as the community knew of the presence of Jewish captives in the neighborhood, as is illustrated by the story of Moses ben Enoch (10th cent.) who was brought to Cordova by the captain of the vessel that had seized him and his family, and was instantly rescued by the community. Such great disasters as those of the expulsion of the Jews from Spain or the Chmielnicki uprising of the 17th cent. were softened by the heroic work of Jewish communities in far-flung areas who contributed large sums for the ransom of the captives (*pidyon shebuyim*).

The Talmud and the codes deal at considerable length with the duty of the ransoming of captives, with especial concern for the question as to which of them is to be redeemed first if means are limited. Women, because of the dangers to which they were exposed by reason of their sex, were usually given precedence in redemption. In other places the order of precedence is priest, Levite, Israelite, or, in case of a family, mother, self, teacher and father. The community was empowered to sell the estate of those who had been taken captives for the purpose of redeeming them.

The willingness of the Jews to redeem their brethren became so well established that in many instances the captors would increase their demands in the knowledge that they would be met, no matter how exorbitant. As early as the time of the Talmud provision had to be made that a relative or a community should not pay too high a ransom, lest it encourage further extortion (*Git.* 45a). Since great scholars would be redeemed by the community with all that it possessed, they were frequently held by the medieval robber-rulers until a ransom was paid. Meir of Rothenburg (13th cent.), when he was held for ransom, refused to permit the community to pay the large sum of 20,000 marks which had been demanded of them and which they were willing to furnish, holding that such an action would be a dangerous precedent for the future, and remained seven years in prison until his death.

An unusual class of captives was that of those Jews who had been arrested by the authorities for various offenses during the Middle Ages. Knowing that efforts would be made to convert such culprits to Christianity in return for their freedom, and cognizant of the baneful effects of Jewish apostates of this stripe, the Jewish communities would usually endeavor to procure their release by paying the authorities, out of the communal funds, any fine imposed upon them for their misdeeds.

In modern times, an echo of the old ransoming of captives has appeared as a result of the persecutions of Jews instituted by Nazi Germany. Jews who have been seized and placed in concentration camps in Greater Germany have on numerous occasions obtained release only on the payment of large sums by members of the family, or by surrender of portions of their estates or relinquishment of the family industrial and financial enterprises. However, the general Jewish public did not undertake any such modern "ransoming of captives."

See also RANSOM. SIMON COHEN.

Lit.: Marcus, Jacob R., *The Jew in the Medieval World* (1938) 454-58 (gives three documents on the ransom of captives); Maimonides, *Hilchoth Matnoth Aniyim* 8:10 et seq.; Abrahams, I., *Jewish Life in the Middle Ages* (1896) 335-39.

CAPTIVITY, BABYLONIAN, *see* EXILE, BABYLONIAN.

CAPUA, Italian city the Jewish settlement of which dates back to Roman times; a Latin inscription of the period of the Roman empire mentions one Alfius Judah, archon and head of the synagogue in Capua. In 840 the Saracens destroyed the ancient Capua, and its inhabitants, who fled to the mountains, built a new city in 856, the present Capua. The original city is now called Santa Maria Capua Vetere.

About the middle of the 10th cent. Samuel ben Hananel ben Paltiel of Oria settled in the second Capua as mint-master and tax-collector. His son Paltiel (b. 988) also held important financial posts in the city. Paltiel's son Ahimaaz (b. 1017) wrote a remarkable Jewish chronicle in rhymed prose.

A source which is dated 1053 mentions the Jewish cemetery in Capua. According to Benjamin of Tudela (about 1165), the Jewish population of Capua numbered 300, and several were esteemed scholars.

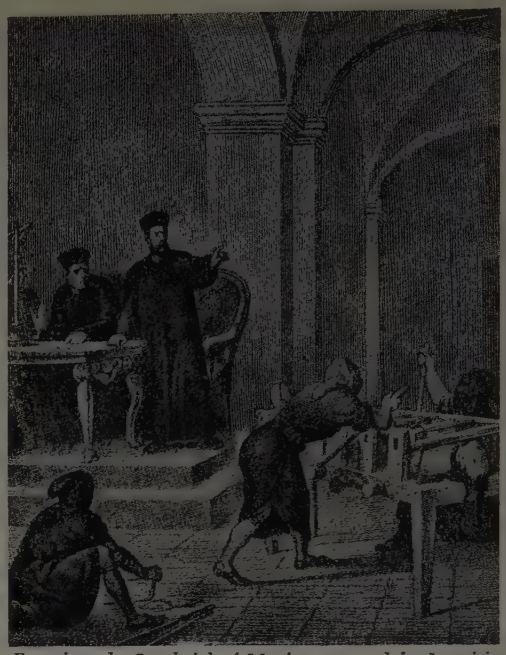
In the second half of the 13th cent. Hillel of Verona lived in Capua as a physician, at the same time delivering lectures there on Maimonides' *Moreh Nebuchim* (Guide to the Perplexed); Abraham Abulafia was one of his pupils from 1279 to 1280. Other scholars in Capua were: Samuel ben Jacob, translator (probably the end of the 13th cent.); Giovanni of Capua, translator, a baptized Jew (second half of the 13th cent.); Solomon ben Samuel (1319); Joab ben Mordecai Harofe (1468), who refers to five of his teachers, of whom, however, it is not known with certainty whether they lived in Capua.

After the expulsion of the Jews from Spain (1492) many fugitives came to Capua. There were also Jewish fugitives there from Sicily about 1496. The community existed until the expulsion of the Jews from the kingdom of Naples in 1541.

Lit.: Rinaldo, *Memorie storiche di Capua* (1753) vol. 2, pp. 285, 288; Steinschneider, M., *Hebräische Übersetzungsliteratur,* 718-19, 748, 772-73, 875, 981.

CARABAJAL (CARAVAJAL), FRANCISCA NUÑEZ DE, Mexican Marrano, b. in Portugal, about 1540; d. Mexico City, 1596. Her family, which included her brother Luis de Carabajal, governor of a Mexican province, was suspected of Judaizing, and Francisca was seized by the Inquisition and tortured until she had implicated the entire family, including her husband, Francisco Rodrigo de Matos, her son Luis, and her five daughters. All professed penitence, and were accordingly "reconciled" at an auto da fé in 1590, in which other heretics met various penalties, from fines to death. Five years later, however, the family was accused of having relapsed into Judaism. The young Luis de Carabajal was tortured, implicating the others in the family, and he, his mother and three of his sisters were burned at the stake on December 8, 1596. Mariana, another daughter, lost her reason for a time; she appeared later to accuse Antonio Diaz de Caceres and his family of Judaizing, but despite this was also put to death in 1601. The fifth daughter, Anica, was "reconciled" at the same auto da fé.

CARABAJAL, LUIS DE, Spanish nobleman, b. Magodorio, Portugal, 1539; d., probably Mexico City, about 1595. When he was about thirty years old he came to America, was apparently entrusted with responsible positions and raised to the nobility, and was



Francisca de Carabajal of Mexico tortured by Inquisitors in 1590

made governor of the province of Nueva Leon in the northeastern part of present-day Mexico. He was permitted to import some sixty families of colonists to populate this newly opened territory, and he seems to have included in that number many families of Jews who had been forcibly converted, since about twenty years later many of them were accused of practicing Judaism secretly. Among them was his sister, Francisca Nuñez de Carabajal, who, with her children, lived in Nueva Leon, but later moved to Mexico City, where, in 1590, they were accused of Judaizing. Luis de Carabajal was not implicated in the accusation, but in connection with the trial was ordered to perform a public penance for not having revealed the fact that his relatives were Marranos (1592).

CARACALLA (Marcus Aurelius Antoninus Bassianus), Roman emperor from 211 to 217, son of Septimius Severus. His reign was on the whole rather favorable to the Jews, for whom, according to an account given by Spartianus, he had acquired a sympathy at the early age of seven when he saw a Jewish boy cruelly whipped on account of his religion. The church father Jerome also noted that both Caracalla and his father Severus were greatly beloved by the Jews; an inscription in a synagogue at Kaisun is dedicated to Severus, Caracalla and the entire imperial family. As a prince Caracalla had accompanied his father on military campaigns in Syria and Palestine (198) and was associated with him in the "Jewish triumph" decreed by the Senate; but there is no indication that this campaign was against the Jews.

A notable feature of the brief reign of Caracalla was the extension of Roman citizenship to all subjects of the empire (212). This had the effect of making the Jews equal in all respects to the other peoples of the empire, and admitted them to public office under the state and in municipalities. In addition, a certain class of Jews (called *peregrini*), who had previously been allowed to practise polygamy, were permitted to con-

tinue to take more than one wife, though this had been forbidden to Roman citizens.

Caracalla's campaign against the Parthians in 216 coincided with the Sabbatical year, and the patriarch, realizing the difficulty of the Jews in raising war taxes if they strictly observed the law and sowed no crop, abrogated the law for that year. Various historians have identified Caracalla with the emperor Antoninus, mentioned in the Talmud as the intimate of Judah Hanasi.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 468-69; Juster, J., *Les juifs dans l'empire romain* (1914).

CARASSO, DAVID, merchant and traveler of the 19th cent., b. Salonika, Greece (then Turkey). While on a business voyage to Yemen, he became interested in the Jews of the country, and wrote down his impressions in *Zichron Teman ó el viage en el Yémen* (Constantinople, 1875), which became an important source for information concerning the Yemenite Jews. He later made visits to independent Jewish groups through all Arabia, which he described in his book and in letters to Chief Rabbi Moses Halevy of Constantinople. He was especially interested in the community in Sana, and succeeded in having a Turkish rabbi, Isaac Saul, sent to the city to act as Hacham Bashi (chief rabbi).

CARASSO, EMANUEL, statesman and attorney, b. Salonika, 1863; d. Trieste, Italy, 1934. He joined the Young Turk movement during the reign of Abdul Hamid, and in 1908 was elected a deputy in the Turkish Parliament. Carasso was among the group of four which was delegated personally to notify Abdul Hamid of his dethronement. During the World War he played a conspicuous political role, acting as controller of food in Constantinople, and gained wide recognition for his activities in behalf of Jewish community life. After the rise of Mustapha Kemal, Carasso went to Italy, where he lived in complete seclusion until his death.

CARCASSONNE, town in southwestern France, about forty miles west of Narbonne. While it is probable that Jews settled there as early as the time of the Roman empire, the first record of their presence is toward the end of the 6th cent., when Sergius, the first bishop of Carcassonne, issued a decree permitting them to reside there; at that time they had already a cemetery of their own. In the next century, under the oppressive rule of the Visigothic king Sisebut, many left but later returned and increased in numbers. By the time of Louis the Pious (814-40) there was a large Jewish colony settled in the suburbs of Carcassonne; they owned considerable landed property in the neighborhood and imported goods from Italy and the Orient.

During the three centuries following the community appears to have flourished under the protection of the local counts, who accorded the Jews privileges unusual for the times. In 1160, for instance, Viscount Raymond Trencavel interceded with the bishops of his dominions to abolish the abuses to which the Jews were subjected during the week before Easter; Roger II gave the Talmudist Abraham ben David of Posquières shelter after he had been cast into prison by the lord of his city; in 1193 the Jews and their descendants were declared exempt from certain of the taxes (*tailles*).

This favorable situation came to an end in the beginning of the 13th cent., as a result of the Albigensian heresy, which was ascribed to the presence of the Jews and their religion. In 1209 the counts were compelled to promise not to entrust any Jew with a public office; this measure, however, was not strictly enforced, since there is a record of a Jew named Astrugnet who was administrator of the royal customs, and another who held the position of "bailli."

After the suppression of the Albigenses, however, Carcassonne became the seat of a branch of the Inquisition, and many Jews were forcibly baptized. Conditions became even worse after 1226, when Carcassonne was incorporated into the French royal domain. Heavy taxes were imposed upon the Jews in 1229; in 1240 they were forced to pay a heavy fine for having taken part in a revolt to restore the rule to the former line of Trencavel counts; in 1253 Louis IX expelled all the Jews from the town. This banishment did not last long. The following year, however, witnessed many oppressive regulations affecting the Jews, including a prohibition of religious rites based on the Talmud, and of engaging in financial transactions.

But their condition improved somewhat under Philip the Fair (1285-1314). He restored their religious freedom and the right of lending money; nevertheless, he imposed upon them heavy taxes, so that many of them left Carcassonne. In 1305 they were expelled with the rest of the Jews of France. They returned under Louis X (1314-16) and established a new community which grew in wealth and importance (despite an assault by the mob of Pastoureaux in 1320) until it disappeared with the general expulsion of the Jews in 1394.

Famous Jews who lived in Carcassonne include: the liturgical poet Joseph ben Solomon (11th cent.); Abraham ben David of Posquières and Meir ben Isaac of Trinquetaille (12th cent.); Samuel ben Samuel, who wrote a commentary to *Moreh Nebuchim* (13th cent.); the physicians Jacob of Lunel and Dollan Bellan (14th cent.). MAX SALOMON.

Lit.: Gross, H., *Gallia Judaica,* pp. 613, 617; Bédarride, *Les juifs en France* (1860) 225.

CARCHEMISH, old Hittite city in Mesopotamia, located on an important commercial and military road, which crosses the Euphrates at Jerablus. The Assyrian name, Kargamis, or Gargamis, occurs in the cuneiform inscriptions as early as about 2000 B.C.E. About the middle of the second millennium B.C.E., it belonged to Mitanni, but a Hittite state was founded there about 1370 and lasted, through many vicissitudes, down to 717 B.C.E., when it was captured by the Assyrian king Sargon (cf. *Isa.* 10:9). The city became still more famous in 605 B.C.E. when it was the scene of the decisive battle in which Pharaoh Necho was beaten by Nebuchadrezzar, whose star was then in the ascendant (*II Kings* 24:7; *II Chron.* 35:20). Jeremiah refers to this occurrence with its sweeping results in chap. 36; *Jer.* 46:2-12 contains an impression written immediately after the battle. In classical times Carchemish was called Europos (hence the present name, Jerabis or Jerablus). The British Museum carried on excavations at Carchemish just before and after the first World War, under the direction of Hogarth and Woolley. Very important Hittite monuments were discovered.

Lit.: Hogarth, *Carchemish,* vol. 1, 1914; vol. 2, 1921.

CARDIFF, the chief city of Wales, Great Britain, a seaport on the river Taff, about 145 miles west of London. According to the last official estimate (1936), there were 2,300 Jews among a general population of 221,500.

Jews are believed to have lived in Cardiff since the middle of the 19th cent. According to the British *Jewish Year Book* (vol. 1), a synagogue on East Terrace was founded about 1853. The oldest existing congregation, the Old Hebrew Congregation, was established in 1897 under the presidency of I. Samuel, with Philip Wolfers of South Africa and Swansea as first rabbi. Its synagogue is located on Cathedral Road. The congregation's rabbis have included: J. B. Menkin (1901-4), H. Hamburg (about 1904), Salkind (1907), and the incumbent, Harris Jerevitch (1908-). In 1940 the congregation had a membership of 350.

Another synagogue was founded in the first decade of the 20th cent., when Cardiff's Jewish population numbered about 1,000. It has been served by rabbis L. Hirschovich (1905), M. Sheinfeld (1914), J. Abelson (1920), Marcus S. Simmons (1925-29), Asher M. Grunis (1935-38) and Maurice Unterman (1938-). The membership of the congregation in 1940 was 230.

In addition to the two synagogues, Cardiff Jewry supports a Beth Hamedrash on Clare Road, an Education Board of which Rabbi Jerevitch was headmaster in 1940, a Board of Guardians, and a Shechita Board. There are several welfare societies in Cardiff, including G'millus Chassodim and Bikur Cholim Society, Friends' Loan Society, Jewish Ladies' Benevolent Society, Royal Infirmary Jewish Aid Society. Branches of various friendly societies in Cardiff include lodges of the Order of Achei Brith and Shield of Abraham, the Order of Ancient Maccabeans and the Grand Order of Israel and Shield of David, and a division of the Workers' Circle Friendly Society. Cardiff Zionist organizations include affiliates of the Zionist Federation of Great Britain and Ireland, the Federation of Women Zionists of Great Britain and Ireland, and the Jewish National Fund; also a New Zionist Organization and Ziona Youth Group.

A Jewish Students' Union has been established at the University of Wales. Rabbi Louis I. Rabinowitz was honorary president in 1940.

CARDOSO, ABRAHAM MIGUEL, leader in the Sabbatai Zevi movement, b. Rio Seco (according to others, Celorico), Portugal, about 1630; d. Cairo, Egypt, 1706. A member of a Marrano family and a student of medicine, he migrated to Italy with his brother when they were young men, and openly professed Judaism. He finished his medical studies and practised in Leghorn and in the Turkish empire. About 1650 he became acquainted with the Lurian Cabala in Egypt, and when he returned to Italy a few years later, he met Moses Pinheiro and other followers of the pseudo-Messiah Sabbatai Zevi. They won Cardoso to their cause. He began to issue prophecies upholding Sabbatai, which were first published in 1664, but for the most part have not been preserved.

When Sabbatai Zevi finally went over to Islam in 1666, Cardoso at first did not lose his faith in his leader, believing, as did many others of the Sabbatians, that this was only a mystic discipline. He still sought adherents for Sabbatai, wrote new prophecies, and endured persecutions from those Jews who had rejected the pseudo-Messiah. After a few years, however, he began to claim that he himself was the Messiah, since he alone possessed the true knowledge of God. He wandered through various countries, winning new adherents, but being driven away by his enemies. In the course of his peregrinations he passed through Italy, Tripoli, where he was personal physician of the bey, Radosto on the Sea of Marmora, where he spent some years, the Aegean Islands, Palestine and Egypt, where he was finally assassinated by his nephew in a family quarrel over money.

Cardoso's surviving writings, which deal mainly with his mystic God conception, are for the most part in manuscript. *Michtab Beinyan Sod Elohuth* (Epistle on the Secret of Divinity) was published by N. Brüll in Weiss' *Beth Hamidrash* (1865); a part of his *Boker Deabraham* (Morning of Abraham) was published by Isaac Lopez in his *Kur Matzref Haemunoth* (Refiner's Furnace of Doctrines). Two important manuscripts, *Raza de Razin* (Secret of Secrets; Deinard MS. 153) and *Derush Hashechinah* (Interpretation of the Shechinah; Adler MS. 1653), are in the library of the Jewish Theological Seminary of America, in New York.

CARDOZO, ALBERT JACOB, lawyer and jurist, b. Philadelphia, 1828; d. New York city, 1885. After receiving most of his education in the New York city schools, he was admitted to the metropolitan bar in 1849. There followed fourteen years of distinguished practice, and in 1863 he was elected to the Court of of Common Pleas on the Tammany ticket. Four years later Cardozo was elected to the Supreme Court of the State of New York.

But in 1869 a series of events began which finally brought about Cardozo's resignation from the Supreme Court bench. A period of economic distress that year precipitated the collapse of the gold market. Cardozo issued certain orders enjoining the Gold Exchange Bank from the exercise of its corporate functions. Not long afterward the Boss Tweed scandals broke on the horrified city, and in the resulting disclosures Tammany Hall was thoroughly disgraced. Cardozo was a Tammany sachem, and the Bar Association of the city of New York sat in inquiry on various charges of judicial corruption of which he was now accused. The verdict, handed down to the full State Assembly on May 1, 1872, recommended impeachment. The reading of the recommendation was followed immediately by the reading of a letter from Cardozo, in which he resigned his judgeship. He stated in the letter that it was useless to fight against a combination of enemies, and declared further that he would leave his reputation to the recorded testimony and to posterity. Since his usefulness had been impaired by the investigation, he stated, he could not retain office.

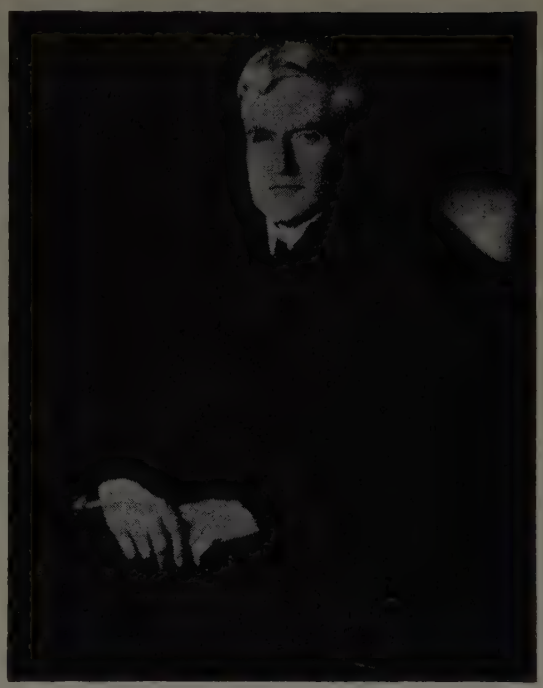
After his resignation, Cardozo returned to private practice. His law library, which was inherited by his son, Benjamin Nathan Cardozo, was subsequently bequeathed to the Law School, St. John's College, Brooklyn.

CARDOZO, BENJAMIN NATHAN, philosopher-jurist, b. New York city, 1870; d. Port Chester, N. Y., 1938. The gentle-natured, scholarly liberal was the son of Justice Albert Cardozo, first Jew to become a justice of the Supreme Court of the State of New York, and of Rebecca Washington Nathan, who was descended from a famous Sephardic family. Justice Cardozo's great-grandfather, Benjamin Mendes Seixas, helped drill colonial troops during the Revolutionary War. His great-granduncle, Rabbi Gershom Mendes Seixas, after refusing to deal with the Redcoats who had taken over New York, moved his entire congregation to Philadelphia. Rabbi Seixas also participated in the inauguration of George Washington as first president of the United States. On his paternal side, Justice Cardozo's great-great-grandfather, Aaron Nunez Cardozo, a London merchant, emigrated to this country in 1752. Cardozo never married, probably because of the beautiful, tender devotion between him and his sister, Nellie, who took the place of his mother, who died when he was only eight.

While famous for the clarity of his books and essays on jurisprudence, Cardozo actually never attended a law school. It was the custom in his day to "read" for the profession, and he passed the New York bar examinations in 1891. The tutor who prepared him for college was Horatio Alger. With typical Cardozo modesty, the justice, in writing to a friend, once observed, "My preparation for college was the work of Horatio Alger. He did not do as successful a job for me as he did for his newsboy hero."

Cardozo, nevertheless, was graduated from Columbia University when he was only nineteen, and at twenty, received his master's degree. A Columbia professor said of him in his undergraduate days that he wrote "the most powerful English of any Columbia student since Alexander Hamilton." His interest in governmental theory was evidenced even at this early date by a commencement oration on "The Altruist in Politics" and by an A.B. thesis on "Communism." The deliberative and philosophic habit of mind and concern for moral fundamentals, so noticeable in many of the justice's decisions, are to be found in this thesis. Cardozo was too much the esthete to find more than passing appeal in trial work with all its attendant tricks and delays. With a keen, analytical mind and extraordinary memory for cases, he spent two decades specializing in appellate practice as a "lawyer's lawyer," arguing complex points of law before a higher court of review.

In the Fusion movement in New York, in 1912, Cardozo was recommended for a place on the New York Supreme Court as one who "has furnished unmistakable evidence of fitness and qualification for the highest order of service." His sponsors included Louis Marshall, Associate Justice Harlan F. Stone and Henry L. Stimson, Secretary of State in the Herbert Hoover administration and Secretary of War in the second Franklin D. Roosevelt administration. Cardozo was elected to this body in 1913. Within a month, and although he had not served in the appellate division, the intermediate court, Cardozo was appointed by Governor Martin H. Glynn to serve temporarily as associate judge of the Court of Appeals, the highest court of the state. The court itself, asked by the governor to name its candidate to fill the vacancy, chose Cardozo unanimously. Governor Glynn pointed to Cardozo's brief judicial experience and noted that his judicial work had been limited to the trial court. But the court repeated its desire to have Cardozo, and Governor Glynn appointed him. In 1916, Samuel Seabury resigned from the court to run for governor, and Cardozo was appointed a regular member by Governor Charles S. Whitman. The following fall, running with the joint endorsement of the two major parties, he was duly elected. Ten years later (1927) he became chief judge.



Benjamin N. Cardozo in his judicial robe

The frequency with which the Court of Appeals agreed, the scarcity of Cardozo's own dissents and the sovereign reputation of the court at this time are indicative of Cardozo's leadership as chief justice. President Calvin Coolidge, in 1927, invited him to become one of the American members of the International Permanent Court of Arbitration at The Hague, the other members of which were Charles Evans Hughes, Elihu Root and John Bassett Moore. Cardozo declined, saying that he felt he could serve the people of his state best by refusing to assume an obligation that might take precedence over the obligations of his judicial office.

Cardozo was a Democrat, but his appointment to the Supreme Court of the United States by the Republican President Herbert Hoover was hailed by every section of the country. Mr. Hoover, in fact, had been reluctant to place Cardozo on the highest tribunal, not merely because of his differing political faith but because New York already was represented on the Court by two justices, Chief Justice Charles Evans Hughes and Justice Harlan Fiske Stone. But Senator William E. Borah, Republican of Idaho, reminded Mr. Hoover that "Cardozo belongs as much to Idaho as to New York. If there were two Virginians on the Court and John Marshall was a candidate for the vacancy," added Borah, "I don't think there would be any hesitation in appointing him."

The nation, which once had viewed the Jewish liberalism of Justice Louis D. Brandeis with suspicion, and which almost prevented approval of that distinguished jurist, so applauded the nomination of Cardozo that not a voice was raised against him when he was confirmed on February 24, 1932. Taking his place on the bench, on March 14th, Justice Cardozo during the next six years was to see the liberal construction of the Constitution's welfare clause that he had championed become the majority opinion of the Court. Literally, he made legal history in the fruition of a lifelong ideal "to do my little share in translating into law the social and economic forces that throb and clamor for expression."

Cardozo was appointed to fill the place of Supreme Court Associate Justice Oliver Wendell Holmes, "the Great Dissenter" who was Cardozo's hero. They had much in common. Both had the humane philosophy of "the tough mind and the gentle heart"; both wrote their opinions with almost poetical preciseness. Cardozo used to quote from the older man's opinions admiringly, almost reverently. To Cardozo, Holmes was "the Master," and the swiftness of Holmes' thought was, to Cardozo, like "a giant's stride." Cardozo, while progressive in thought, was not "a professional liberal." At times he became impatient with what he called "the avalanche of precedents" in the law. He was, actually, far more concerned about the truths of life, and if these did not fit occasionally into "our little molds," he believed that the molds should be changed. If, however, the precedent did fit in with his conception of justice, he clung to it tenaciously, no matter how much it might be scorned by others more "progressive" than he.

Predictions that his construction of the Constitution would be liberal were borne out shortly after he ascended to the Court. Twenty-seven of the laws sponsored by the Roosevelt Administration were brought to the Supreme Court between 1934 and 1937. On twenty-two of these, Cardozo sided with the Administration. In the other five cases, the Court unanimously invalidated the original farm moratorium, the home loan bill, the refund of impounded taxes under the Agricultural Adjustment Administration and the dismissal by the President of Federal Trade Commissioner Humphreys. Justice Cardozo was the author of many majority opinions on New Deal laws. Most notable were those sustaining the unemployment and old-age pension provisions of the social security act. In "singing prose" which is treasured today both for its literary brilliance as well as for its judicial wisdom, Justice Cardozo made crystal clear his belief that the Constitution must not be construed as a rigid instrument but as a living organism which grows to meet the needs of the nation.

Soft-spoken as he was, Cardozo could write a bristling decision when angry. In the case of J. Edward Jones versus the Securities and Exchange Commission, the Supreme Court denied the SEC the right to proceed against a suspected stock promoter if he withdrew his challenged application for registration. Cardozo dissented from the majority opinion, declaring that "When wrongs such as these have been committed or attempted, they must be dragged to light and pilloried. To permit an offending registrant to stifle an inquiry by precipitate retreat on the eve of his exposure is to give immunity to guilt; to encourage falsehood and evasion; to invite the cunning and unscrupulous to gamble with detection."

The origin of President Roosevelt's famous "horse and buggy" challenge to the Supreme Court possibly is to be found in Cardozo's decision in the case of MacPherson versus the Buick Motor Co. Cardozo, then in Albany, pointed out that "precedents drawn from the days of travel by stagecoach do not fit the conditions of travel today."

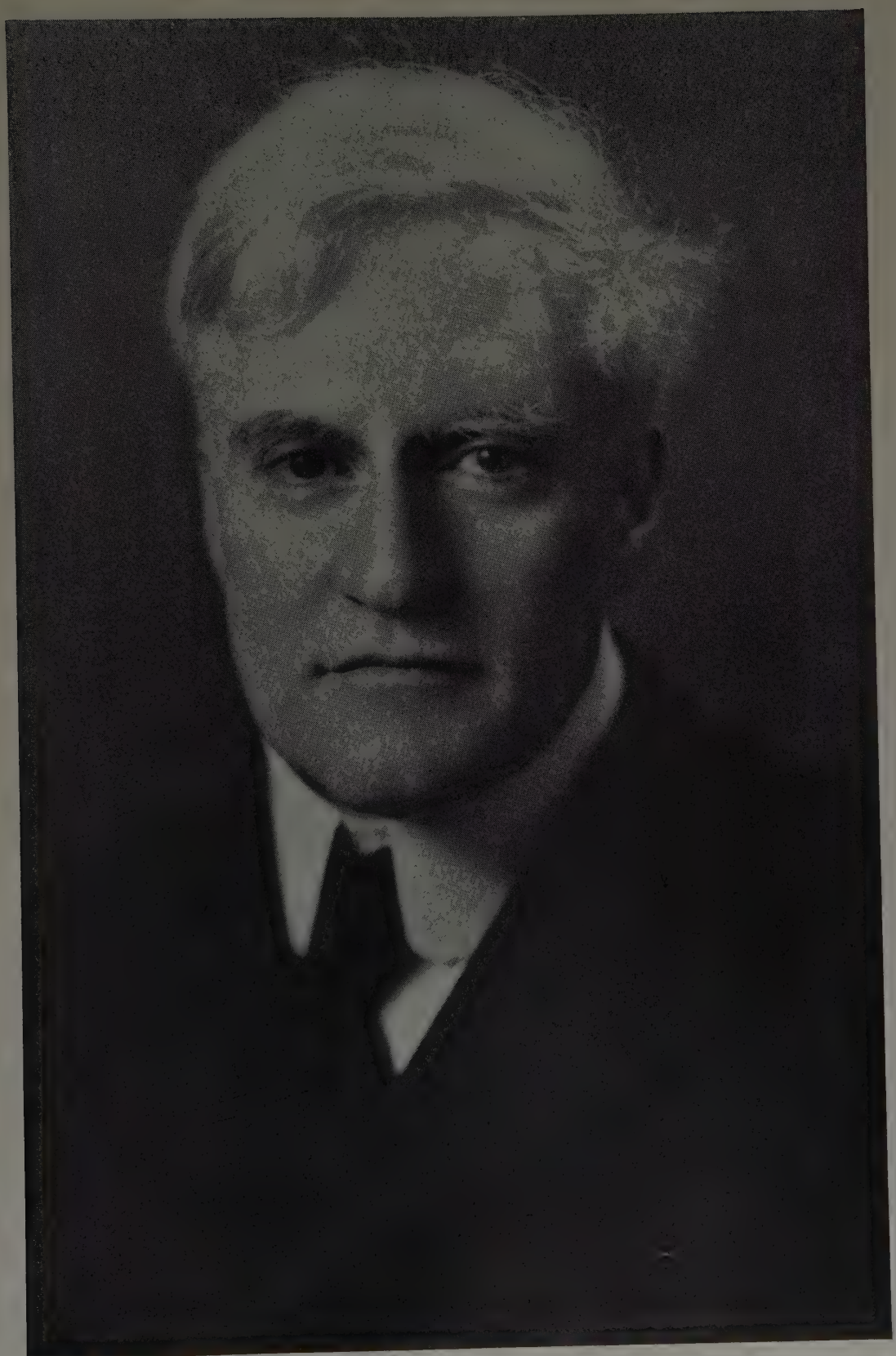
When Cardozo ascended to the Supreme Court bench, the accent was on liberty and property. With liberalism advanced only by Holmes, Brandeis and Stone, corporate wealth apparently had the controlling voice. But Justice Cardozo repeatedly refused to sacrifice the rights of man to niceties in procedure or to permit precedents to defeat the public interest. With keen insight and clear vision, he saw in the so-called "hot oil" case that the charge of an improper delegation of power was not consonant with the march of constitutional doctrine. With Justice Stone, he saw in the NRA case that "the industries of the country are too many and too diverse" for Congress to set up infinite standards for regulation. The Coal Commission case resulted in a decision that there was nothing sacrosanct about free competition which did not work. He stressed that "the liberty protected by the Fifth Amendment does not include the right to persist in this anarchistic riot."

Seeking constantly to read the protection of civil liberties into the Fourteenth Amendment, Cardozo at no time expressed his personal opinion regarding the issue before him. Law and truth, not personal bias, governed his conception of legal policy. Understanding the role of national economy and being unwilling to deny the government the power to govern during turbulent times, he spoke for the Court in such varied matters as the imposition of fiduciary obligations upon those handling money belonging to others, the strengthening of sources of revenue against tax-dodgers, the freeing of administrative bodies from irrelevant legalistic procedures, the regulation of railways and the valuation of utilities.

Cardozo was no radical. But he did not bind himself impotently to the past while placing great value on the historical background of the law he was interpreting. Justice without wisdom being impossible, he always believed that justice was more than mere legislation. While observing the formula of the law, he never forgot the realities of life which that law was meant to uphold. Accordingly, one of his associates wrote of him, "By the magic of his pen, he transmuted law into justice."

The philosopher-jurist, poet and man is mirrored in Cardozo's own definition of justice as follows: "Justice is a concept far more subtle and indefinite than any that is yielded by mere obedience to a rule. It remains, to some extent, when all is said and done, the synonym of an aspiration, a mood of exaltation, a yearning for what is fine or high."

Likewise, Cardozo, unwittingly, perhaps, summed himself up as both jurist and man in this quotation from one of his lectures. "There is an old legend," he said, "that on one occasion God prayed and His prayer



Benjamin Nathan Cardozo (1870-1938)

was 'Be it My will that My justice be ruled by My mercy.'" (This passage, incidentally, is taken from the Talmud; it is found in *Ber.* 7a.)

Learned in the law, able to match syllogisms of citations with the best, always aware that the color of the word is as important as the choice of category and that the telling phrase counts for as much as the orderly sequence of logic, Cardozo never failed to remember the highly sensitive young attorney who had been himself on his first case before a court. A kindly note which he treasured from the chief justice of that court praising him for his brevity and lucidity of argument upon his first appearance resulted in a delightful essay in Cardozo's book, *Law and Literature*. Ever anxious to help the young lawyer, Cardozo, with his quiet, gentle humor, wrote:

"Only in the rarest instances, is it wise to take up one decision after another for the purpose of dissection. Such autopsies have their value at times but they are wearisome and gruesome. In my list of 'Don'ts,' I would add: 'Don't state the minutiae of the evidence. The judges won't follow you and if they followed, would forget. Don't attempt to supplement the defect of early training. Your auditors are hardened sinners, not easily redeemed. And above all, don't be long-winded.' I have in mind a lawyer now lifted to the bench who argued the appeals for one of the civil subdivisions of the state. His arguments lasted about a quarter of an hour. He told us the point and sat down. The audience in the rear of the courtroom might not applaud—but the audience in front did—at least, in spirit. And since the latter audience has the votes, it is best to make your play for them. If you faithfully observe these cautions, let not your spirits droop too low when the decision is adverse, even though there be the added gall and wormwood of a failure of the court to crown your brilliant effort with the dignity of an opinion. Many a gallant argument has met the same unworthy fate."

Although Cardozo had a philosopher's love for mathematical precision, he was always impatient with "the lure of scientific order." While complaining that the law did not possess the infallibility of a mathematical science, he was humanitarian enough to observe this limitation at all times in his judicial interpretations.

There was no trace of vanity in him. He once confessed that he felt like a fool when he draped the black judicial robes around him, and when he met the press for the first time after his appointment to the Supreme Court characteristically said: "There is not anything very interesting about me. I hope I never shall lose my sense of humor over all this attention."

With unaffected sincerity and self-effacement, Cardozo had less personal magnetism and popular appeal than Holmes, little of the crusading spirit of Brandeis, little of Stone's objective concern for discovery if not for reform, and possibly none of the vigor of leadership that other great jurists have shown. His appeal lay in his powers of persuasion. He led but did not drive the court.

In his private life, Cardozo was a selfless ascetic, a bookish philosopher who once was called "a cross between a Gandhi and a Cato." He read Greek or Latin for sheer pleasure, as well as books on law, science, philosophy and the classics. He enjoyed concert music, but indulged only in activities that were motivated by an inward compulsion. As was his liberalism, his habits were his own. Regularly he would arise at six in the morning and be at his desk by 7:30, staying there ordinarily until 10:30 at night. He seldom dined out. He never walked if it was possible to ride. His personal law library of 1,000 volumes—inherited mainly from his father—was presented to St. John's College in Brooklyn. It contained volumes published as early as 1730.

On June 30, 1936, he shared honors with Albert Einstein and H. G. Wells in receiving the degree of Doctor of Laws from the University of London at its Centenary Celebration.

Justice Cardozo was a devout Jew whose sympathetic concern over the sorrows of the most unfortunate members of his race increased as his eminence and his ability to aid them grew. He cherished his Jewish ancestry, took an active interest in Jewish affairs and was a life-long member of the Spanish and Portuguese Synagogue of New York. He was an honorary member of the Zeta Beta Tau fraternity.

The Supreme Court of the United States, on the eve of recessing (December 19, 1938), paid him the following tribute through its Chief Justice, Charles Evans Hughes: "Mr. Justice Cardozo was devoted to our form of government, and constitutional guarantees of essential liberties constituted to him a heritage to be defended at all costs. No judge ever came to this court more fully equipped by learning, acumen, dialectical skill and disinterested purpose. He came to us in the full maturity of his extraordinary intellectual power, and no one on this bench has ever served with more untiring industry or more enlightened outlook. His gentleness and self-restraint, his ineffable charm, combined with his alertness and mental strength, made him a unique personality. With us who had the privilege of daily association there will ever abide the precious memory not only of the work of a great jurist but of companionship with a beautiful spirit, an extraordinary combination of grace and power."

The high esteem in which Cardozo was held is further evidenced by President Franklin D. Roosevelt, who, on hearing of his passing, wrote in part that he had "learned to admire and to love him" when he first was chief justice of the high court of New York. "He had a great soul," wrote President Roosevelt. "The whole nation has lost a constant friend."

ARTHUR T. WEIL.

Lit.: Hellman, George S., *Benjamin N. Cardozo: American Judge* (1940); *American Jewish Year Book*, vol. 41, pp. 25-34; Patterson, E. W., "Cardozo's Philosophy of Law," *University of Pennsylvania Law Review*, vol. 88, Nov.-Dec., 1939, pp. 71-91, 156-76; *The Nation*, vol. 147, July 16, 1938, p. 60; Pollard, J. P., "Man of Law and Letters," *Saturday Review of Literature*, vol. 12, June 22, 1935, p. 11; Levy, Beryl Harold, *Cardozo and Frontiers of Legal Thinking* (1938); the Jan., 1939, issues of the *Columbia Law Review*, *Harvard Law Review*, and *Yale Law Journal*, dedicated to Cardozo and containing articles by H. F. Stone, Irving Lehman, W. A. Seavey, A. L. Corbin and Felix Frankfurter; Chaitkin, Jacob, "A Humanist on the Bench," *Jewish Tribune*, March 4, 1927, p. 7; Weil, Arthur T., "Cardozo: Philosopher-Jurist," *American Hebrew*, vol. 143, July 15, 1938, p. 4.

CARDOZO, DAVID NUNEZ, American soldier and patriot of the Revolution, b. New York city, 1752; d. Charleston, S.C., 1835. He appears to have been the son of Aaron Cardozo, a London merchant who arrived in New York city in 1752. Cardozo came to Charleston as a young man, since he is said to have resided there for over sixty years. During the Revolution (apparently sometime between 1776 and 1778) he enlisted in Richard Lushington's company of the Charles Town Militia, which was a part of the South Carolina Line. This company fought in the battle of Beaufort in February, 1779, and in the unsuccessful attempt to recapture Savannah from the British in the same year. Cardozo, who was then a sergeant-major, participated in the storming party ("forlorn hope") that assailed the British lines; according to his obituary notice in the Charleston *Courier* of July 10, 1835, he was the first non-commissioned officer in Captain Boquet's company and led the assault. In 1780 he helped defend Charleston against the British, and was one of those taken prisoner at its capture. He was buried in the Coming Street cemetery, and his wife, Sarah, was later recipient of a pension from the United States government.

Lit.: Publications of the American Jewish Historical Society, No. 12, pp. 50, 57; No. 17, p. 106; No. 27, p. 496; Elzas, B., *The Jews of South Carolina* (1905) 87-88, 142-43.

CARDOZO, ISAAC N., prominent member of the Jewish community of Charleston, S.C., b. 1792; d. Charleston, S.C., 1855. When the Reformed Society of American Israelites, which existed from 1824 to 1833, attempted to establish a congregation based on a reform of the Jewish ceremonial in accordance with modern ideas, Cardozo seems to have joined it at an early period, for in 1826 he was already in the office of orator (i.e., lecturer) and a member of the corresponding committee. From 1828 to 1832 he was vice-president of the society, and his name also appears as one of the special committee which wound up the affairs of the organization in 1833. His address on the third anniversary of the society, delivered November 21, 1827, was published in Charleston the same year. For the last twenty-four years of his life (1831 to 1855) he was employed as a weigher in the Charleston custom house.

Lit.: Elzas, B., *The Jews of South Carolina* (1905) 161, 163, 204; *Publications of the American Jewish Historical Society,* No. 30, p. 243.

CARDOZO, ISAAC NUNEZ, American soldier of the Revolution, b. London, 1751; d. New York city, 1832. He was the son of Aaron Cardozo, a London merchant who settled in New York city in 1752, and a brother of David Nunez Cardozo. According to one account, Isaac Nunez Cardozo was a member of a company of fighting men who were nearly all Jews and who served gallantly in the defense of Charleston Harbor. He married Sarah Hart of Philadelphia, and became the ancestor of several distinguished lawyers and judges of New York. Benjamin Nathan Cardozo (1870-1938), justice of the Supreme Court of the State of New York and later associate justice of the United States Supreme Court, was his great-grandson.

Lit.: Publications of the American Jewish Historical Society, No. 4, p. 96; No. 12, p. 51; *Occident,* vol. 16, p. 142.

CARDOZO, JACOB NEWTON, journalist and editor, b. Savannah, Ga., 1786; d. Savannah, 1873. He was the son of David Nunez Cardozo (1752-1835). His family having moved to Charleston, S. C., in 1796, he continued to make his home in that city for sixty-five years, until the outbreak of the Civil War.

His connection with the press began in 1817, when he became editor of *The Southern Patriot.* The paper passed into his hands in 1823, and he continued as its editor and owner until April, 1845. He thereupon founded the *Evening News,* but sold out his interest in the publication in 1847, although retaining his position as managing editor until 1861, when he settled in Savannah.

During the Civil War Cardozo did journalistic and editorial work in Mobile, Atlanta and Charleston. After the war he contributed to the Savannah *Morning News,* writing articles until a year prior to his death. Cardozo was an authority on trade matters, banking and political economy. He was the author of *Notes on Political Economy* (Charleston, 1826), which attracted favorable notice, and he published his *Reminiscences of Charleston* in 1866. Cardozo was a prolific writer, and his career was one of the most notable and longlived in the annals of newspaperdom in the Southern states.

Lit.: Elzas, B., *The Jews of South Carolina* (1905) 176-79; *Publications of the American Jewish Historical Society,* No. 30, pp. 145, 240.

CARICATURE, JEW IN. 1. Caricatures of Jews. Caricature is the representation of over-emphasized, distorted, defective or alleged characteristics of a person or object in literature and art intended for purposes of ridicule. Hadrian, according to Jerome, is said to have set up a marble pig at a gate of Jerusalem in derision of the Jews, who considered the animal as unclean. A boar-pig was found represented on a milestone of the tenth Roman legion, the legion of Titus. However, the origin of the medieval "Jews' sow" suckling Jews is not clear. According to one suggestion, the image may have been derived from the Roman she-wolf suckling Romulus and Remus as represented on a coin of Aelia Capitolina. The Jews' sow was portrayed on the cathedrals of Magdeburg, Regensburg, and Freising, on the Protestant church of Wittenberg, on the city hall of Salzburg, and on a choir stall of Notre-Dame of Aerschot.

Similar representations marked by obscene details occur on early woodcuts and coins; even as late as 1784 an English satire on the Jews' Naturalization Bill represents Sampson Gideon, a financier of the epoch, riding on a pig, while in 1845 a converted Jew, Franco, "known on the turf," is characterized on an English etching by a pig running away.

Whether the terra cotta figurines unearthed in Trèves, of local origin of the 3rd and 4th centuries, were meant to represent Jews is still questioned. The obscene characteristics of some of them are a general feature of this kind of popular sculpture, which also portrays slaves. With the growth of anti-Semitism in the Middle Ages allegedly Jewish crimes are dealt with in numerous books illustrated with woodcuts. A very popular subject is the murder of Simon of Trent, portrayed in detailed scenes in an edition published at Trent in 1475, another at Augsburg about 1477 and in

the *Weltchronik* by Schedel (Nuremberg, 1493). The related subject of the desecration of the host occurs also on early woodcuts, issued at Passau (1470), Lübeck (1492), and on later prints. The personifications of the synagogue in the shape of a woman with a broken banner and a crown falling to the ground, shown in juxtaposition to the church personified as a triumphant queen, as portrayed in numerous cathedrals in France and Germany, do not give evidence of defamatory features. These appear late in the 14th cent. in some illuminated manuscripts where the synagogue exhibits on her banner a scorpion, the symbol of falsity.

The 15th cent. created the type of the Jewish usurer in caricature, whom we meet, for example, in a woodcut from Brünn (1475)—the type of the money-changer. Other portrayals of this character are to be found in Breydenbach's *Die heiligen Reisen gen Jerusalem* (1487) and in a woodcut from Nuremberg (1491) showing a money-lender. In the usual series satirizing types of human society, the trouble-mongers are mostly the lawyer, the woman and the Jew. In the 17th cent., especially in the years of famine in 1694 and 1771 to 1772, appears the caricature of the Jewish dealer in grain, the so-called Corn-Jew, on two satirical medals and woodcuts; further, the Wine-Jew and the clipper of coins.

The appearance of the Jew is held up to ridicule as early as 1233 on an English drawing in the Public Record Office depicting Isaac of Norwich and other Jews, and also on a drawing of English origin on a rent roll of 1277 portraying "Aaron filius Diaboli Colchester."

Individual satiric portraits occur more frequently in the 16th cent. Thus Josel of Rosheim is pictured on a German woodcut with a copy of the Talmud and a money-bag in his hands, worshipping the golden calf. The mintmaster Lipman is represented at his execution, as well as "Jud Süss," the famous court Jew of Stuttgart (also on coins). Satiric portraits show the pseudo-Messiah Sabbatai Zevi and his supporter, Nathan Levi of Gaza. One of the last caricatures on this subject is "Der letzte Schutzjude von Lübeck" (1830).

In the 18th cent. appear caricatures of Jews engaged in military training. This series begins with a scene by Löschenköhl about 1780. One of the later examples is the Nürnberger Bilderbogen of 1825. One of the earliest caricatures engraved in England is that of a Sephardic Jew, Nunes, by Tillemans. The efforts of the Jews to attain to emancipation and their attempts to imitate their environment in manners, dress, and relations with women are caricatured in drawings by Hogarth and Rowlandson. The English caricature introduces, besides, the humoristic drawing of an inoffensive nature. Jewish hawkers, singers, magicians, actresses, and even a juggler "Jacob from Philadelphia" appear together with non-Jewish types. It is remarkable that the first caricature of a bicycle by Woodward pictures a cycling Jewish dealer in old clothes.

In Germany Moses Mendelssohn and his idealized alter ego, *Nathan der Weise* of Lessing, furnish the themes for caricatures betraying a certain sense of humor. The end of the 18th and the beginning of the 19th cent. are marked by the rise of the political caricature which attacks the Rothschilds and Disraeli, men who play an important part in the life of their respective countries. The very first contribution to a *Vanity Fair* by Pellegrini was a cartoon of Disraeli.

Jewish domestic life became the topic of a farce, *Unser Verkehr,* by Sessa (the pseudonym of Maertens, a Protestant clergyman of Halberstadt), the numerous editions of which offered over and over again an opportunity for illustration. We see here the Jewish cattle-dealer and the horse-dealer, the jeweler, the butcher, the chiropodist (chiropody appears to be a Jewish occupation), the dealer in old clothes, a Jewish tax collector, the college student and the intellectual enamored of art. The number of types is increased considerably. In a ten-volume edition of *Israels Verkehr und Geist in jüdischer Charakterzeichnung* (2nd ed., Meissen, 1833), by Goedsche, a man under the Jewish pseudonym of Itzig Feitel Stern offers a series of caricatures which have acquired popularity with the middle-class reader. Various types of Jews appear on the market in the 19th cent. in the form of statuettes executed in porcelain and earthenware by manufacturers in Germany.

The caricature does not always attack Jewish personalities with an anti-Semitic purpose in mind, as we see in the caricature of Crémieux by Honoré Daumier, which does not emphasize the Jewish background of the statesman. Among the satirical periodicals devoted to a considerable extent to anti-Semitic caricatures in the latter part of the 19th cent. were: *Fliegende Blätter, Punsch,* and *Die Bremse,* of Munich; *Düsseldorfer Monatshefte; Dresdner Bilderbogen; Puck,* of Leipzig; *Kladderadatsch* and *Kikeriki,* of Vienna; *Pluvium,* of Leningrad (Petrograd); *The Odessa Rubber Club;* the Parisian *Libre Parole* and *Psst.* Prominent among the cartoonists of that period were the French Guillaume, Léandre, Forain, Caran d'Ache, Steinlen, Huard, Willette, Bob (Countess Martell) and the English Beardsley. The anti-Semitic campaign was an outcome of the Dreyfus trial. The type of the parvenu, the vulgar rich created by the industrial era, frequently became identified in France with the Alsatian Jews.

In the 20th cent. the caricature in general loses ground, and the anti-Jewish caricature reiterates its old repertory. The German anti-Semitic poster and the caricatures in the *Stürmer* attack mostly the appearance of the Eastern European, particularly the Galician Orthodox Jew, and revive the subjects of ritual murder and intercourse with Gentile women. A new subject, which was abandoned later on, is the Jew characterized as a Bolshevik commissar. Trotsky and Litvinoff are the targets. Among political figures attacked in recent French caricatures is Léon Blum, represented by Sennep in *Candide,* in 1936, holding a seven-branched candlestick whose wicks are clenched fists.

In the United States the caricature has not played a prominent part as compared to Europe, which looks back to an ancient tradition of standard types. F. T. Richards has attacked, in a caricature in the humorous publication *Life,* a kind of press he calls Jewish.

2. Caricatures by Jews. An anonymous caricature referring to conditions in the hospital of the Spanish and Portuguese Jews in London of the 18th cent. is no doubt of Jewish origin. An artist, S. Polack, is known to have painted in miniature a caricature of a Jew, Brodum, engraved in 1795. A prominent caricaturist was Thomas Theodor Heine, who collaborated on the

JEWS IN CARICATURE

(Reproductions by courtesy of the Jewish Theological Seminary)

"Aaron, son of the Devil," the earliest known caricature of the Jew (1277), of English origin

"Judge, Jew and Woman" is the title of this Austrian woodcut by Hans Wandereisen

Die sich bey Erlernung des Exercitiums beklagenden jüdischen Rekruten.

Mauschel.

Verweifelndes Geschick! au wei! mir sind verloren.
Mein zum Unglück sind wer auf die Welt geboren.
Schau her, o deutsche Welt! schau mit Verwunderung an.
Wir ziehen in das Feld. Ach! schickt sich dieses dann?
Ein Mauschel und Soldat zugleich wir müssen werden.
Mir schweben bey dem Bart, bey Himmel und bey Erden,
Die Sache geht nicht an, weils an Kurage fehlt.
Und dennoch werden wir dem Krieger zugezehlt.
Und dieses gar nicht schmeckt, wir haben keine Freude,
Wir fühlen stete Qual, und lauter Herzenleide.
Kurage bey uns fehlt, man lache uns aus und ein.
Es kann ein junge Kalb bey uns ein Drache seyn.

Borporal.

Gut Herr, mein Sohn! im Feld wird sich der Muth schon machen.
Es kann der Haselstock euch auch Kurage lehren.

Mauschel.

Au wei, Herr Korporal! was Himmels Wunder doch,
Was bierhet ihr uns an? Es wos erzehlt ihr noch?
Wie wird das Hornvolk nicht in die Hände klatschen,
Wenn uns der Haselstock soll auf dem Buckel dätschen!
Wär wieder das Gsetz; wir sind es nicht gewohnt.
Ach laß von diesem doch uns Jüden seyn verschont.

Borporal.

Mache nicht viel Wanderey, schickt euch zum Exercren;
Sonst will den Buckel euch recht tapfer zauser schmieren.

Mauschel.

Höer zu, Herr Korporal! wir sind dazu entschlossen;
Ich seyd doch öber uns nicht zornig und verdrossen.
Wir greifen willig an; doch sagen wir dabey,
Wir daß von unserm Fleiß nicht viel zu hoffen sey.
Wir fürchten Pulverrauch, und auch der Kugel pfeifen;
Wir fürchten uns sehr stark wenn die Kanonen streifen.
Betrachten Sie, wie tief uns daß zu Herzen gehe,
Wenn uns der rothe Freud einmal entgegen stehe.
Wir leichtlich khönten wir auch über all Beschwerden
In solcher Lebensgefahr wohl gar erschossen werden.

Borporal.

Durch eine Kugel stirbt ein braver Felsoldat.
Wenns euch nicht besser gehe, ist wenig für euch Schad.

Mauschel.

Gott wolle, Herr Korporal! das Lass doch nicht beschehen!
Es würd an dem Gesetz ein großer Bruch geschehen.
Einmal für allemal, es kann gewiß nicht seyn,
Ihr wisset ohne das, wir essen nichts von Schwein.
Wenn wir bey Goten seyn, und mit den Türken fechten,
Wer wird uns mittlerweil zur Speis die Ochsen schächten?
Wer giebet uns andres mehr? wer giebt uns Kescherwasi?
Ich sag es endlich, Herr! es kann gewiß nicht seye.

Borporal.

Im Feld ist alles frey, wo das Gesetz gehoben;
Drum macht mir kein Gesichter mer euren schlechten Boden.
Was der Soldat genießt, thun alleyer wohl schmecken,
Ansonst der Haselstock euch Appetit erweckt.

Mauschel.

Mord tausend Mages wei! sie pass den Teufel g'ziehen,
Ihr heiss, den Buckel her! es pliet kein Arr noch Hieben.
Au wei! der Teufel hol das Schlagen aufgedrätzt,
Au wei, Herr Korporal! höer wie die Rippen krache.
Au wei! Messias komm; ach laß dein Horn doch blasen,
Wie Donner vom Mittag mit Stürmen und mit Rasen.
Au wei! ach komm zu Hülf der armen Judenschaar,
Au wei! ach rette uns vor Streich und Lebensgefahr.
Au wei! Herr Korporal! ach schont mich unterdessen,
Wir wollen koscher Fleisch, Saurkraut und Knödel fressen.
Es ist was alles gut, es ist uns alles recht,
Ach höer doch einmal auf mit diesem Stock gefrecht.
Wir fressen dägne Wurst, wir fressen Speck und Pflumen;
Au wei, Herr Korporal! ich mag an O Hosen krumen.
Au wei, Herr Korporal! erbarme mein Geschrey.
Vor Schmerzen bebre ich, au wei! au wei! au wei!

Nach dem Wiener Original gezeichnet, und von Löschenkohl gestochen.

"Nunez the Jew," an engraved caricature by Tillemans satirizing the Sephardic Jew in England

Caricature pillorying the Jew as soldier. From a sketch by Loschenkohl (about 1780) in the Germanic Museum at Nuremberg

Caricature entitled "The last privileged Jew of Lübeck," published (1830) in color

Caricature of Alfred Rubens by H. Humphrey (1800)

"NEW CROWNS FOR OLD ONES!"

(ALADDIN *adapted.*)

Caricature (in "Punch," 1876) of Disraeli "adding to the Royal Titles that of Empress of India"

Simplizissimus in Munich. Rachel Szalit has pictured scenes of relief work in satirical lithographs. An American Jewish cartoonist of repute is William Gropper, who collaborated on the New York *Tribune,* and published in 1927 a series of satirical drawings, *Die Goldene Medine,* of a radical political character. An able cartoonist is Aryeh Nabon in Palestine, whose cartoons in the *Davar* appeared separately in 1938; flavored with more fun than fury, they are devoted to local events and particularly to the theatre: the Habimah, Ohel, etc. Jewish satirical periodicals began to appear in the 1870's, such as the Jewish *Kikeriki* in Vienna (from 1876 on), the London *Pipifax,* the St. Petersburg *Schegez,* the New York *Puck* (from 1894 on), and the *Schlemiel* in Germany (from 1903 on). Tel-Aviv saw, in 1931, several attempts to create satirical periodicals: *Naaseh Venishma, Oser Dalim,* and *Purimon.* RACHEL WISCHNITZER-BERNSTEIN.

Lit.: Altmann, A., *Die Juden im römischen Trier* (1932); Kittel, Gerhard, "Die ältesten Judenkarikaturen," in *Forschungen zur Judenfrage,* vol. 4 (1940); Fuchs, E., *Die Juden in der Karikatur* (1921); Liebe, Georg, *Das Judentum in der jüdischen Vergangenheit* (1924); Bulard, Marcel, *Le Scorpion, Symbole du peuple Juif* (1935); Rubens, A., *Anglo-Jewish Portraits* (1935); Solomons, I., Collection of Anglo-Jewish prints owned by the Jewish Theological Seminary of America; Baron, Jacques, "La caricature américaine," in *Arts et Métiers Graphiques* (Aug., 1935).

CARIGAL, HAIM ISAAC, *see* KARIGAL.

CARINTHIA, a state of former Austria. Inasmuch as the place-names Judendorf and Judenanger are mentioned in the 11th cent., it may be assumed that Jews had settled in Carinthia at some earlier period. In 1146 the earliest mentioned rabbi, Peter ben Joseph, was among the victims of a persecution. At the end of the 13th cent. the Jews were permitted to live in the cities, and they received the status of Austrian Jews in 1335, when Carinthia became an Austrian province. Money-lending was the sole occupation permitted to them.

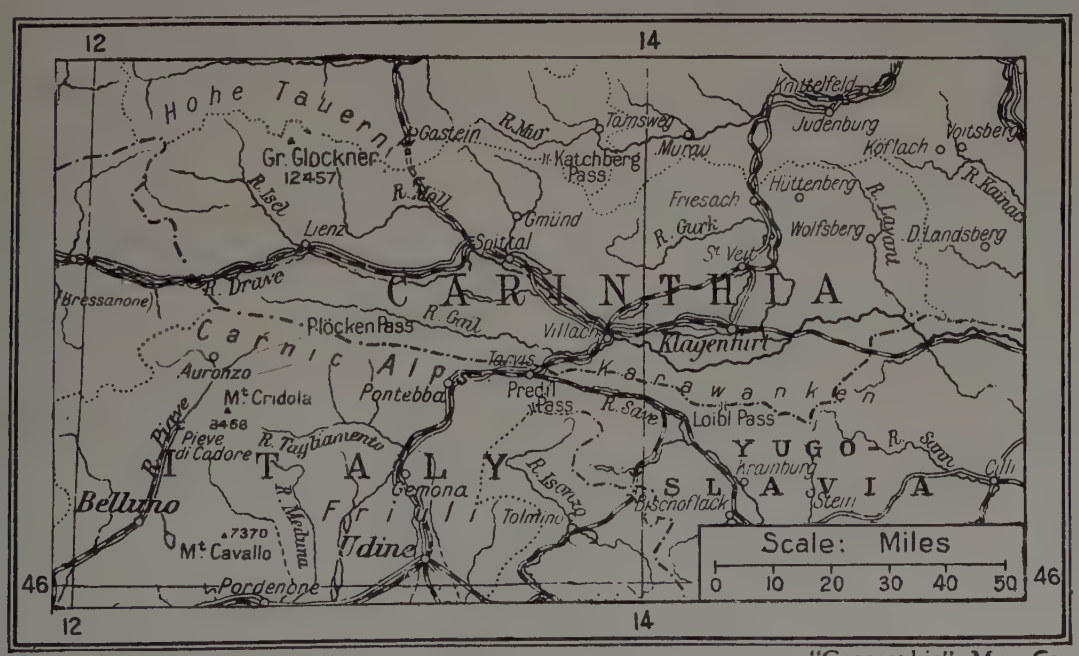
The years 1310, 1338, 1370 and 1397 are marked by persecutions. Following the Trent blood accusation, the Jews were expelled from Villach, then the property of the bishops of Bamberg (1478). In 1496 they were banished from the entire province, and were not re-admitted until 1848. They were allowed to own real estate in 1867.

Up to 1938, when Austria was made a province of Nazi Germany, there were small Jewish communities in Villach and Klagenfurt; these were incorporated in the Graz community.

Lit.: Scherer, J. E., *Die Rechtsverhältnisse der Juden in den deutsch-österreichischen Ländern* (1901) 455 et seq.; Horner, *Kärnten* (1930) 13; Brann, M., and Freimann, A., edit., *Germania Judaica,* vol. 1 (1917).

CARLEBACH, JOSEPH, chief rabbi of Altona and Schleswig-Holstein, Germany, b. Lübeck, Germany, 1883. He was the son of Dr. Salomon Carlebach, rabbi of Lübeck. He was active in the educational work carried on by the Hilfsverein der deutschen Juden in Jerusalem, and after the World War he helped to establish a number of Jewish secondary schools in Lithuania. Upon the death of his father in 1919, he assumed the latter's post as rabbi at Lübeck. He was director of the Talmud-Tora-Realschule in Hamburg from 1921 to 1925. In addition to contributing to Jewish periodicals, particularly to *Jeschurun* (1914-30), he wrote: *Levi ben Gerson als Mathematiker* (1910); *Moderne pädagogische Bestrebungen und ihre Beziehungen zum Judentum* (1927); *Das Hohelied* (1930); *Die drei grossen Propheten* (1932).

CARLIN, AARON, Yiddish publisher and editor, b. Ternofka, Podolia, Russia, about 1885. He came to the United States in 1901, settling in Brooklyn. Beginning in 1905, he contributed original poems and trans-



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Map of Carinthia, showing principal Jewish communities in large type

lations of poems to the Yiddish press. In 1909 he began to sponsor the works of the younger Yiddish writers, publishing for that purpose the almanac *Troimen und Wirklichkeit* (Dreams and Reality; 1909), with Jacob Adler and Joel Slonim as editors. In 1910 he began the publication of the humorous weekly, *Der Yiddisher Gazlen,* with Moses Nadir and Jacob Adler as editors, and in 1913, the literary weekly, *Die Literarishe Velt,* edited by Abraham Reisen. In 1919 he began to edit and publish a literary monthly, *Die Feder,* which appeared irregularly, but was still being edited by him in 1940.

Carlin has translated a number of famous poems into Yiddish, including Edgar Allen Poe's "Raven" and Oscar Wilde's "Ballad of Reading Gaol" (published in book form, 1925).

Lit.: Die Feder, special Carlin jubilee number, 1932.

CARLOS CASARES, township in the province of Buenos Aires, Argentina, 206 miles from the capital. It became well known after the establishment of the first Jewish Colonization Association colony, "Colonia Mauricio," in its immediate neighborhood in 1891. It has now (1940) about 10,000 inhabitants, of whom 1,500 are Jews. They are chiefly engaged in the wheat trade and in retail shops, or as professionals and laborers. There are three synagogues, an equal number of Jewish schools, a Zionist center and a branch of the Women's International Zionist Organization. There is also a mutual aid society. The villages of Mauricio Hirsch and Moctezuma, within the township, serve as market outlets for the colony.

CARMEL (Arabic, Jebel Mar Elyas), mountain ridge on the sea-coast of Palestine. It begins south of Haifa and runs toward the southeast for about twelve and a half miles, rising abruptly from the plain on the east and somewhat more gradually on the west. The name originally meant "garden," "garden-land," and is derived from the fact that the mountain is always green because of the heavy precipitation of dew. Its highest summit rises to 1,742 feet.

Carmel has become famous through the story of Elijah's contest with the prophets of Baal (*I Kings* 18); the hiding place of the prophet is still shown there today. Old caves, cisterns, and oil- and wine-presses testify to its occupation in antiquity. There is still a little forest on the mountain, but in ancient times this must have been much more extensive. In recent times Carmel has become a place for Jewish settlements. A quarter of the city of Haifa, Hadar Hakarmel ("the excellency of Carmel," *Isa.* 35:2), has arisen upon the western slope; there is the beginning of a settlement on the plateau. There are several monasteries and sanitaria on the heights. The climate in this part of the mountain is one of the most healthful and pleasant in Palestine. The beauty of Carmel is famous, and it was on this account that the singer in the *Song of Songs* compared the head of his beloved to Carmel (*Song of Songs* 7:6). This topographical advantage has predestined Carmel to be the health resort of Palestine.

CARMOLY, ELIAKIM (originally, Goschel David Behr), writer, b. Sulz, Alsace, 1802; d. Frankfort, Germany, 1875. After studying Talmud in Colmar, he went to Paris to study old Hebrew manuscripts in the National Library, where he was employed. Upon the establishment of a Jewish consistory in Brussels (1832) he was appointed rabbi there, but was compelled to resign seven years later because of the protests against his activity and reforms. He then moved to Frankfort, where he devoted himself to study and writing.

Carmoly's works include: *Histoire des médecins juifs* (Brussels, 1844); *Eleh Hamasaoth,* a guide to the ancient burial-places in Palestine (Brussels, 1841; French translation, 1848); *Imre Shefer,* on metre and poetry; *Aḳtan Demar Yaaḳob* (1842), a work on the Khazars in Midrashic style; *Oholiba,* a collection of stories and fables. He edited the *Revue orientale* (Brussels, 1841-46), furnishing most of the articles on the Jews in Belgium, Italy, Morocco, Algeria, and Tunis. Carmoly's works have been attacked as unauthoritative, and as occasionally unreliable.

CARMONA, a prominent Jewish family of financiers in Constantinople. The name is derived from the city of Carmona, near Seville, Spain. Its earliest known member, Moses Carmona, founded a bank at Constantinople at the beginning of the 18th cent.

Behor Isaac Carmona (b. 1775; executed 1826) was a prominent banker and merchant in the reign of Sultan Mahmoud II (1808-39). He was a grandson of Moses Carmona, and was a large-scale merchant and importer of alum as well as court banker. In the latter capacity he advanced considerable sums to the court, the ministers and the chiefs of the Janissaries. He was advanced to the title of Djélébi and enjoyed great esteem; but his success aroused the bitter enmity of various Armenian officials, especially Cazas Artin, who kept seeking an occasion to accomplish Carmona's ruin.

Artin's opportunity came in 1826, when the Janissaries were disbanded and massacred, an event which was the beginning of the movement to reform the Ottoman empire. He slandered Carmona to the Sultan, alleging that he was a partisan of the Janissary militia and opposed to the proposed reforms. Mahmoud II, his wrath thus provoked, gave orders to have Carmona strangled. This order was executed one Saturday night in 1826 while Carmona was taking his evening meal in his house at Courou-Tcheshmé, on the Bosporus. Carmona's brother, Hezekiah, was exiled.

The remembrance of this murder was perpetuated through an elegy written in Judeo-Spanish. Carmona's property was confiscated by the Turkish treasury, only part of it being later restored to his heirs. Carmona was noted as a philanthropist, establishing several synagogues, subsidizing Yeshivas and founding a people's kitchen for the poor. He provided the sum of 200,000 francs for the founding of an office which made loans on easy terms to Jewish artisans and small tradesmen.

His son, David Carmona (b. 1813; date of death unknown), but thirteen years old when his father was killed and his property confiscated, succeeded in restoring the prosperity of the family. In 1856 the British government interceded in his behalf, after a member of the Carmona family, who had become a British subject, made an appeal through the Board of Deputies of British Jews, and Sultan Abdul Aziz granted him 15,000 Turkish pounds as compensation for his father's murder. Later, a portion of his father's property was restored to him. He advanced rapidly in the govern-

mental service and reached a high position (Saraf) in the department of finance. His ability and services to the empire led to his appointment by the Sultan as senator after the Russo-Turkish War of 1877-78. For over a decade he presided over the Medjlis Djismani (the Jewish community council appointed by the Hacham Bashi to administer Jewish civil affairs).

ABRAHAM GALANTÉ.

Lit.: Franco, M., *Essai sur l'histoire des Israélites de l'empire ottoman* (1897); Loutfi Effendi, *Tarihi Loutfi;* Bloch, Felix, *Behor Isaac Carmona* (1892).

CARNAIM, city in the country east of the Jordan which was captured by Judas Maccabeus (Carnaim, *I Macc.* 5:26, 43-44; Carnion, *II Macc.* 12:21, 26) and where there was a sanctuary of Atargatis. Judging by the name, Carnaim is to be sought in the vicinity of Ashteroth-karnaim. Graetz suspected that the name of the city occurs in *Amos* 6:13 (where, instead of "Have we not taken unto us horns?", we should translate "Have we not captured Carnaim?"). The Palestinian Haggadists actually mention a Kefar (village of) Karnaim in the vicinity of Ashteroth-karnaim, called Karnaia by Eusebius. Carnaim lies in a country which was the scene of the history of Job, according to Jewish tradition. Some few miles east of Carnaim (in Shech-Sa'ad) the "bath of Job" is shown.

Lit.: Albright, W. F., in *Bulletin of the American School of Oriental Research,* October, 1925, p. 15; idem, *The Archeology of Palestine* (1932) 94, 142.

CARNIOLA, *see* YUGOSLAVIA.

CARNOVSKY, MORRIS, actor, b. St. Louis, 1898. He made his stage debut at Boston and first appeared in New York city with the Provincetown Players as Reb Aaron in *God of Vengeance,* in 1922. From 1923 to 1930 he was associated with the Theatre Guild and played, among others, the following parts at the Guild and the Martin Beck theatres: La Hire in *Saint Joan,* Riva-Palacio in *Juarez and Maximilian,* Aliocha in *Brothers Karamazov,* Bacon in *Elizabeth the Queen.* Since 1931 he has been with the Group Theatre. He made his first London appearance as Mr. Bonaparte in Clifford Odets' *Golden Boy* in 1938.

Among the many plays in which Carnovsky has taken part are the following: *The House of Connelly, Revue: "1931"* (1931); *Both Your Houses, Men in White* (1933); *Gentlewoman* (1934); *Johnny Johnson* (1936). He has acted in several of Odets' plays: as Jacob in *Awake and Sing* (1935), Fayette in *Waiting for Lefty* (1935), Leo Gordon in *Paradise Lost* (1935), Ben Stark in *Rocket to the Moon* (1938). In addition to his more than thirty stage roles, he appeared in the motion pictures *Emile Zola* and *Tovarich.*

CARO, GEORG, historian, b. Glogau, Germany, 1867; d. Zurich, Switzerland, 1912. In 1896 he became instructor at the University of Zurich. He was greatly interested in the history of northern Italy, especially of Genoa, where he lived for some time and carried on his historical studies. Later on he undertook research on various ancient documents, and finally turned his attention to the study of economic history. He wrote *Genua und die Mächte im Mittelmeer 1257-1311* (Halle, 1895-99); *Studien zu den älteren St. Gallener Urkunden* (1901-2); *Beiträge zur älteren deutschen Wirtschafts- und Verfassungsgeschichte* (Leipzig, 1905-11); *Sozial- und Wirtschaftsgeschichte der Juden im Mittelalter und der Neuzeit* (unfinished; vol. 1, Leipzig, 1908; vol. 2, Frankfort, 1920; 2nd ed., Frankfort, 1924). This latter work deals with the social and economic history of the Jews in the Middle Ages; it uses all available sources, goes into great detail, and is one of the most useful general works on this subject. It was translated into Hebrew.

Lit.: Georg Caro. Ein Gedenkblatt (1912).

CARO, HEINRICH, chemist, b. Posen, Germany, 1834; d. Dresden, Germany, 1910. In 1868 he became director of the Badische Anilin- und Sodafabrik, and after 1884 a member of its executive board. He was one of the most successful researchers of the 19th cent. in the field of dyestuffs, his discoveries contributing much to German supremacy in that field. Working principally in coal-tar products, he discovered aniline red, induline and nigrosine (1863), Manchester brown (1864), palatine orange (1869), eosin (1874), methylene blue (1876), Victoria blue, night blue and many other colors. In 1883, working in conjunction with Kern, he discovered phosgene dyes and auramine. Caro investigated the synthesis of alizarin with Graebe and Carl Liebermann, its original discoverers, and improved the process to such an extent that the artificial production of this substance was rendered cheap and practical. "Caro's acid" was named after him.

Lit.: American Chemical Journal, vol. 44 (1910) 557; *Berichte der deutschen chemischen Gesellschaft,* No. 43, p. 2781; No. 45, p. 1987; *Zeitschrift für angewandte Chemie,* vol. 24, p. 1057.

CARO, JACOB, historian, son of Rabbi Joseph Hayim, b. Gnesen, Posen, 1836; d. Breslau, Germany, 1904. He studied philosophy and history in Berlin and Leipzig. In 1862 he undertook research in Galicia and southern Russia, and in 1863 became instructor in history at the University of Jena. During that period he spent six months in Leningrad upon the invitation of Grand Duchess Helena of Russia to assist her in her historical studies. In 1866 he embraced Christianity, and in 1882 was appointed associate professor at the University of Breslau.

Caro's works were concerned chiefly with the Slavic peoples, and include: *Das Interregnum Polens im Jahre 1586* (Gotha, 1861); *Lessing und Swift, Studien über Nathan den Weisen* (Jena, 1869); *Katharina II von Russland* (Breslau, 1876); *Geschichte Polens,* a continuation of the history of Poland begun by Röpell (this work won him a promotion to a full professorship). He wrote an essay on the history of the Polish Jews.

CARO, JOSEPH, the outstanding Talmudic authority of the 16th cent. and author of the Jewish ritual code, the *Shulhan Aruch,* b. Spain, 1488; d. Safed, Palestine, 1575.

In 1492 he fled to Portugal with his father Ephraim, who was also his teacher as a child; there he became the pupil of his friend and teacher Jacob Berab. In 1496 he had to flee Portugal, and migrated with his family to Constantinople. After the death of his father he settled at Adrianople, where, in 1522, he began the composition of his main work; in 1523 he was called to head the Yeshiva at Nikopolis. In 1536 he settled in Safed, at that time the center of Talmudic scholarship and Cabalistic mysticism; there, with the assistance

of Jacob Berab, he completed his great work *Beth Yosef* (House of Joseph).

Caro devoted twenty years (1522-42) to the collection and arrangement of the material for his *Beth Yosef*, and twelve additional years (1542-54) to its repeated revision. Originally intended as a commentary on the four *Turim* of Jacob ben Asher, the book soon grew far beyond the bounds of a commentary, since it showed the sources of the writer, cited proof passages for all his decisions from both Talmuds and other Halachic writings, and adjusted and expanded these by means of the decisions of other authorities of the post-Talmudic period. The first and second parts of the book were first published at Venice in 1550 to 1551; the third and fourth at Sabbionetta in 1553 to 1559. They were immediately accepted as the highest authority.

Caro's fame, however, rests not upon his gigantic *Beth Yosef*, but on an abridgement of his master work under the title of *Shulhan Aruch* (Prepared Table), first published at Venice in 1565. In the *Shulhan Aruch* Caro presents the conclusions which he reached in his more comprehensive study. It is a compendium of the religious practices of the Jews, and became the standard, authoritative source for Judaism, remaining unchallenged until the rise of Reform Judaism. The material is presented in short, pithy sentences, suitable for the ready comprehension of all who may consult his code.

Caro's main service to Judaism lies in the fact that he gave a systematic arrangement to the immense material of the Halachah, and that he had the courage to give decisions on disputed points. He saw that there were three tendencies in Judaism, those of Babylonia, Spain and Germany, and that these were represented by Alfasi, Maimonides and Asheri. He took these three men as the authorities in the determination of religious and legal rules. Where there was a difference of opinion, he followed the majority, that is, he took as the standard the opinion of those who agreed. As a matter of fact, there was a certain amount of onesidedness in this system, and, since the opinions of Alfasi and Maimonides were usually the same, his decisions evince a certain partiality in favor of the Sephardic tendency and against that of the German and French Jews. This incidence called forth opposition on the part of German and Polish scholars, and occasioned the criticisms and emendations of Moses Isserles, rabbi of Cracow. Nevertheless, Caro attained his goal; the *Shulhan Aruch*, though opposed at first, gradually acquired the authority of a universally acknowledged religious code.

After the appearance of his work, Caro received extraordinary honors, and was distinguished by his contemporaries and posterity with the honorary title "Maran" ("our master"). He was one of the first to be ordained by Jacob Berab after the latter had revived ordination (*Semichah*); and after Berab left Safed, Caro was of course his successor in the leadership of the group and in the direction of the Yeshiva, from which many famous men went forth, including Rabbi Moses Cordovero and Rabbi Moses Alsheich.

The book *Maggid Mesharim* (Lublin, 1646) is also ascribed to Caro. It contains visions which he believed he had received from above through a higher being.

Nikodem Caro

This heavenly being (*Maggid Mesharim*) revealed himself to him as the "Mishnah," and he came to solve for Caro the difficult problems in the law, and to keep him firm in an ascetic way of life. The authenticity of this book has been much disputed; Dubnow is of the opinion that it is the work of one of Caro's disciples.

The most important of the other works of Caro are: *Kesef Mishneh* (the title is derived, by a clever pun, from *Gen.* 43:12), a large commentary to the chief work of Maimonides, in which, as in *Beth Yosef*, he gives proof by sources for the laws codified by Maimonides and defends these against the attacks of Abraham ben David (RaBaD; Venice, 1575-76); *Bedek Habayith* (Repairs to the House), containing amplifications and additions to *Beth Yosef* either refuting the criticism made against the latter or taking them into consideration (Salonika, 1605); *Kelale Hatalmud*, a methodology of the Talmud (Salonika, 1598); *Abkath Rochel* (Powder of the Merchant), responsa concerning the religious law, or dealing with the civil law (Smyrna, 1795).

See also: SHULHAN ARUCH. JAKOB PINCHAS KOHN.

Lit.: Graetz, H., *History of the Jews*, vol. 4 (1927) 537-39; Tschernowitz, *Die Entstehung des Schulchan Aruch* (1915); Gaster, M., "The Origin and Sources of the Shulchan Aruch," *Report of the Lady Judith Montefiore College* (1893).

CARO, LEOPOLD, lawyer, b. in Poland, 1864. He was baptized at an early age and became professor of economics and law at the Lemberg Polytechnic School (1920) and later at the local university, retiring from this position in 1934. His first articles, published in 1888-92, were hostile to the Jews. But in two works in German on problems of emigration, *Das internationale Problem der Auswanderungsfrage* (1909) and *Auswanderung und Auswanderungspolitik in Österreich* (1909), he severely attacked the inhuman treatment of emigrants from Poland by the German authorities. His reports to the same effect at international conferences of economists in 1909 and 1910 helped bring about an alleviation of the situation of Polish emigrants. During the war between Poland and the Soviet Union in 1919-20, he served as officer in the Polish army. Subsequently he helped to organize the Polish cooperative movement and for many years was president of the Polish Economic Society. He has written more than thirty books and pamphlets on economics and sociology in both Polish and German, the

most important being *Kapitalismus und Solidarismus* (1937).

CARO, NIKODEM, chemist and industrialist, nephew of Jacob, b. Lodz, Poland, 1871; d. Rome, 1935. He engaged in agricultural research and experimented on peat as a source of power. He investigated the problems of calcium carbide and acetylene, the liquefaction of water gas for the production of hydrogen, and the oxidation of ammonia. In 1899 he and Adolf Frank discovered and patented the process for making the fertilizer calcium cyanimide (also known as nitrolim) from calcium carbide and atmospheric nitrogen, and they organized the cyanimide industry founded thereon. Caro, who lived in Berlin for a number of years before settling in Rome, was the director of the Bavarian nitrogen works, and made a special study of the country's sources of water-power, with a view to utilizing them in the chemical industry.

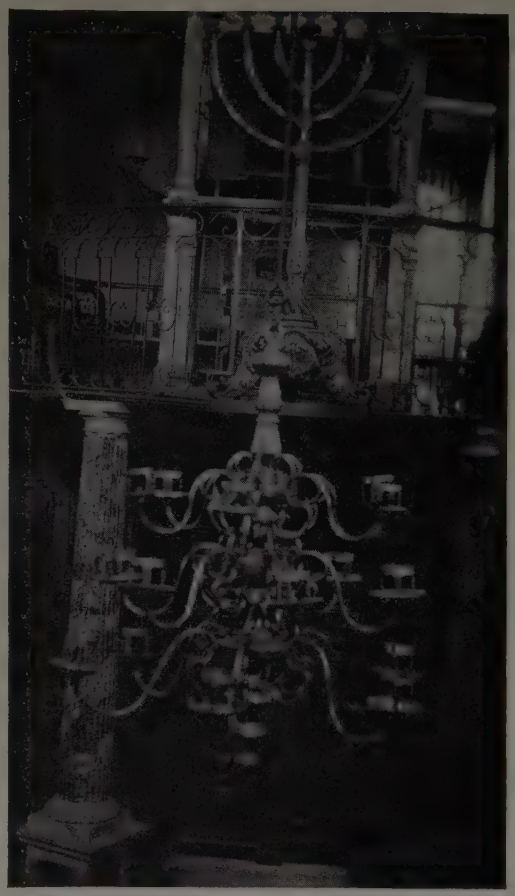
CARO-DELVAILLE, HENRI, painter and author, b. Bayonne, France, 1876; d. Paris, 1928. He was a pupil of Bonnat and Maignan, and is known for his paintings of women and children, as well as flowers. Among his numerous works are *La manucure et le thé* (1901); *Femme aux estampes* (1903); and *Ma femme et ses soeurs,* which is in the Luxembourg museum. He exhibited in Europe and the United States, and won the second class medal at the International exposition at Munich in 1905. He wrote a philosophic work entitled *L'invitation à la vie intérieure* (Paris and New York, 1923).

Lit.: *Larousse du XXe siècle,* vol. 2, p. 5; *Peintres d'aujourd'hui,* No. 4 (1910); Valmy-Baysse, *H. Caro-Delvaille* (1910).

CARPATHIA, CARPATHORUSSIA, *see* RUTHENIA.

CARPENTRAS, city in France, in the department of Vaucluse, one of the so-called "Four Communities" ("Arba Kehilloth") of the county of Venaissin (Avignon, Cavaillon, Carpentras, and Lille sur Surgues). Jews are said to have been living there as early as the 10th or 11th cent. At first they were subject to the bishop of the city. In 1235 they came under the dominion of the papal chancellors, to whom the administration of the county had been entrusted. In that same year they were expelled, but in 1263 they were recalled. They may have been driven out again in 1269, but only for a short time. A statute of 1276 regulated their civil rights. They were no longer, as formerly, subject to the bishop's arbitrary rule. They were to pay a yearly tax of eighteen lira (approximately $118) and also certain payments in kind as well as individual smaller taxes; an instance among the latter was a tax for the right to reside outside of the so-called "visitaria" (the district that could be surveyed from the sentry-post at the gate). In exchange they enjoyed the protection of the bishop and the right to choose their domicile.

Carpentras: North gate of the Jewish quarter



Reading desk in the synagogue of Carpentras

In 1320 Carpentras came under the direct jurisdiction of the pope. After this the city, the pope and the bishop struggled to obtain for themselves power over the Jews. The result of this competition was sometimes gravely disadvantageous for the Jews and at other times to their advantage. The Jews were persecuted and exiled in 1322. When they returned in 1342 the community was impoverished and comprised only some ninety families. Soon afterwards the Jews were permitted to lay out a new cemetery and build a new synagogue. The establishment of a Jewish quarter, for which demands had been made as early as 1408, was

actually accomplished in 1460, while Pius II was pope. For lack of space the Jews had to build houses many stories in height.

Under Pope Clement VII, who ordered the Jews to wear the yellow badge and the Jews' hat, there was granted them the so-called "Capitula," a sort of charter according to which they were allowed to carry on trade and commerce in grain and other products under certain conditions after they had given up 5 per cent of their landed property. When the municipalities protested against the granting of these privileges, alleged to have been conferred on the Jews out of hatred for Christianity, Pope Paul III in 1535 instituted a new investigation into the rights of the Jews; it finally ended in their favor. The later popes, for example Pius V and Clement VIII, issued edicts of expulsion in 1569, 1570 and 1592 in connection with the general expulsion of the Jews from the papal territories, but these decrees were not enforced everywhere, especially in the county of Venaissin. Either this edict or the postponement of the expulsion was used for the purpose of extorting money from the Jews; many of them voluntarily moved out of Carpentras into other cities of southern France.

This situation continued in the 17th and 18th centuries. Thus, a newly erected synagogue had to be torn down because its splendor was deemed a symbol of Jewish power over Christianity; finally, however, in 1784, it was restored. During the French Revolution many treasures of the synagogue were confiscated for patriotic purposes. At the end of the 18th cent. the Jewish community at Carpentras still numbered about 2,000. In the 19th cent. there was an almost continuous migration of Jews from Carpentras to Paris and Marseille, so that only thirty or forty families remained. In 1940 the community was insignificant.

Many Jewish scholars lived in Carpentras, especially liturgical poets and also many physicians. Prayer-books according to the Carpentras ritual were often printed, as at Avignon, in 1767, and at Amsterdam, in 1779.

JOSEF MEISL.

Lit.: Loeb, in *Revue des études juives,* vol. 12, pp. 34-64, 161-235; Lévi, Israel, *ibid.,* vol. 32, pp. 63-75; Gross, Henri, *Gallia Judaica* (1897) 605-13.

CARPI, ALDO, painter, b. Milan, Italy, 1885. The winner of many prizes at Italian and international exhibitions, Carpi received from the Italian government a gold medal for his war designs exhibited at the Esposizione del Soldato at Florence in 1921. He prepared the artistic models and designs for the great windows around the central nave of the Church of Saint Simpliciano in Milan. His paintings were acquired by museums and galleries in Florence, Milan, Budapest and Lima. Carpi teaches painting at the Accademia di Brera in Milan. He was baptized as a child into the Catholic faith.

CARPI, ZACCARIA, Italian patriot and republican leader, b. Revere, second half of the 18th cent. In the last years of the 18th cent. he endeavored to stir up the people of Lombardy to revolt against the oppressive Austrian rule. He and his son, Mordecai Moses, were captured by the Austrians in Mantua in 1799, and he spent two years in prison at Venice, Sebenico and Petervárad, Hungary, until he was released in 1801 by Napoleon's orders. He wrote *Toledoth Yitzhak,* an account of his adventures (edit. G. Jaré, Cracow, 1892); *Megillath Yitzhak,* an account of his early life (apparently lost); a collection of patriotic verses in Italian (edited by his grandson, Mantua, 1903).

CARREGAL, RAPHAEL HAYIM ISAAC, *see* KARIGAL.

CARRIERA, CARRIÈRE DES JUIFS, names for the Jewish quarter; *see* GHETTO.

CARTAPHILAS, *see* WANDERING JEW.

CARTHAGE, famous city of antiquity, located about seven miles north of the present site of Tunis, Africa. It was founded about 840 B.C.E. and gradually acquired a large maritime empire in the Mediterranean area. Destroyed by the Romans in 146 B.C.E., it was revived as a Roman colony by Julius Caesar in 44 B.C.E. and rebuilt by Augustus and the Roman emperors. Once more an important metropolis, it was conquered by the Vandals in 439 C.E., by the Byzantine Empire in 533, and was captured and completely destroyed by the Arabs in 698.

While there is no evidence of any Jewish settlement in Carthage prior to the 2nd cent. C.E., there are a number of points of interest to Bible students. Dido, the Phoenician queen who is said to have founded the city, was reported to have been the grandniece of Jezebel, the wife of Ahab of Israel. The native name of the city, Karta Hadasha (New City), as well as the fragments of Carthaginian speech that have survived, show that the language of the inhabitants of Carthage was very close to Hebrew. Its rulers were known as "suffetes," which is the same as the Hebrew word *shofetim,* "judges." The names of important Carthaginians are similar to those of Biblical characters; thus Barka, the surname of Hamilcar, is the same as Barak, and Hannibal is of the same formation as Hananiah. Excavations in Carthage have brought to light the temple of Moloch and the urns containing the ashes of children offered to him, thus shedding light on the institution of child sacrifice to which allusions are made in the Bible. On the other hand, the identification of the Tarshish of the Bible with Carthage, which was made by the Septuagint and rabbinical commentaries, is not accepted by modern Bible scholars.

There seems to have been a considerable Jewish settlement in the second Carthage, under the Roman emperors. A large necropolis has been excavated in the ruins; it is definitely of Jewish origin, since the seven-branched candlestick (Menorah), a distinctive Jewish symbol, appears on the tombstones. The inscriptions are usually in Latin, which was the vernacular for all of northern Africa in the imperial period; Hebrew words occur but rarely. The foundations of a synagogue have been discovered by excavations near the site of the city. The first chapter of the *Adversus Judaeos* of the church father Tertullian (about 200 C.E.) presupposes the presence of Jews in Carthage, and incidentally bears witness to the success of Jewish proselytizing activity. Both Talmuds frequently designate various sages as being Carthaginian, for instance, Rabbi Abba the Carthaginian (*Yer. Demai* v).

After the Talmudic period there is no information in Jewish sources as to the Jews of Carthage, though

it is known that the Vandal dominion (439-533) was a tolerant one, and that during this period the sacred vessels of the Temple, which had been seized by the Vandals in the sack of Rome (455), were kept in Carthage. After the overthrow of the Vandals by the Byzantines, these vessels were taken to Constantinople and the Jews of Carthage were subjected to numerous restrictions, while their synagogues were converted into churches. The Byzantine period was one of steady decay, and the Jewish community drifted to other cities of northern Africa; what remained disappeared entirely with the destruction of the city by the Arabs in 698.

SIMON MOWSHOWITZ.

Lit.: Delattre, P., *La nécropole juive de Carthage* (1895); Monceaux, in *Revue des études juives,* vol. 43 (1902); Boettger, *Topographisch-historisches Lexikon zu den Schriften des Flavius Josephus,* 79-80.

CARTOGRAPHY, JEWS IN. Cartography is the art and science of drawing or compiling maps or charts, and of representing on a reduced scale and on a plane surface the relative position of points, lines and other objects situated on the spherical surface of the earth. Since cartography is dependent on the amount and kind of the geographical knowledge of the times, maps or charts were drawn accordingly.

The ancient Hebrews in Palestine had a definite knowledge of their own land; in later times, through voluntary or forced contact with the neighboring nations, this knowledge was considerably extended. Consequently their maps, which were made from rude engravings and simple topographical sketches on stone, wood and other materials to indicate the relative positions of settlements, routes, forests, grassy, tillable or sandy stretches, wells and other water resources, were improved and enlarged in later Biblical times to include the lands of Babylonia, Media, Assyria, Egypt and Eastern Mediterranean countries. Undoubtedly all these data found their way into the Alexandrian Library and were utilized by Hipparchus, Eratosthenes and Ptolemy in the making of their maps. However, the Hebrews, like most of the peoples of antiquity, had no real conception of the shape and extent of the earth. They represented it as a great disc bounded by a very distant horizon beyond which was the great primeval ocean. Since their point of observation was Palestine, Jerusalem was placed as the center of the earth.

In later times Jews rendered inestimable service as the chief intermediaries between the East and the new Europe, to which they transported the geographical knowledge and maps of the ancient world and thus laid the basis for modern scientific cartography.

A number of Jews distinguished themselves in cartography in the Middle Ages. In 1070 Jewish astronomers helped to compile the "Toledo Tables," some of which represented original contributions. When Alfonso X of Castile desired to utilize these tables and adapt them to his time, he obtained the services of Isaac Ibn Sid (Don Zag) and other Jewish astronomers, who compiled the "Alfonsine Tables"; these were readapted in 1310 by Isaac Israeli, also of Toledo, and again in Toledo Joseph ibn Wakkar made tables in 1316. Another Jew, Immanuel ben Jacob, better known as Bonfils de Tarascon, compiled very valuable tables in the latter part of the 14th cent. and Jewish cartographers made new tables for Pedro IV of Aragon (1336-87). A little later Mecia and Cresques achieved fame as Jewish cartographers of great importance.

Jehudah (Jafuda) Cresques was so prominent as a cartographer in the 15th cent. that he was called "the map Jew"; his maps were highly prized not only by navigators but also by kings and princes. Jehudah Cresques was the son of Abraham Cresques of Palma, capital of the island of Majorca, which from the 13th cent. on had been the chief seat of nautical knowledge, and where cartography was almost entirely in the hands of the Majorcan Jews. Because of his unexcelled skill in mapmaking and nautical instruments, and his extensive knowledge of navigation, Prince Henry the Navigator appointed him director of the naval academy at Sagres in 1438. To Jehudah Cresques is credited that monument of cartography known as the "Catalan Map" sent as a present in 1381 by the king of Aragon to his brother in France and still extant in the Bibliothèque Nationale; it marked an epoch in European mapmaking, since it added the discoveries of Marco Polo to the existing maps.

In the same century there lived also Jacob Angelus de Scarparia and Abraham Zacuto, both of them Jews who were eminent cartographers. Zacuto taught astronomy at the University of Salamanca, and in 1492 was appointed royal astronomer under John II of Portugal, in which position he was retained in 1495 by John's cousin and successor, King Emanuel of Portugal. His chief work, the *Almanach Perpetuum,* prepared from 1473 to 1478 and containing tables of all the known parts of the earth and charts of the sun, moon and stars, was highly valued, and was used by Columbus in his epoch-making voyage to the New World. His copy is still extant at the Columbina at Seville.

The persecutions of the Jews in Spain, first in 1391 and then in 1492, leading to their enforced conversion or expulsion, put an end to this chain of Jewish cartographers. The chief center of mapmaking passed from the Iberian peninsula to the Netherlands, which became the Mecca of cartographers in the 16th cent. In the succeeding centuries the art of mapmaking became more universal. Many Jews are active in it at the present time, though none has attained the eminence of the Jewish cartographers of the Middle Ages.

CHRIS PHOSKOS.

Lit.: Roth, Cecil, *Jewish Contributions to Civilization* (1938) 68-72; Zunz, *On the Geographical Literature of the Jews;* Jacobs, *Story of Geographical Discovery;* Kayserling, *Christopher Columbus and the Jews.*

CARVAJAL, ANTONIO FERNANDEZ, wholesale merchant, first Jew to be naturalized in England, b. Fundão, Portugal, about 1590; d. London, 1659. Due to the persecutions of the Inquisition against the Marranos, of whom Carvajal was one, he removed to the Canary Islands, where he acquired property and became a merchant. Since, however, much of the profits of the Canary Island traders had to be paid to English middlemen, he moved to England about 1635. There he considerably expanded his operations, importing gold bullion from Spain in return for articles of English manufacture. In 1649 he was a prominent army contractor, and in 1653 he was the owner of numerous ships which plied between England, the East Indies, Brazil and the Levant. He was under the especial protection of Cromwell, for whom he acted

as intelligencer; in 1655 he and his family were granted letters of denization.

Carvajal, like the other Marranos living in England at the time, could not openly profess Judaism. In 1645 he was denounced by an informer as being an infidel, but on appeal to Parliament the proceedings were quashed. Yet, while Carvajal in public attended Catholic services, he took part in the secret Jewish services of the Marranos in Creechurch Lane, whose rabbi was his cousin Moses Israel Athias. When Manasseh ben Israel, Dutch rabbi and author, visited England for the purpose of urging Cromwell to permit the Jews to settle there, it was Carvajal who, because of his commercial and confidential relations with the Protector, acted as intermediary. While Manasseh did not succeed in getting full permission, the Council of State made it clear that it would permit the Jews to live in England. Carvajal then succeeded in getting permission to hold Jewish services in private homes, and, a little later, to acquire a cemetery. The permission to the Jews to trade on terms of equality, which seems to have been granted by Cromwell in 1658, was probably also achieved through Carvajal's intercession.

Lit.: Wolf, Lucien, "The First English Jew," *The Jewish Historical Society of England Transactions,* vol. 2 (1896); 14-46; Kaufmann, in *Jewish Quarterly Review,* vol. 1, pp. 92-94; *Jewish World,* Dec. 29, 1932.

CARVALHO, a noted Jewish family of rabbis, merchants and writers, who lived in the United States, in the cities of the eastern coast, after the early years of the 19th cent. Its principal members were:

Carvalho, Emanuel Nunes, minister and teacher of languages, b. London, 1771; d. Philadelphia, 1817. He was the second son of Solomon Nunes Carvalho, a worker in coral, jet and amber. Carvalho spent his early years in his father's employ, but at the same time, through persistent application, was able to acquire a knowledge of Oriental and modern languages. This enabled him to make a successful application for the position of minister of the Portuguese congregation Nidhe Israel at Barbados, West Indies. Prior to his departure from England in 1799, he had joined a democratic party which espoused American principles of government; this brought him into serious conflict with the authorities, but did not halt his career. He officiated at Barbados until 1806, when ill-health compelled him to leave the island. He next went to New York, where he gave private instruction in languages and belles lettres, and had as his pupils many Christian ministers. From 1808 to 1811 he taught in the New York Polonies Talmud Torah School, which later became a part of the public school system.

From 1811 to 1814 Carvalho was minister of Congregation Beth Elohim of Charleston, S. C., where, in addition to his official duties, he opened up a school for ancient and modern languages in which he himself taught Hebrew and Spanish. From 1814 to his death he was minister of Congregation Mickvé Israel of Philadelphia. He wrote *Key to the Hebrew Tongue,* a Hebrew grammar (Philadelphia, 1815), and a funeral sermon for Reverend Gershom Mendes Seixas (published Philadelphia, 1816).

Carvalho, David Nunes, merchant, younger brother of Reverend Emanuel Nunes Carvalho, b. London, 1784; d. Baltimore, Md., 1860. During the War of 1812 he resided with his brother at Charleston, and served with the volunteers who were engaged in preparing defences about the city. He joined the Reformed Society of American Israelites shortly after its organization in 1824, was a member of its Corresponding Committee, and held the post of orator (i.e. lecturer) in 1827. In 1828 he removed to Baltimore, where he engaged in business as a paper manufacturer. Removing to Philadelphia in 1836, he was appointed a city judge of the Court of Arbitration about 1850. He remained on the bench until some time between 1850 and 1860, when his business interests recalled him to Baltimore, where he remained until his death.

Carvalho's literary interests found expression in a five-act tragedy, *Queen Esther,* and *A Metrical Translation of the Psalms* from the Hebrew original into English, neither of which works was published. He married Sarah D'Azevedo of Charleston in 1814.

Carvalho, Solomon Nunes, artist and writer, b. Charleston, S. C., 1815; d. New York city, 1894. He was the son of David Nunes Carvalho (1784-1860). At the age of twenty he became a professional portrait painter. Two of his earlier paintings of Jewish interest were the interior of the Charleston synagogue as it existed prior to the 1838 fire and *Moses Receiving the Tablets of the Law on Sinai;* the latter was awarded a silver medal by the South Carolina Institute. His best-known portraits are those of Thomas Hunter, president of the Normal College, and of Rabbi Isaac Leeser.

In 1853 Carvalho accompanied Colonel John C. Fremont on his famous expedition across the Rockies, as artist. He kept a journal of his experiences and upon his return wrote a book, *In the Far West with Fremont,* which was published in 1857. He was the author of *The Two Creations,* a treatise on the Mosaic cosmogony. He married Sarah Solis, who established the first Jewish Sunday School in Baltimore in 1856. She had served as a teacher in the Sunday school of Rebecca Gratz, of Philadelphia.

Carvalho, Emanuel Nunes, writer and editor, b. Charleston, S. C., 1818; d. 1883. He was the younger son of David Nunes Carvalho and nephew of the Reverend Emanuel Nunes Carvalho. He lived in the West Indies and in Baltimore before coming to New York city in 1857. Carvalho was on the editorial staff of the *Turf, Field and Farm* magazine for eighteen years, and was also connected with the New York *Herald.* He was the author of several plays, and did much writing on turf topics and sports.

Carvalho, David Nunes, handwriting authority, son of Solomon Nunes Carvalho, b. Philadelphia, 1848; d. New Rochelle, N. Y., 1925. After studying at New York College, specializing in chemistry, photography and color, he took up the profession of handwriting expert in 1872, and during the next fifty years was called upon as expert in many famous trials. In the course of his researches he made many valuable discoveries, including the principle on which present-day chromatic processes of photography are based (1880) and the first successful method for making photographs on celluloid (1883). In 1884 he gave the first demonstration, in open court, of his process for making visible handwriting which had been fraudulently bleached out. He studied countless disputed modern documents, testing them for evidences of erasures and bleached out

handwriting, and made a fine collection of documents of the incunabula period (1470-1500) and of the 16th cent. In 1896 he instituted the accusations of forgery in the documents which were said to prove the guilt of Captain Alfred Dreyfus; his conclusions, proved in 1899, were largely responsible in the freeing of Dreyfus from Devil's Island in 1899. He was the author of several works, the most important of which was *Forty Centuries of Ink* (New York, 1904).

CARVALHO, SOLOMON SOLIS, journalist, son of Solomon Nunes, b. Baltimore, Md., 1856. After receiving a B.A. degree from the College of the City of New York, he became associated with the New York *Sun* (1878-87), the New York *World* (1887-96) and the Hearst newspapers, of which latter he was general manager from 1897 to 1917, and member of the advisory council up to the present time (1940). Carvalho has been considered the exemplar of newspaper management, keen in vision, with remarkable mastery of details, and indefatigability. As an avocation, he found time to make a notable collection of china, which he later dispersed. CLARENCE I. FREED.

Lit.: Markens, I., *The Hebrews in America* (1888) 96-97, 203-4, 266-67, 279-80, 338-39; *Publications of the American Jewish Historical Society,* No. 30, pp. 157-65; Morais, H. S., *The Jews of Philadelphia* (1894), 43, 361, 410; Elzas, B., *The Jews of South Carolina* (1905) 145-46, 161, 163, 167, 187-88, 292; *The Occident,* vol. 10, pp. 174, 503-4; Carvalho, Claire, and Sparkes, Boyden, *Crime in Ink* (1929).

CARVALLO, JULES, engineer, b. Talence, France, 1820; d. Paris, 1893. His first achievements were the building of the railway lines from Tech to Rivesaltes and from Tet to Perpignan in Southern France. Later he directed the work of canalizing the Ebro river in Spain, and established a system of irrigation there. He then built railroads in the Papal States, after which he returned to Spain, where he built a railway line from Pampeluna to Saragossa, and served as chief engineer of a water company. In 1855 he received a gold medal for his *Mémoire sur la stabilité des voûtes,* and his work on mechanics was published by the Institut de France.

Carvallo took a great interest in Jewish affairs, having as early as 1851 proposed a plan of a Jewish congress to defend Jews' rights. He was one of the founders of the Alliance Israélite Universelle and for many years a member of its executive committee. He was also a member of the Central Consistory and president of the Paris Sephardic community.

CASABLANCA, port on the Atlantic coast of French Morocco; in 1940 its Jewish population was approximately 20,000 in a total of about 161,000. While most of the Jewish community is descended from Jews who lived in Morocco from at least the 9th cent. on or from Spanish refugees after 1492, it was not until the end of the 19th cent. that they came to Casablanca in appreciable numbers; the community expanded only after the protectorate of French Morocco was established in 1907. Before that time, the 6,000 who constituted the community were confined to a special Jewish quarter in the northeastern part of the city.

Like other Jews of Morocco, the Jews of Casablanca speak Arabic and lead lives similar to the Arabs in dress, customs and even appearance. A few, who have received their education from the schools of the Alliance Israélite Universelle, have adopted European manners. The majority are traders in grain, spices and other staples; a few are tinsmiths. Most of them are very poor.

King Casimir III of Poland

The community is governed by a council which administers the school system from funds raised by a meat tax and voluntary contributions. In addition to the two schools supported by the Alliance, there are eight Talmud Torahs, and several philanthropic societies. There are two synagogues, one erected in 1750, the other about 1800. Excepting the bloody persecutions by the Berbers in 1907, the relation of the Jews with the non-Jews has been peaceful.

CASES (CAZES), an Italian family of scholars and physicians, living mainly in Mantua, Ferrara and Florence in the 16th to 19th centuries. The most noted of them was Hananiah ben Menahem Cases, who flourished about 1700 and was a noted physician and rabbi. He wrote *Kinath Soferim* (Zeal of the Scribes; Leghorn, 1740), a defence of the *Sefer Hamitzvoth* of Maimonides, and several minor works. Other noted members of the family were Moses ben Samuel Cazes, who was head of the Mantua Yeshiva in the 16th cent. and left several manuscripts on Talmudic subjects; Menahem ben Elhanan Cases, a noted Ferrara Talmudist of the same century; and Joseph Baruch ben Moses, his son Israel Gedaliah, and a second Israel Gedaliah, also known as Claudio Cazes, all rabbis at Mantua in the 18th and 19th centuries.

CASHWAN, SAMUEL, sculptor, b. Russia, 1900. He came to the United States in 1906, and later studied at the Beaux Arts schools of New York and Paris. He settled in Detroit, where most of his work has been on exhibition. Among his productions are *Shelter,* purchased by the state of Michigan, and *Interlude,* which is exhibited in the Detroit Institute of Art. In 1924 he was awarded the Scarab Club Gold Medal of the Annual Michigan Artists Show.

Lit.: American Hebrew, Dec. 18, 1925, p. 203.

CASIMIR III THE GREAT, king of Poland from 1333 to 1370. While the legend that he was the first to

invite the Jews to settle in Poland is not authentic, it reflects the fact that it was in his reign that large numbers of Jews, fleeing from the persecutions arising from the Black Death in Central Europe (1348-49), found refuge in his kingdom. Casimir, who was eager to improve the trade and industry of Poland, granted these immigrants from Germany important privileges. In 1334 Casimir confirmed to the Jews of the entire kingdom the privilege that previously had been granted to the Jews of Greater Poland by Duke Boleslaus of Kalisz in 1264. This privilege was modeled on the grants already made in Austria, Hungary and Bohemia; in addition, Casimir's edict provided that Christians had to come to the help of Jews who were attacked and that Jews might take possession of landed estates in case these had been mortgaged to them and the sum loaned had not been repaid.

Casimir, however, was not able to restrain the non-Jewish population from committing excesses against the Jews in the Black Death years of 1348-49. These occurred in Silesia, then a part of Poland, in which ten thousand Jews are said to have been killed. A Hebrew elegy, *Ammude Haabodah,* mentions Jewish martyrs not only in Glogau, Silesia, but also in Kalisz and Cracow. In 1360, on the occasion of another pestilence in Poland, Jews were the victims of riots. This may have induced Casimir to issue the new privilege to the Jews in 1364, in which he again guaranteed them security of life and freedom in economic activities.

Casimir was equally ready to grant the Jews a measure of autonomy within the kingdom of Poland. In 1356 the Jews of Lemberg were accorded the same judicial rights as were enjoyed by other nationalities. In 1367 he issued the new "Casimir Privilege" to the Jews of Lesser Poland, Lemberg and Ruthenia, in which their autonomous rights were considerably enlarged, and further steps taken for the protection of their lives and property. The Christian judge entrusted with presiding over cases in which Jews were involved was enjoined not to pronounce a sentence without the participation of Jewish assessors. A Christian judge could convict a Jew of a crime only on the testimony of at least two Christian and two Jewish witnesses. The murder of a Jew was punishable by death, and an assault on him bore the same penalty as that committed on one of the nobility.

These signs of favor on the part of the king did not entirely protect the Jews against attacks that were incited. In 1367 the Dominicans of Posen, enraged because the Jews, with royal permission, had erected a synagogue opposite their monastery, stirred up a pogrom, and the Jews had to appeal to the Pope for help. In 1368 a convention of dignitaries at Wislica passed resolutions limiting the rights of the Jews in lending money. It was possibly at this time that the king issued a new grant known as the "undated" or Boleslaus-Casimir Privilege. (The inclusion of Boleslaus' name is unwarranted, as the terms of the privilege differ still more widely from the Boleslaus privilege of 1264 than the earlier Casimir privileges.) This document clearly sets forth provisions for the protection of the Jews, such as that in a charge of ritual murder there must be at least four Christian witnesses and three Jewish witnesses all of proven character.

Casimir's personal acts were consonant with the liberal spirit of his decrees concerning the Jews. His court banker, Lewko, was authorized to acquire land and property near Cracow and was aided by the king in collecting his debts from influential magnates. Casimir entrusted to him, together with several Christians, the administration of the rich salt mines in Wieliczka and Bochnia, and leased the royal mint to him and a Christian partner.

For many years of his reign Casimir was in love with a Jewess, Esterka, of Opoczno, by whom he had two sons and a daughter. Many of the old castle ruins in Opoczno and Kamizmierz bear names reminiscent of the royal favorite. Certain Polish historians even assert that Casimir's friendliness to the Jews was inspired by his love for Esterka. Inasmuch, however, as the affair did not begin before 1356, and Casimir's first privilege is dated 1334, it is clear that his liberal attitude was due to no mere lover's infatuation. It was rather the act of a statesmanlike monarch who, by his hospitality, liberality and prudence, well merited the name "Great" that historians have accorded him.

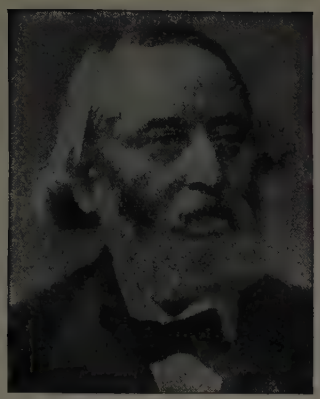
RAPHAËL MAHLER.

Lit.: Balaban, Meir, *Dzieje zydow w Krakowie* (1912); Eisenstein, Aaron, *Die Stellung der Juden in Polen im 13. und 14. Jahrhundert* (1934); Schipper, Isaac, *Di Wirtshaftsgeshichte fun di Yidden in Polen bis dem Mitelalter* (1926).

CASPARY, EUGEN, social worker, b. Berlin, 1863; d. Berlin, 1931. At the age of twenty-seven he was engaged in providing work for Jewish convicts after their release from prison. At thirty he was an active member of various social commissions, introducing modern methods of social service. Eventually he became the director of the board newly created by the Jewish community of Berlin to deal with social and youth problems. In 1917 he organized the Zentralwohlfahrtsstelle der deutschen Juden, which he directed for nine years. During the years of dire distress caused by the post-War inflation, the impoverishment of the middle classes, and the influx of Jews from Eastern Europe, he organized a corps of about 1,000 volunteer helpers to meet the problems thus presented. He established kitchens, nursing homes, kindergartens, young people's homes, vocational schools, workshops, loan funds and other social agencies. This brought about a reorganization of the social service activities of the Berlin Jewish community, providing immediate relief throughout the various districts, and simultaneously unifying its general activities.

CASPARY, VERA, novelist and playwright, b. Chicago, 1903. She received her early education in Chicago, and was engaged in the field of advertising there during the years from 1921 to 1926. She then started her career in New York, as editor of *Dance Magazine,* in 1926. Her first novel, *The White Girl,* appeared in 1929. In it the author treated with unusual objectivity a racial problem—the adjustment of a negress to the society of white people.

Her other novels followed in rapid succession: *Ladies and Gents* (1929), which dealt with the "sweetheart of the American Vaudeville"; *Music in the Street* (1930); and a novel having an important social value—*Thicker Than Water.* The scene of this novel, as well as that of *The White Girl,* is laid in Chicago. A sort of chronicle, *Thicker Than Water* portrays the radical changes tak-



David Cassel

ing place in the lives of an aristocratic family of Portuguese Jews (the Pieras).

Vera Caspary's plays are: *Blind Mice* (1930); and *Geraniums in My Window* (1934); and original moving pictures, such as *Scandal Street, Service de Luxe, Night of June 13th* (1932) and *Easy Living* (1937).

CASPER, JOHANN LUDWIG, authority on forensic medicine, b. Berlin, 1796; d. Berlin, 1864. As a young physician Casper earned a wide reputation for his work on medical statistics and state medicine: *Beiträge zur medizinischen Statistik und Staatsarzneikunde* (2 vols., 1825-35), and in 1839 he was appointed associate professor of state medicine at the University of Berlin. Later (1850) he was made director of the institute of state medicine at the university.

He was long a student of medical jurisprudence, and his *Praktisches Handbuch der gerichtlichen Medizin* (2 vols., 1856-58) was highly regarded by the profession for considerably more than a half-century. His work on judicial post-mortems was likewise noteworthy. In collaboration with Johann Rust, Casper published *Kritisches Repertorium für die gesamte Heilkunde* (1823-33). He founded the *Vierteljahrsschrift für gerichtliche und öffentliche Medizin* in 1852, and was editor also of the *Wochenschrift für die gesamte Heilkunde.*

CASPER, LEOPOLD, urologist, b. Berlin, 1859. He was professor of urology at the University of Berlin, and wrote many valuable articles on the subject, being interested chiefly in advancing the diagnosis of kidney disorders; he devised a method by which either kidney could be examined separately. His main works were *Die diagnostische Bedeutung des Katheterismus der Ureteren* (1896); *Handbuch der Cystoskopie* (1898); *Lehrbuch der Urologie* (4th ed., 1923).

CASPI, JOSEPH (Provençal name, Don Bonafous), philosopher, grammarian and exegete, b. L'Argentière, France, 1297 (hence the Hebrew equivalent Caspi, "made of silver"); d. Tarascon, France, 1340. He traveled much and was one of the most prolific writers of his age. In his *Will and Testament,* which he wrote in 1332, he described his travels and his studies, shedding much light on the literary and religious conditions of the period as well as expressing his personal views on philosophy and theology. He wrote no less than twenty-nine works, most of which are still in manuscript. While most of his works are concerned with philosophy and logic, his most popular composition was his Testament, called *Sefer Hamusar* (Book of Admonition), and also *Yoreh Deah* (Guide to Knowledge), which has passed through four editions, the last being a translation by Israel Abrahams (1926).

Lit.: Gross, Henri, *Gallia Judaica* (1897) 67-69; Abrahams, I., *Hebrew Ethical Wills* (1926) 127-61; Graetz, H., *History of the Jews,* vol. 4 (1927) 87-91.

CASSEL, capital of the Prussian province of Hesse-Nassau, with a population of about 175,000, of whom about 3,000 were Jews, in 1933; since that year the number of Jews in Cassel has steadily declined.

Jews settled in Cassel in the 13th cent., if not earlier. In 1349, during the Black Death disorders, many fell victim to the false charge that they had poisoned the wells. In 1524 they were expelled from the city as well as from the entire landgraviate, but returned in a few years. In 1539 there was issued the first "Jews' ordinance," in which the Jews were called upon to renounce the Talmud, to build no new synagogues, and to listen perforce to Christian sermons. Originally the amount of money which they paid for protection or for permission to enter the city was left to the discretion of the ruling lord; in 1610 this was fixed at ten and eight gulden per person, respectively. In the same year they were guaranteed protection in Cassel for the payment of a thousand gulden.

During a great part of the 17th cent., however, the Jews seem to have been barred from the city. Later on they were permitted to remain there on the payment of a tax, but foreign Jewish traders were expressly forbidden to attend the yearly fairs at Cassel, and peddling was forbidden as late as 1780. The 18th cent. brought a general improvement of conditions, for although on the one hand they were restricted as to residence, on the other they were allowed under certain conditions to carry on business in public stores. In 1783 the number of Jews permitted in the city was reduced.

The 19th cent. brought the Jews full equality, the last vestiges of bondage disappearing in 1833. From 1808 to 1813 Cassel was the seat of the Westphalian consistory.

Lit.: Mitteilungen des Gesamtarchivs der deutschen Juden, vol. 2, pp. 81, 156; vol. 4, p. 166; vol. 5, pp. 34, 81-82, 84; *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1910) 513 et seq.; Hallo, R., *Geschichte der jüdischen Gemeinde Kassel,* vol. 1 (1931).

CASSEL, DAVID, historian and professor, b. Glogau, Germany, 1818; d. Berlin, 1893. He received his rabbinical diploma in 1843, but never occupied a pulpit, since he preferred to devote himself to teaching and research. From 1846 to 1879 he was principal of the Dina-Nauen Stift; at the same time he taught at the Jewish School for Boys (1852-67) and at the Jewish normal school (1862-73). His best work was done in the twenty years after 1872 when he was a professor at the Hochschule für die Wissenschaft des Judentums in Berlin. He was one of the group that revived the scientific study of Judaism in the 19th cent.

In addition to textbooks and dictionaries, Cassel wrote books on ancient history and philosophy, as well as pamphlets on questions of the day. He edited the standard edition of the *Meir Enayim* of Azariah dei Rossi (Vilna, 1866). His writings include: *Teshuboth*

Ernst Cassirer

Geonim Kadmonim (Berlin, 1848); a German translation of Judah Halevi's *Kuzari,* with an introduction and notes (Leipzig, 1853; 2nd ed., 1869); a German translation of the Apocrypha (Berlin, 1866-71); *Lehrbuch der jüdischen Geschichte und Literatur* (Leipzig, 1879; 2nd ed., Berlin, 1896; English trans., *Manual of Jewish History and Literature,* London, 1883); the pamphlets *Woher und wohin?* (Berlin, 1845) and *Offener Brief eines Juden an Professor Dr. Virchow* (Berlin, 1869). He wrote all the articles referring to Judaism and Jewish literature in Brockhaus' *Konversations-Lexikon.*

Lit.: Brody, H., *Toledoth David Cassel* (1893).

CASSEL, SIR ERNEST, financier and philanthropist, b. Cologne, Germany, 1852; d. London, 1921. The son of a banker and equipped with a thorough business training, he began his financial career as an employee in various banking institutions of London, whither he came in 1870. His skillful handling of the Khedival loans attracted attention. When he set out for himself in 1884, his initiative in financial affairs displayed itself in his various undertakings in America, Europe, and the Orient. He reorganized the finances of Uruguay (1896), arranged loans for Mexico (1893) and China (1895), acquired the Royal Swedish Railway (1894), and financed both the construction of the Central London Railway (1895) and the consolidation of Vickers Ltd. with the Maxim Nordenfelt Co. (1897). His most noteworthy achievement was the financing of the famous Nile irrigation works at Assouan (1898) in connection with the establishment of the National Bank of Egypt and other Egyptian banks. He founded the State Bank of Morocco (1906) and the State Bank of Turkey (1909). He retired in 1910.

Cassel was a personal friend of King Edward VII, and in the king's honor made liberal donations toward the establishment of the King Edward VII Sanitarium in Midhurst and toward the Radium Institute. An especially meritorious benefaction of his was that of £41,000 in 1903 for the Egyptian Travelling Ophthalmic Hospital. His other contributions to various philanthropic funds for purposes of education, health, and relief, both in England and Germany, amounted to many millions. He used his influential position to strengthen the friendly relations between Germany and England. His achievements were rewarded with many British and foreign decorations.

His only Jewish connection was that of a shareholder in the Jewish Colonization Association founded by Baron Maurice de Hirsch in 1891. He became a Christian before his death; his daughter married Colonel W. W. Ashley, M. P., minister of transportation, and his granddaughter married Lord Louis Mountbatten.

Lit.: Encyclopaedia Britannica, vol. 4, p. 972; *Dictionary of National Biography,* Supplement (1912-21) 97-100; *Encyclopaedia of the Social Sciences,* vol. 3, p. 254.

CASSEL, OSKAR, lawyer and member of the Prussian Diet, b. Schlochau, West Prussia, 1849; d. Berlin, 1923. From 1887 on he was prominent in the Berlin City Council. He took a leading part in the struggle to secure autonomy for the city and to place modern language schools on the same basis as those that stressed the classics. From 1903 to 1919 he was a member of the Prussian Diet in which he vigorously combatted anti-Semitism. Through personal intervention with the minister of justice he secured the advancement of Jewish judges to the highest provincial courts, and labored to secure the appointment of Jewish teachers in the public schools; during the World War, he protested discriminations against Jewish soldiers. Cassel was one of the founders of the Hilfsverein der deutschen Juden, and for a time was president of the Verband deutscher Juden.

CASSEL, PAULUS STEPHANUS (originally Selig), convert and missionary, b. Glogau, Germany, 1821; d. Berlin, 1892. He was the brother of David Cassel, who severed all relations with him after his conversion in 1855. Afterwards he was librarian at Erfurt, then teacher at a high school in Berlin. From 1866 to 1867 he was a conservative member of the Prussian Diet; from 1867 to 1891 he was preacher and missionary, attached to the Christuskirche in Berlin. He was a versatile and facile writer on many subjects, some of Jewish interest. Although a missionary he never attacked the Jews, and opposed anti-Semitism with considerable warmth.

Lit.: De la Roi, J. F., in Arnold, *Witnesses from Israel* (1903) 101-12; *Allgemeine deutsche Biographie,* vol. 47, pp. 465-66.

CASSIRER, ERNST, philosopher, b. Breslau, Germany, 1874. In 1906 he became instructor at the University of Berlin, and after serving as professor at the University of Hamburg for ten years, he was elected rector in July, 1929. In October, 1933, he was elected a member of the faculty of All Souls College, England; in June, 1935, he was appointed to a special chair in philosophy at Gotesburg, University, Stockholm, Sweden. Cassirer's philosophy is determined by the Neo-Kantian (Marburg) school. In his numerous researches he developed it and marked out its historical roots. In his works *Das Erkenntnisproblem in der Philosophie und Wissenschaft der neueren Zeit* (3 vols., 1906-19; 3rd ed., 1922-23), *Leibniz' System in seinen wissenschaftlichen Grundlagen* (1902), *Kants Leben und Lehre* (1908; 3rd ed., 1923), *Geschichte der antiken Philosophie* (1924), and *Individuum und Kosmos in der Philosophie der Renaissance* (1927) he

traces the inner connection between the history of positive science and epistemology, and establishes Kant's critical method as a result of historical development.

In the two volumes of his *Philosophie der symbolischen Formen* (*Die Sprache,* 1923; *Das mythische Denken,* 1925) Cassirer applies the Kant-Cohen transcendental method to the fields of culture, language, and myths. He is one of the best-known modern German philosophers. His "polyhistoric" systematic has found recognition in strictly scientific circles, and he edited the complete collection of Hermann Cohen's works. He was a trustee of the Hochschule and of the Akademie für die Wissenschaft des Judentums.

Lit.: Ueberweg, *Grundriss der Geschichte der Philosophie* (11th ed.) (1916) vol. 4, pp. 384-85.

CASSIRER, PAUL, art dealer, b. Görlitz, Germany, 1871; d. a suicide in Berlin, 1926. His Berlin salon was an important center for the German art trade, and he did much personally to popularize modern art in Germany, especially that of the classical French school, the German impressionists and the Berlin Secession. Meeting great opposition, he arranged for the first exhibitions of many of the artists of these groups, and he publicly championed the work of Cézanne, Van Gogh and Max Liebermann. His wife was the actress Tilla Durieux.

CASSUTO, UMBERTO, historian, b. Florence, Italy, 1883. He received the doctorate from the University of Florence in 1906, and was ordained rabbi in 1909 by the Collegio Rabbinico Italiano in Florence, where he lectured on Biblical exegesis and Jewish history. He served as its director from 1922 to 1925. During these years he was chief rabbi of the Jewish community in Florence. In 1925 he resigned from these posts and was appointed professor of Hebrew language and literature at the University of Florence. In 1932 he was appointed to the chair of Hebrew language at the University of Rome, where he served until the application of the anti-Jewish laws in 1938, and at the same time taught Bible and related subjects at the Collegio Rabbinico Italiano, which had been transferred to the capital from Florence. In 1935 he was appointed a member of the Italian Royal Academy.

Cassuto is a prolific writer on Jewish literature and history. His most important work is *Gli Ebrei a Firenze nell'età del rinascimento;* this work was honored with a royal prize by the Accademia dei Lincei in 1920. Other works written by Cassuto include: *Incunaboli ebraici a Firenze* (1912); "Un ignoto capitolo di storia ebraica" (in *Cohen-Festschrift,* 1912); *Gli studi giudaici in Italia negli ultimi cinquant' anni* (1913); *La questione della Genesi.*

CASTELLAZZO, MOSES DAL, portrait painter, d. Mantua, Italy, 1525. Nothing is known about his work except that he illustrated the Pentateuch and that these sketches were carved in wood by his children. In 1521 he received from the Council of Venice the privilege of printing and selling this work. He lived in Venice and enjoyed the reputation of being an eminent painter throughout Italy. In the 16th and 17th centuries several rabbis of this family name were in the Orient, especially in Cairo.

Lit.: Kaufmann, in *Revue des études juives,* vol. 22, p. 290; vol. 23, p. 139.

Umberto Cassuto

CASTELNUOVO, ENRICO, novelist, literary critic and economist, b. Florence, Italy, 1829; d. Venice. He spent nearly all his life in Venice, and most of his novels and social studies are devoted to local social conditions and problems. He contributed to many Italian magazines and literary publications, and won fame with his novels *I Moncalvo* and *Il fallo di una donna onesta.* He was professor and then director of the Institute of Economic Studies in Venice.

CASTELNUOVO-TEDESCO, MARIO, composer, b. Florence, Italy, 1895. He studied at the Cherubini Royal Institute of Music in Florence, where his teachers included Pizzetti. At the age of fifteen, he composed a piece for the piano, *Cielo di Settembre,* which first revealed his creative talent. For the next few years, he continued composing in the smaller forms as if waiting for further self-assurance. Then, in 1920, he produced his first large work, *Fioretti,* for voice and orchestra, based upon three verses by St. Francis of Assisi. This was followed by the opera *La Mandragola,* after a comedy of the same name by Machiavelli. This opera won the Italian Prize in 1925, and was produced one year later in Venice. During this period, he composed also musical settings for more than thirty Shakespearean songs, and his first violin concerto, the latter work receiving its world première at the Augusteo in Rome in 1926.

In 1930, one of Castelnuovo-Tedesco's major works was featured in the United States for the first time when Arturo Toscanini directed the *Symphonic Variations* at a concert of the New York Philharmonic. Toscanini's performances of Castelnuovo-Tedesco's music have been significant forces in popularizing this composer's works in America. In 1931, Toscanini conducted the symphonic poem *The Taming of the Shrew;* in 1933, he gave the world première of a new violin concerto, *The Prophets,* with Jascha Heifetz (for whom the concerto had been explicitly written) as soloist; in 1935, he conducted another world première, his violoncello concerto, with Gregor Piatigorsky as soloist.

Castelnuovo-Tedesco ranks with Pizzetti and Malipiero among the leading modern Italian composers. From his teacher, Pizzetti, he acquired the clarity of his writing, but he has gone beyond Pizzetti and Malipiero in avoiding any tight-lipped restraint of his inmost feelings. Probably the principal characteristic of Castelnuovo-Tedesco's music is his fine feeling for melodic beauty. He is essentially a Romantic composer

who permits himself freedom of emotional expression without sacrificing the sharpness of detail of his architectonic construction.

A curious feature of Castelnuovo-Tedesco's artistic career has been the strong influence exerted upon it by the works of Shakespeare. When Castelnuovo-Tedesco was young he was presented with a volume of Shakespeare's works by Edward Johnson, who was then singing in Italy. Since then, Shakespeare became one of Castelnuovo-Tedesco's intellectual passions. He has written five overtures to Shakespearean plays, thirty-three songs to Shakespearean lyrics, and three duets from the comedies and tragedies. He has given his two sons Shakespearean names, Petruchio and Lorenzo.

When Italy entered upon an anti-Semitic program in 1938, Castelnuovo-Tedesco abandoned his native land, setting up his new home in Larchmont, N. Y., during the summer of 1939. That fall, he introduced, at the concerts of the New York Philharmonic, a new concerto for piano and orchestra, at which time he himself performed the solo part. This was his second concerto for the piano, the first having been written in 1938.

One of Castelnuovo-Tedesco's major works—his violin concerto, *The Prophets*—has been directly influenced by Hebrew music. He explained that the idea for this concerto came to him when he accidentally came upon a little notebook of his grandfather in which were jotted down some Hebrew prayers. The three movements of the concerto were inspired by Isaiah, Jeremiah and Elijah, while their specific melodic contents were strongly influenced by the structure and style of the Hebrew prayers which he found in his grandfather's notebook.

Among Castelnuovo-Tedesco's compositions are a concerto for violin and orchestra composed for Jascha Heifetz; a concerto for guitar and orchestra, composed for Andrès Segovia; and a chamber opera for one singer, marionettes and chamber orchestra entitled *Aucassin et Nicolette*.

DAVID EWEN.

Lit.: *Chesterian* (London), Jan.-Feb., 1926, p. 114; Ewen, David, *Composers Of Today* (1934).

CASTES (*yohasin*). The institution of castes prevails in its strictest form in India, where various groups based on religious, social or racial unities are rigidly separated from one another and forbidden to intermarry or even to have contact with one another. In most advanced civilizations there are similar class lines which divide the population into groups that resemble castes in the self-contained nature of their social customs; but the lines are never so rigidly drawn as to be completely exclusive.

In the period of the Second Temple there was a division of classes in Jewry that to some extent resembled the caste system. This is discussed in the Mishnah, *Kid.* 4: 1-8, and is elaborated in the Gemaras to the passage in both Talmuds. According to this statement, at the time when Ezra led the Jews back to Palestine, ten classes were created: 1. Priests; 2. Levites; 3. Israelites; 4. Disqualified Priests, the offspring of a priest and a woman he was forbidden to marry; 5. Proselytes; 6. Manumitted Slaves; 7. Bastards, including the offspring of marriages forbidden by Jewish law; 8. Nethinim, descendants of the slaves who served in the Temple, or of the Gibeonites, who became "hewers of wood and drawers of water" (*Josh.* 9:27); 9. Those whose mother was known, but whose father was unknown; 10. Foundlings.

Each of these groups had certain restrictions upon their freedom of marriage. Priests could marry only in their own class and in those of Levites and Israelites; a further limitation was that a priest could not marry a divorced or an immoral woman, and that a high priest could marry only a virgin. Members of groups 2 to 6 were free to marry one another, but were forbidden to marry members of groups 7 to 10. However, there were numerous additional regulations and exceptions in individual cases on the part of the teachers of the Talmudic period, so that even the latter classes were not completely excluded.

As a result of this division into groups and the prohibition of certain marriages, it became necessary for the parties to a marriage to produce records of their ancestry to show that they belonged to the permitted classes. As early as the time of Ezra such researches into genealogy were made (*Ezra* 2:59-63), and registers of families seem to have been kept all during the period of the Second Temple in Palestine. In Babylonia, on the other hand, they were not so strict, and the Talmud records more than one case of panic among the Jews of that country when the strict rules as to ancestry and marriage were invoked by the rabbis (for instance, *Kid.* 70b). As a result, the Jews of the large centers outside of Palestine gradually relaxed the caste rules, and the distinctions disappeared. Even in Palestine the restrictions became weakened; technically a priest was not supposed to marry the daughter of a proselyte, but in practice, if he had done so, the children were not disqualified from the priestly class. In course of time, the only distinctions that remained were that forbidding one of a priestly family (Cohen) to marry a divorced woman, which is still regarded as valid among Orthodox Jews, and the prohibition of a man of a priestly family marrying a woman who has immoral habits or even immoral ancestors, which was occasionally invoked.

See also: GENEALOGY; MARRIAGE; PRIESTLY CASTE.

MORDCHE SEW-WOLF RAPAPORT.

Lit.: Büchler, A., "Familienreinheit und Familienmakel in Jerusalem vor dem Jahre 70," *Adolph Schwartz Festschrift* (1917) 133 et seq.; Freund, L., "Über Genealogien und Familienreinheit in biblischer und talmudischer Zeit," *ibid.*, p. 163 et seq.

CASTIGLIONI, ARTURO, historian of medicine, son of Vittorio, b. Trieste, 1874. In 1923 he was called to the chair of the history of medicine at the University of Padua, which he retained until the introduction of the anti-Jewish laws in Italy in 1938. His *Storia della medicina* (1926) is a standard work on the history of medicine which has been translated into several languages. He has also written valuable monographs on the history of hygiene and of tuberculosis.

CASTIGLIONI, CAMILLO, Austrian financier, b. Trieste, 1879. The son of Rabbi Vittorio Castiglioni, he renounced Judaism in 1912. Originally a tire salesman, he engaged profitably in the automobile, motor and aeroplane industries. At the end of the World War, he became director, and later president, of the

Depositenbank, which was already in a rundown state. At the outbreak of the revolution in 1918, Castiglioni gained a vast fortune through credits in paper kronen, and an ever increasing control over large industrial groups in Austria and Italy. He then extended his business interests to Germany, where he had the cooperation of Stinnes, to a certain extent, but here his progress was brought to a halt by German nationalists. For some time he held sway in Austria, where at one time he had secret control of several daily newspapers.

Castiglioni's fortune was swept away in the depression, which affected Austria at an early period, and with great severity. The Depositenbank failed, depriving Castiglioni of backing; the pyramid of inflated stock values collapsed, and the economic breakdown of the country made his downfall inevitable. His concern was reorganized with the assistance of the Banca Commerciale Italiana; his valuable art collections, comprising paintings, sculptures, furniture, ceramics and textiles, and valued at millions of dollars, was sold at auction. His activities were made subject to an investigation by the authorities, but he was not indicted.

Lit.: Pinner, *Deutsche Wirtschaftsführer* (1925) 279.

CASTIGLIONI, VITTORIO, chief rabbi of Rome, b. Trieste, 1840; d. Rome, 1911. In addition to educational work and to publishing editions of Hebrew works, he translated the Mishnah into Italian and edited a series of old Hebrew inscriptions and documents relative to the history of the Jews in Italy. In 1903 he was appointed chief rabbi of Rome, in which position he promoted Jewish cultural and educational activities among the 10,000 Jews of the ancient Roman ghetto and conducted a campaign against mixed marriages. In 1904 he dedicated the new Great Synagogue at Rome in the presence of King Victor Emmanuel III and a number of high Italian civil and military officials.

CASTILE, *see* SPAIN.

CASTRO, DE, a widespread Sephardic family which is found in many countries in Europe and America. The name is a fairly common one among Christians in Spain and South America, and may be derived from more than one locality, though it is probable that the Jewish De Castros derive principally from the town of that name in the vicinity of Cordova, Spain. It occurs also in such compound forms as Castro-Osorio, de Castro-Sarmento, Henriques de Castro, and Orobio de Castro.

In addition to those who are treated in separate articles, the notable bearers of the name include Rodrigo Castro (b. Lisbon, 1550; d. Hamburg, Germany, 1627), a Marrano physician who emigrated to Hamburg to be able to live as a Jew, and who rendered noble service in the plague of 1596; Jacob de Castro (d. 1610), an Egyptian Talmudist; Ezekiel de Castro, a physician in Verona in the 17th cent., and author of several medical works; Jacob Henriques de Castro-Sarmento (b. Bragança, Portugal, 1691; d. London, 1761), a noted physician in London, one of whose writings (1721) deals with inoculation for smallpox; Jacob de Castro (b. London, 1758; d. London, 1815), noted actor and director of the Royalty Theatre in London; Jacob de Castro (1802-76), physician-in-ordinary of

Coat of arms of the de Castro family

Sultan Abdul Hamid, and head physician of the military hospital at Constantinople; Gabriel Henriques de Castro (1808-53), Amsterdam painter of still life; Daniel Henriques de Castro (d. 1863), who lived in Amsterdam and was noted for his glass engraving with Dutch and Hebrew inscriptions.

See also DE CASTRO.

CASTRO, ABRAHAM DE, master of the mint in Cairo under the Turkish Sultan Suleiman in the 16th cent. He informed the sultan of the conspiracy of the Egyptian Pasha Ahmad, who plotted to make himself independent ruler of Egypt in 1524, whereupon the latter severely persecuted the Egyptian Jews and imprisoned many leading Jews. It was only after the execution of Ahmad that the prisoners were released and the rights of the Jews confirmed by a new firman.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 393-95; Conforte, D., *Kore Hadoroth,* 33a.

CASTRO, ADOLPHE DANZIGER DE, *see* DE CASTRO, ADOLPHE DANZIGER.

CASTRO, BALTHASAR (ISAAC) OROBIO DE, physician and philosopher, b. Bragança, Portugal, 1620; d. Amsterdam, 1687. His parents, who were Marranos, took him to Seville as a child, and after he had completed his studies, he became professor of philosophy at the University of Salamanca, after which he studied medicine, and became a physician in Seville. About 1650 he was suddenly seized by the agents of the Inquisition on a charge of secretly practicing Judaism. Despite severe torture and three years' imprisonment, he remained firm in his denial of the charge, and was banished from Spain. He next was professor of medicine at the University of Toulouse, France, where he enjoyed the favor of Louis XIV. However, in 1666 he journeyed to Amsterdam, and openly professed Judaism, adopting the name of Isaac. Here he became noted as a physician and occupied a high position in the Spanish-Portuguese Jewish community.

Castro wrote a number of philosophic or religious works, most of which have remained in manuscript. These deal with such subjects as attacks on idolatry, explanations of the prophecies in *Daniel* and *Isaiah,* and a defence of the Sinaitic revelation. Only one, a criticism of the ethics of Spinoza, who was a corre-

spondent of his, has been published (*Certamen Philosophicum . . .* ; Amsterdam, 1684). A work ascribed to him under the purported French translation title *Israel Vengé* (London, 1770; English trans. Grace Aguilar, London, 1839) is of doubtful authenticity.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 116-17, 199-200; *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 16, pp. 321-30.

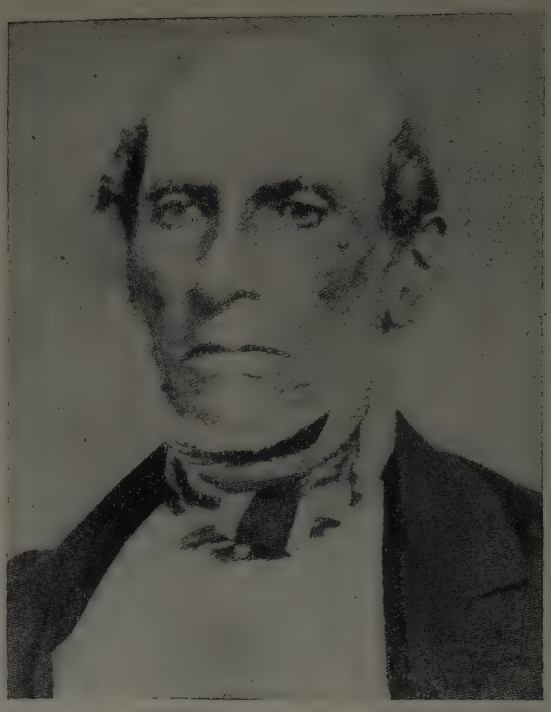
CASTRO, BENEDICT (BARUCH NEHAMIAS) DE, physician and medical writer, b. Hamburg, 1597; d. Hamburg, 1684. He began to practice medicine about 1625 in his native city, and achieved such a reputation that in 1655 he was made personal physician of Queen Christina of Sweden after her abdication. One of his writings, *Monomachia sive Certamen Medicum . . .* (Hamburg, 1647), was dedicated to the queen. In another work, *Tratado da Calumnia* (Antwerp, 1629; Latin trans., *Flagellum Calumniantium,* Amsterdam and Hamburg, 1631), Castro, writing under the pseudonym Philotheo Castello, defended physicians of Portuguese origin against the attacks made by an otherwise unknown writer, Joachim Curtius. For some time Castro was the president of the Portuguese Jewish community in Hamburg, and at the time of the Sabbatai Zevi movement, he was an ardent follower of the pseudo-Messiah. He died in extreme poverty.

CASTRO, DAVID HENRIQUES DE, archeologist and bibliophile in Amsterdam, b. 1832; d. 1898. He explored Jewish cemeteries in Holland, and published the results in *Keur van Grafsteenen op de Nederlandsch-Portugeesche Israelietische Begraafplaats te Ouderkerk aan den Amstel* (Leyden, 1883; also published in German). His library contained valuable manuscripts and printed volumes on the history of the Jews in Spain, Portugal and Holland, and a rare collection of old coins and art treasures.

CASTRO, HANANEEL DE, influential English Jew, b. London, 1794; d. London, 1849. He was an important leader of the Bevis Marks synagogue. As president of the Board of Deputies of British Jews at the time of the Damascus incident (1840), he made possible the journey of his friend, Moses Montefiore, to Turkey. He was founder of Sussex Hall, consisting of a library and a lecture hall, the first Jewish literary institution in England (1845).

Lit.: Gaster, M., *Bevis Marks Synagogue,* 175-76.

CASTRO, HENRY (originally **Henri de Castro**), Texas pioneer, b. France, 1786; d. Monterrey, Mexico, 1861. He was a descendant of the noted Marrano family of De Castro, and his parents, who were people of means, had settled in the department of Landes in southwestern France. In 1805 he was chosen one of a deputation to welcome Napoleon to the department, and the following year he was one of the emperor's guard of honor on his trip to Spain. By 1814 he had become an officer in the Paris national guard, and in the same year participated in the last battle in defense of Paris. After the fall of Napoleon, Castro came to the United States. Little is known about his life for the next twenty years, except that he became a citizen in 1827, and in the same year was appointed consul for Naples at Providence, R. I.



Henry Castro

In 1838 Castro returned to France, where he became a partner of the banker Lafitte, and began to take an active interest in the affairs of the republic of Texas, which had won its independence two years previously. In 1842 he made a five-year contract with President Sam Houston for the settlement of a colony in the territory west of San Antonio, and at the same time was appointed Texas consul-general to France. Castro immediately set out to win recruits for his enterprise, despite various difficulties. An invasion of Texas by Mexico in the same year disturbed conditions of settlement, and as a result, in 1844 the term of the contract was lengthened by three years. The French government was hostile to the enterprise, since it had plans of its own for the colonization of Algeria. Castro, however, at his personal expense, in order to publicize the enterprise, sent many circulars in French and German, together with maps and pictures, to French Alsace and Rhenish Germany. The first group of colonists, 113 in number, set sail for Texas on November 13, 1842, on the *Ebro,* and in less than a year other shiploads had raised this number to over 700. In all, up to the year 1846, Castro succeeded in attracting to Texas over 5,000 emigrants, most of them from the Rhineland, and admirably suited for opening up the new territory because of their experience as farmers and their honesty and industry.

The first settlement established was on the banks of the Medina river, about twenty-five miles west of San Antonio, on September 3, 1844; it was appropriately named Castroville, in honor of the "empressario," as Castro was titled. Three others followed, Quihi (1846), Vandenburg, and D'hanis (1847), all further west of Castroville. Castro took an active interest in the welfare of these early settlers. He invested more than $150,000 in the settlements, provided for the needs of the emigrants for the first year, and freely equipped

them. As a result, the colonies have prospered continuously to the present time, and Castroville has grown to considerable size.

In 1861, after the outbreak of the Civil War, Castro revisited France. He returned by way of Mexico, since the ports of Texas were blockaded, and died while passing through the city of Monterrey. In 1876 the state of Texas honored his memory by giving his name to a county in the northwestern part of the state.

SIMON COHEN.

Lit.: Cohen, Henry, "Henry Castro, Pioneer and Colonist," *Publications of the American Jewish Historical Society,* vol. 5 (1897) 39-43; Parry, Albert, "An American Empire Builder," *American Hebrew,* Nov. 16, 1928, pp. 21, 36, 45; Castro, Lorenzo (son of Henry Castro), *The Republic of Mexico* (1882) iii-iv; Brown, John Henry, *History of Texas,* vol. 2 (1892) 282-86, 541.

CASTRO, MARIA FRANCISCA ANA DE, Marrano, last victim to be burned at the stake by the Inquisition in Peru, b. Toledo, Spain; d. Lima, 1736. Little is known about her life except that she came to Lima, and, according to some accounts, became an intimate friend of the viceroy. She was accused of the secret practice of Judaism, was convicted, and was burned at the stake on December 23, 1736. This action on the part of the ecclesiastical court evidently aroused unfavorable criticism, for it is recorded that several individuals were publicly punished, at an auto da fé held on November 11, 1737, for having expressed their disapproval of Dona de Castro's condemnation.

CASTRO TARTAS, ISAAC DE, Marrano martyr, b. Tartas, Gascony, France, 1622 or 1623; d. Lisbon, 1647. After spending his early years in Amsterdam, he migrated to Parahiba, Brazil, which at that time was under Dutch control. On a trip to the city of Bahia, he was seized by agents of the Portuguese Inquisition and sent to Lisbon for trial. He openly avowed that he was a Jew and resisted all efforts on the part of the clerics to convert him. Accordingly, he was condemned to death by a slow fire, and this sentence was carried out at an auto da fé held on December 15 (22), 1647. The Inquisition had intended that this penalty should strike terror into the hearts of the beholders, but it had directly the opposite effect when Castro Tartas firmly endured his tortures and expired with the confession of faith, Shema Yisrael, on his lips. The Lisbon public recounted again and again the story of the martyr and his last words, until the Inquisition was compelled to impose a heavy penalty upon their repetition. The community of Amsterdam deeply mourned the loss of Castro Tartas; elegies in his memory were composed by Solomon de Oliveyra in Hebrew and Jonas Abravanel in Spanish.

David, brother of Castro Tartas, was a noted printer in Amsterdam, founding an establishment under his own name in 1663, which produced numerous books in Hebrew, Spanish and Portuguese.

Lit.: Publications of the American Jewish Historical Society, No. 4, pp. 130-34, 166-71; Cardoso, Isaac, *Las excellencias de los Hebreos* (1679) 324 et seq.; Kayserling, M., *Sephardim* (1859) 204-6.

CASUISTRY. The term casuistry originally meant the application of certain general laws, contained in a code or authoritative system of religious legislation, to individual cases, and the determination of what was morally right and wrong in various specific instances. In later times, due to the misapplication of casuistry to justify actions which were actually opposed to the spirit of the law, it came to acquire the meaning of specious or sophistical reasoning from authoritative law. In the course of Jewish history and thought, there has been a great deal of casuistry in the first sense of the word, but comparatively little in the second.

One of the fundamental conceptions of Judaism is that of Torah, or divine regulation of human conduct through the instrumentality of a revealed legislation. This legislation was the Law of Moses as contained in the Pentateuch, which was regarded as eternal and unchangeable. Since this law was comparatively brief in compass (it is less than one-hundredth the size of any modern law code), it could not cover every specific instance, even though it sometimes legislates for specific cases (as in *Ex.* 21 to 23). It therefore became the task of the teachers of the period of the Mishnah and Talmud (5th cent. B.C.E. to 5th cent. C.E.) to apply the Law to every possible exigency that did arise or might possibly arise. This led to an extensive casuistical literature, which has survived in the Mishnah and the Talmud.

The bulk of this legal discussion was merely the normal task of any jurist, that of finding the exact meaning of the law when invoked in specific instances. In some cases, however, casuistry was applied to bring about actual reforms; for since the Torah was regarded as immutable, it was necessary to reinterpret it in order to square its statements with the viewpoint of newer circumstances and of a more advanced civilization. Thus, the arguments of the Tannaim which succeeded in abolishing the ban against the Ammonites and Moabites (*Deut.* 23:4), softening the rigors of the *lex talionis* (as in *Ex.* 21:23-25), or encouraging the manumission of slaves, properly fall into the class of casuistical reasoning, which in this case represents a triumph of the spirit of humanity over a too rigid legalism.

The danger of casuistry in Judaism was not that of misuse for personal advantage, but rather in the preoccupation of discussing hypothetical cases as a matter of intellectual pleasure and rivalry. Students of the law on more than one occasion indulged in fine-spun arguments (*pilpul*) more for the purpose of displaying their own intellectual ingenuity than for the sake of determining the true application of the law. This was particularly current in Babylonia, where the casuists of Pumbeditha were said to be able to "make an elephant pass through a needle's eye" (*B.M.* 38b). Many of the teachers of the Amoraic period issued warnings against the danger of such fine-spun casuistry which might lead even to a contradiction between its conclusions and the law itself.

The period after the close of the Talmud was marked by less legal argument, first through the decay of the academies and the growing interest in philosophy, and second, through the compilation of standard codes beginning with the 9th cent. The elevation of the *Shulhan Aruch* of Joseph Caro to the position of a standard authority in the 17th cent. created a situation similar to that in the period when the Torah had been the sole authoritative code. Commentators to the *Shulhan Aruch* or the Talmud brought to bear new

casuistical arguments in the form of notes (*hiddushin*, "novellae"), and in the academies of Eastern Europe there arose a predilection for hair-splitting discussion (*hilluk*) which was carried on purely as an intellectual exercise and was far removed from practical application to life. It was against this overgrowth of casuistry among the religious leaders of Jewry that both Hasidism and Reform Judaism protested. As a result of these revolts, as well as the impact of modern ideas, casuistry in Judaism declined after the middle of the 19th cent.

While Orthodox and Conservative Judaism still rest upon the basis of a fixed code of law, they have been content to maintain its binding nature in modern times without calling to aid the fine-spun argument of casuistry. Reform Judaism, denying the eternal validity of the traditional law, still upholds many of its provisions; Reform rabbis, therefore, are frequently called upon to make use of casuistry in its original meaning. The proof of that is in the survival of the responsum (answer to a query on a religious matter) even among Reform Jews, for many cases still arise which call for decision on the basis of Jewish history and tradition. Without the use of some form of casuistry of this sort, any faith would become a religious anarchy.

See also: Codes; Hermeneutics, Talmudic; Bible Exegesis; Pilpul; Torah. Simon Cohen.

CAT, *see* Fauna of Palestine.

CATACOMBS, JEWISH. The original designation for burial places during the first centuries of the Christian Era, now called catacombs, was *koimeterion* (Latin *cimiterium*, "place of sleep," hence our word "cemetery"). The name "catacombs" was first used in 1354, and generally denotes a subterranean gallery with recesses or niches in which the dead were buried.

1. Design. Graves laid out beneath the ground were already customary in Palestine. Their model was the cave of Machpelah (*Gen.* 23 and 25). If no natural caves were available for graves, artificial ones were made, preferably in rocky declivities. Catacombs of this description are the so-called graves of the judges and prophets near Jerusalem.

Jewish immigrants introduced this method of secret burial into Italy, Northern Africa, and other places. Vaults were chosen in natural caves, or artificial ones were cut in the rocks. Detached benches were hewn out of the rock, graves were hollowed out in the floor, or niches were cut into the walls, one above the other. The corpse was laid in the niche, on the bench, or in the grave in the floor (*Yer. Nazir* vii, 56b; *Tos. Ohal.* 2:3). Sometimes the bench was hollowed out like a chest, and the corpse was laid in the trough. Every four-sided catacomb had usually eight or thirteen niches.

In front of the vault there was an antechamber to provide a place for the bier and its bearers. The Roman catacomb in the Vigna Randanini has such an antechamber with benches for sitting round the walls, on either end of the rows of graves. The vault was closed by a stone block which was held in place by a supporting stone (*Ohal.* 2:4; *Semahoth* 4:11).

2. Manner of Burial. About a year after death, what was left of the corpse was placed in a clay or wooden ossuarium (Hebrew-Greek *glossokama*) and then laid away permanently (*Ber.* 6b; *Sanh.* 113a).

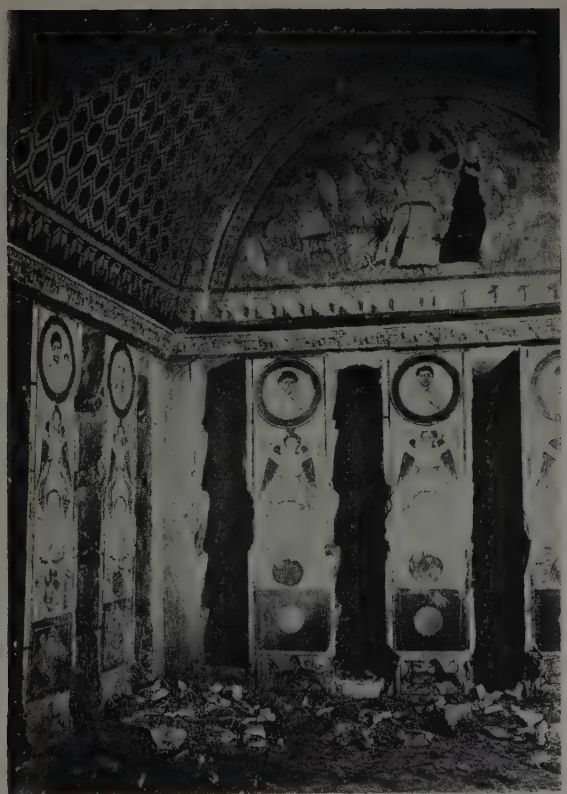
3. Antecedents. Jewish catacombs have been discovered up to date in Palestine, in Alexandria and Chat Bey, Egypt, in Cyrene, at Carthage, at Heliopolis in Phrygia, in Sicily, in Sardinia at St. Antioco, in Lower Italy at Prata and Venosa, and in the Colle Rosato before the Porta Portuensis; five others lie in the Vigna Randanini on the Via Appia, in the Vigna Cimmara itself, on the Via Appia Pignatelli, near the Villa Torlonia, and in the Vigna Appoloni on the Via Labicana. It is possible that the Roman catacombs of Domitilla and that in the Vigna del Grande near the mausoleum of Saint Helena are also Jewish.

The cemeteries were not the property of individual synagogues, but belonged to the entire Jewish community. Hence, in Rome, members of all the synagogues were laid to rest in different catacombs. However, the catacomb near the Via Labicana was the burial place preferred by the synagogue of the Suburesians, and that situated on the Via Appia was the chosen cemetery of the synagogue of the Capesians, and of the members of the congregation who lived near the Porta Capena.

4. Inscriptions on the Graves. Most of the Roman inscriptions, those of the 1st to the 3rd centuries, are written in Greek, which was the common vernacular of that period, while those of the 3rd and 4th centuries are in Latin. Names are but seldom given in Hebrew, Greek and Latin being preferred. Short Hebrew formulas such as *Shalom* ("Peace") or *Shalom 'al yisra'el* ("Peace be upon Israel!") occur frequently. The text of the inscriptions is quite uniform. After "here lies" there follows the name of the deceased with the number of years of his age. Then comes the name of the one who made this inscription for the dead. The conclusion consists of the prayer, "May his resting-place be in peace!" In addition to the Biblical allusions, such as *Prov.* 10:7, *Song of Songs* 8:6, and *Ps.* 128:6, heathen expressions are also used. There are occasional references to the fleeting nature of earthly life and the eternity of life after death.

5. Ornamentation. Ornaments in the nature of painting and figures in the catacombs usually refer to the resurrection. The seven-branched candlestick (Menorah), as an indication that the person buried was an adherent of Judaism, is most frequently pictured. A Lulab, Ethrog, Shofar, cruse of oil, an ark with the scrolls of the Torah, a sheaf of grain standing upright, or a basket of fruit, are supposed to be symbolical indications of the worth of the deceased. Figured representations of animals (calves, oxen, ram's heads, hens or doves) point to offerings, and perhaps even characterize the deceased as a sacrifice for the survivors. In some cases there are pictures of the high priest and of a lion with the scroll of the Torah, which may indicate priests and Levites. There are frequent pictures of doves holding an olive branch in their mouths, as in the oldest Christian catacomb, that of the Praetextatus. The painters and sculptors were probably Jews. An animal painter (*zographos*) is mentioned in a Roman inscription. The mythological representations in the ceiling paintings of the Roman catacombs are especially felicitous. In rare cases a sarcophagus is ornamented with pictures. Especially noteworthy is a

A vault in the catacombs unearthed at Beth Shearim, showing niches, carved out of the rock, which served as receptacles for the bodies



Main chamber in an underground catacomb at Palmyra, Asia Minor

Detail, in the mausoleum at Beth Shearim, depicting the battle of wolves

Fresco within the catacombs at Beth Shearim

Roman sarcophagus with the picture of a child. This, and a bust found in 1878, prove that the Roman Jews did not forbid portraits or statues of individuals in their cemeteries. Other sarcophagi show groups of spirits.

PAUL RIEGER.

See also: CAVES; SYMBOLS.

Lit.: Leon, H. J., "Jewish Catacombs and Inscriptions of Rome," *Hebrew Union College Annual,* vol. 5 (1928), 299-314; Krauss, S., *Talmudische Archäologie,* pp. 71-82; Müller, Nikolaus, in *Realencyclopädie für protestantische Theologie und Kirche,* vol. 10 (1901), under Koimeterien; Kraus, Franz Xaver, *Geschichte der christlichen Kunst,* vol. 1, pp. 46, 55, 59; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896); Hudson, *History of the Jews in Rome,* 2nd ed. (1884); Schmid, Georg, *Das unterirdische Rom* (1908) 332-42.

CATALOGUES, *see* LIBRARIES.

CATALONIA, *see* BARCELONA; SPAIN.

CATANIA, *see* SICILY.

CATECHISMS, JEWISH. A catechism (from the Greek *katecheein,* "to instruct") is a brief handbook of instruction in a religion, usually in the form of questions and answers. This form of instruction was first developed by Christianity. It was not adopted by Judaism before the 16th cent., since up to that time both born Jews and converts were expected to undergo a lengthy process of instruction in the Bible and the Talmud, or else in the codes.

Toward the end of the Middle Ages, the Jews, under the influence of Christian examples (Catholic in Italy and Protestant in Germany and its neighboring countries), began to make use of the briefer form of the catechism for instruction in Judaism. The first important attempt to write a catechism was made by Abraham Jagel of Monselice, Italy, in his *Lekah Tob* (1596); this book, however, was more a defense of Judaism than a catechism in its accepted sense. Gedaliah Taikus' *Eleh Hamitzvoth* (Amsterdam, 1771) was the first really systematic presentation of Judaism in manual form.

The Mendelssohnian era, which began to free the Jews from the intellectual ghetto and which stressed the instruction of youth in the tenets of Judaism, unloosed a flood of such catechisms. Scholars have counted as many as 161 books modeled on the catechetical formula which were written to prepare children to enter the Jewish fold.

A not unimportant factor in the choice of this mode of instruction was the fact that the religious education of the Jewish youth was soon placed under the supervision of the state school authorities. Emperor Francis I of Austria, on the basis of a complaint of the court regarding the textbooks of the Jewish religion (1810), brought about the publication of the catechism *Bene Tzion* by Herz Homberg, and provided for the compulsory introduction of this book in the Jewish schools of Austro-Hungary. Brides had to pass a test in this catechism before they were permitted to marry. In 1825, when Rabbi Meyer Simon Weyl sought permission to found a seminary for rabbis and teachers in Berlin, the Prussian ministry of education, in its reply, referred to catechism as "that form of teaching which is most suitable for religious instruction," and recommended that this pedagogic method be given the most important place.

While most of the catechisms of this period were created or sponsored by the representatives of modern tendencies in Judaism, even among the Orthodox authorities the new method won approbation. Mordecai Benet recommended Homberg's book; Moses Sofer, though ordinarily a staunch conservative, approved a catechistic textbook for girls' schools, L. Horowitz' *Benoth Tzion* (Pressburg, 1831). Solomon Plessner, in his catechism *Dath Mosheh Viyehudith* (Berlin, 1838), demanded that this instruction be coordinated or preferably subordinated to that afforded by the Bible.

Indeed, the catechisms differed in many respects with regard to the interpretation of Jewish doctrine, depending on the point of view of the author; during the whole period when these manuals were being issued from the press there were criticisms and attacks on the catechetical method of instruction as unsuited to the character of Judaism. Among those who led in this opposition were David Kaufmann and Moritz Steinschneider.

With the spread of the ideas of the Haskalah into Eastern Europe, the catechetical method came into vogue among the "enlightened." In 1824 Jacob Tugendhold translated the *Ben Yakir* of Homberg into Polish; in 1825 Abraham Buchner issued *Doresh Tob* in Hebrew, which was published with a Polish translation in 1836. The first Russian catechism was that of L. Mandelstamm, *Uchebnik yudeiskoi very* . . . (Kiev, 1870); others were written by B. L. Segal (Warsaw, 1873; 3rd ed., Odessa, 1898), L. Berman (1874), M. Nemzer and M. Volper (1880) and S. Fünn (1882). The Karaites of Russia produced a catechism of their own, *Sefer Yesode Dath Hakeraim,* by Y. Duvan (Leningrad, 1890).

Most of the other countries in Europe produced Jewish catechisms in the 19th cent., either in Hebrew or in the vernacular, with the latter predominating. Homberg's *Bene Tzion* was translated into Italian (Trieste, 1815; Venice, 1828). The first native catechism was Simone Calimani's *Esame ad un giovane Ebreo instruito nella sua religione* (Gorizia, 1783), while others were prepared by David Zacud Modena (Reggio, 1805), Jacob Recanati (Verona, 1813), Samuel Cahen (Leghorn, 1846) and others. There was a catechism in French as early as 1818; others were produced by L. Lambert, Élie Halévy and August Pichard (all 1837), and by many others.

The first English catechisms were translations of Solomon Cohen's *Shoreshe Emunah* (London, 1814) and Isaac Leeser's translation of *Shoreshe Hadath* by J. Johlson (Philadelphia, 1830). Many of the catechisms in use among Reform Jews in America in the middle of the 19th cent. were in German, which was still the language of prayer and instruction; thus Samuel Hirsch's *Systematischer Katechismus der israelitischen Religion,* first issued in Luxembourg (1856), had its second edition in Philadelphia, after Hirsch had come to the United States. Isaac M. Wise produced the first American catechism, *The Essence of Judaism* (Cincinnati, 1861). This was followed by David Einhorn's *Ner Tamid* (Philadelphia, 1866). Beginning in the 1880's a number of catechisms were published in both the United States and Great Britain, including those by Isaac M. Wise, Aaron Messing, Barnett Elzas, Benjamin Szold and Gustave Gottheil. Kaufmann Kohler's

Guide for Instruction in Judaism (1898) still is in use as a convenient manual for proselytes. The most important catechisms published in England in the same period were those of Joseph Strauss (1895) and Michael Friedlaender (1896), an elaborate exposition of the Conservative Jewish view. Julius Greenstone's *The Jewish Religion* (1929), not strictly a catechism, represents the Orthodox Jewish view in the United States.

With the beginning of the 20th cent., however, individual teachers began to turn to a non-catechetical method of religious education. Modern systems of religious education were developed both in Europe and America based upon pedagogical principles of the public school systems. Most important in the demise of catechisms has been the series of textbooks based on modern pedagogy issued by Jewish religious organizations, and the confirmation manuals which serve for the religious education preparatory to this ceremony.

See also: EDUCATION. MORITZ ROSENFELD.

Lit.: Schreiber, E., in *Jewish Encyclopedia,* vol. 3, pp. 621-24.

CATHERINE II, empress of Russia from 1762 to 1796. Her attitude toward the Jews was consistent with her general policy and the political conditions of the times. Though she participated in the ideas of civilized Europe and was inclined to a liberal attitude toward the Jews, when, in the first years of her reign, she was confronted with the question of their admission to the kingdom, she declined to give her consent. Her refusal, as she noted in her memoirs, was due to her desire not to be at variance with Russian tradition, which had always been anti-Jewish. On the other hand, she directed that certain Jews be tolerated in St. Petersburg and Riga (1764), but they were not officially designated in the documents as Jews. In 1769 she permitted Jews, together with other non-Russians, to establish themselves in the newly acquired territories to the south, known as New Russia; this opened up the possibility for many Jews to settle there both in her reign and in subsequent years.

At the first partition of Poland in 1772, however, the situation changed. White Russia, with its large Jewish population, fell to Russia, which now found Jews actually residing within its territories. Catherine took a friendly attitude toward them. Her first proclamation granted them inviolability of property and free exercise of religion; it recognized their communal organizations and permitted these to continue collecting the special Jewish taxes. Nor did she hesitate to bestow upon a Jew from Germany, Jacob Hirsch, several villages, together with their peasants, in return for his promise to raise wool there.

In 1780 and 1783 Jews living in the cities were allowed to be admitted into the merchant guild, and to have the same rights as non-Jewish merchants, including the right to vote and hold office. This, however, was the high point of Catherine's toleration. From this time on a reactionary tendency, which had begun after the Pugachev rebellion of the 1770's and had increased with the outbreak of the French revolution, began to affect the Jews for the worse. In 1791, as the result of the complaint of the non-Jewish merchants, Jews were forbidden to settle in Moscow and other sections in the interior of Russia, a prohibition which later became the basis for the Pale of Settlement. In

Empress Catherine II of Russia

1794 Jews were ordered to pay taxes twice as high as non-Jews, and in the last years of her reign Catherine commanded that Jews be removed from the villages to the cities as soon as possible (1795), another harmful precedent.

In 1780, when Catherine was traveling in White Russia, the Jews of certain communities had eulogies of her printed in Hebrew and German; N. H. Wessely is thought to have been their author.

BERNHARD WEINRYB.

Lit.: Dubnow, S. M., *History of the Jews in Russia and Poland,* vol. 1 (1916) 258-61, 306-32; Kohn, P., in *Historishe Shriften des Yiddish Scientific Institute,* vol. 1 (1929) 753-60.

CATHOLICISM, *see* CHRISTIANITY.

CATTAUI, foremost Jewish family in Egypt in the 19th and 20th centuries.

YAKOUB CATTAUI BEY, its founder, was born in Catta, in the district of Embabeh, near Zamalek, and the family derives its name from his birthplace. Yakoub Cattaui enjoyed the confidence and esteem of Khedive Said Pasha (1853-63), who made him head of the Egyptian mint ("Darb Khana"), and later granted him the monopoly of the collection of Egyptian custom taxes. After the death of Said Pasha, Cattaui became the personal banker of the former's successor, Khedive Ismail Pasha, who honored him by attending, together with his entire suite, the reception given by him on the occasion of the birth of his son, Gustave Cattaui. The Austrian crown prince, Rudolph, was also a guest of Cattaui, who, to commemorate this event, donated 4,000 Egyptian pounds toward the erection of an Austrian hospital in Cairo. In return for this, the Austrian government accorded him the distinction of adding "von" to his name.

MOSES CATTAUI, his son, was for over forty years

president of the Cairo Jewish community and a pioneer in the economic and agricultural development of Egypt.

Joseph Cattaui Pasha, another son (b. 1861), was the first Jew to be made a member of the Egyptian Senate. After studying engineering and the process of refining sugar in France and Austria, he entered the noted Egyptian banking and industrial firm of Suares Brothers and took a prominent part in the development of Egyptian industry and finance. He was financial and technical adviser in the construction of the Helouan Railway, worked out the plans for the establishment of the first sugar refineries in Egypt, and helped found a score of industrial and agricultural enterprises. Together with Sir Ernest Cassel, Simon Rolo and the brothers Suares, he founded the Wadi Kom Ombo Company for land reclamation and agricultural development in Upper Egypt. The government rewarded him for his achievements in 1912 with the title Pasha.

In 1920 Cattaui created the Misri Bank, one of the most important financial institutions in Egypt. For this he received the highest Egyptian decoration, the Grand Cordon of the Nile, from Prime Minister Midhat Yeghen Pasha.

Cattaui was first elected to Parliament in 1915, after which he was appointed a member of the commission to draft a new constitution. In 1923 he was appointed to the Senate, and in the following year he became government minister of finance and communications. He has been chairman of the Senate finance committee since 1931. In 1924 he became head of the Cairo Jewish community, in which capacity he has striven to improve the educational and philanthropic institutions of the city and to alleviate the distress of the poorer Jews. Since 1933 he has made use of his widespread popularity and prestige to neutralize Fascist and Nazi propaganda in Cairo and other principal Egyptian cities.

Davide Kleinlerer.

CATTLE, *see* Agriculture; Fauna of Palestine.

CAUCASUS, a mountainous region within the Soviet Union; its northern section consists of a number of autonomous territories federated with the Russian Socialist Federal Soviet Republic (RSFSR), while Transcaucasia comprises the Azerbaijan, Georgian and Armenian Republics; the population of the entire area was about 15,000,000 in 1940. Aside from a small number of European Jews who immigrated into the Caucasus during the last half of the 19th cent. and the early 20th cent., there are two separate groups of aboriginal Jews there.

In Georgia, principally around Tbilisi (Tiflis) and Kutais, there are some 25,000 so-called Georgian Jews (*Ebraeli*). They speak a slightly archaic Georgian and in every way resemble the surrounding population. Aside from collections of rabbinical decisions, they have produced no literature. Before the revolution of 1917 they lived in town ghettos and were engaged in petty trade. They have since turned to farming and the crafts: they have organized artisans' cooperatives and have their own collective farms.

The "mountain Jews" (*Dag Chufut*) form the other native group. According to the census of 1926, their number amounted to 25,866. They are about equally distributed between Azerbaijan and the Republic of Daghestan. Differing little from their neighbors racially, they are distinguished from them by language. They speak Judeo-Tâti, an Iranian dialect, or rather sub-dialect, modified by Semitic and Turkic influences. This was formerly written with Hebrew characters; since the revolution the use of the Latin alphabet has been encouraged. There are liturgical and Cabalistic manuscript texts in this language, the first printed book in Tâti having appeared in 1909. The mountain Jews formerly lived in separate villages, where they engaged in farming, cattle-breeding and tanning; during the civil war after November, 1917, from which they suffered cruelly, however, they abandoned their homesteads for the towns. While clinging to Judaism, they have taken over some of the folkways as well as the demonology of their Moslem neighbors. During the imperial regime the Society for the Spread of Education among the Jews set up schools for them as well as for their Georgian brethren, but the cultural level of both groups remained very low. The Soviet authorities are now seeking to raise it, as well as to improve their economic condition. A newspaper in Tâti is published in Tbilisi.

The native Jews of the Caucasus are apparently the dwindling remnant of what in bygone centuries was a relatively large part of the population. At the turn of the century their number was estimated at nearly twice what it is now. Their history goes back at least 2,000 years. According to a tradition current among them, they are descendants of the ten lost tribes led into captivity by Nebuchadnezzar. Armenian and Georgian chroniclers alike testify to the existence of Jewish settlements in the Caucasus in the pre-Christian era. In the time of Bar Kochba (132-35 C.E.) a considerable number of Jews had already settled in this region. In the year 360 C.E. the Persians led 75,000 Jews away from the Armenian towns. It is believed that in the 5th cent. C.E. a wave of emigrants from northern Persia was added to the earlier arrivals from Palestine and Babylon, and that these were the ancestors of the Dag Chufut. When, in the 8th cent., the Arabs conquered Daghestan, they found a large number of Jews there. According to some scholars, the conversion to Judaism of the Khazars, who were masters of a part of the region, was due to the Caucasian Jews. It is believed that the physical type of the Caucasian Jew was affected by intermarriage with the Judaized Khazars.

Little is known about the history of the Caucasian Jews in the period that followed the fall of the Khazars down to the 18th cent. It is certain, however, that they suffered ruthless oppression at the hands of both Moslems and Christians; numbers of them were reduced to serfdom and, as a result, many renounced their faith. Among the various peoples which make the region an ethnic crazy-quilt, the Jewish type is everywhere apparent, and both Christians and Moslems show some Jewish cultural traits. Several native tribes are believed to be of pure Jewish descent. These include the Moslem Tâts, among whom there are said to be families who preserve Hebrew books as heirlooms. The venerable Armenian house of Bagratuni, or Pacradouni, one member of which was king of Armenia and Georgia in the ninth century, traced its origin to a Jewish prisoner brought to the country in the time of Nebuchadnezzar.

Types of Caucasian Jews in Czarist days. These photographs won honorable mention at the Paris Exposition, 1878

The long years of conflict, which ended in the 19th cent. with Russia's annexation of the Caucasus, entailed further hardships for the Jews. Under pressure, more conversions to Islam occurred. In the region of Baku, where there are at present no mountain Jews, ruins of their characteristic settlements are the only record of Jewish groups unknown to history.

The rather liberal regulations issued by Alexander I in 1804 gave the Jews of the empire the right to reside in certain parts of the Caucasus, with the result that a number of artisans settled in the larger cities, such as Tbilisi. A score of years later the government decreed their exclusion from the region, but they were soon permitted to return, only to be banished again when, in 1835, the Caucasus was placed outside of the Pale of Settlement. This last regulation jeopardized the position not only of the immigrant but also of the native Jews. Eventually, however, the rights of the natives were restored to them, while Jewish artisans from other parts of the empire were allowed temporary residence. These European immigrants have not mixed with their co-religionists of native origin.

AVRAHM YARMOLINSKY.

Lit.: Katz, *Die Juden im Kaukasus* (1894); *Yevreiskaya Entziklopediya,* under Kavkaz; *Jewish Encyclopedia,* vol. 3, pp. 628-31; *Bolshaya Sovietskaya Entziklopediya,* vol. 18 (1930) 193; vol. 30 (1937) 505; Czortkower, Salomon, *Podloże rasowe żydow kaukaskich* (1933); Plisetzki, M. S., "Nekotorve obychai, obryady i verovaniya gruzinskikh yevreyev," *Religioznye verovaniya narodov SSSR,* vol. 2 (1931).

CAVAILLON, town in southeastern France, situated on the Durance river in the neighborhood of Avignon; in 1940 it had only a few Jews in its population of 12,000. Jews were living in Cavaillon as early as the 5th cent., as is proved from an inscription on a tombstone found there, but references to the Jewish community are merely scattered statements referring to individual Jews there. The town belonged to the county of Venaissin, which was not affected by the expulsion of the Jews from France in 1394; accordingly, the community was able to receive many of the exiles. The community apparently grew at that time, since its members began to occupy more houses in the town; in 1453, however, their residence was restricted to a single Jewish quarter. In 1485 there was an attack by the non-Jewish inhabitants, but later the community was able to receive exiles from Spain (1492) and other nearby regions. The community continued until modern times, but gradually dwindled until it was nearly extinct. The synagogue, which is at least as old as the year 1372, and was repaired in 1774, is still standing.

Among the famous Jewish scholars who lived in Cavaillon were: Toros or Todros, who wrote a pharmacopoeia partly in Hebrew and partly in Latin (about 1400); Jacob Leon, a patron of science (second half of the 15th cent.); Rabbi Isaac Nathan of Cavaillon, who later was a rabbinical judge in Fossano, Italy (1582).

CAVE DWELLERS, JEWISH, *see* CAVES; TRIPOLI; TUNIS.

CAVES. The soft calcareous rock of Palestine is well adapted to the development of caves. Many of the natural caves are large enough for dwelling or storage purposes, while it was comparatively easy to enlarge small natural caverns or to construct openings which were entirely artificial. It is not surprising, therefore, that the Bible contains numerous references to caves and grottoes which were variously used as dwelling-places, store-houses and places of refuge, or that the excavations of modern times have yielded yet more information on the subject.

Jewish cave dwellers in Jebel Garian, Northern Africa

© Union of American Hebrew Congregations

There were cave-dwellers in Palestine in prehistoric times. Petrie found the skull of a Paleolithic cave-dweller in a cave on the western shore of the Sea of Galilee, near El Tabigha; others have been found near Ramallah. Numerous remains attest to the presence of cave-dwellers during the Neolithic period in Palestine, from at least 3000 B.C.E. to 1800 B.C.E. Flint knives, arrow-heads, primitive pottery and fossil bones attributed to a semi-arid interglacial period have been found in such varied places as the Lebanon, Gezer, Megiddo, Jericho and Jerusalem. The ancient site of the latter city contains a large cave which was apparently connected with a secret means of entrance to the city, and may have been the way by which Zedekiah took his flight (*II Kings* 25:4).

During the Bronze Age (about 1800 to 1000 B.C.E.) and after, caves were no longer used as residences, but were used as tombs and storerooms, hiding-places and sacred oracles. About fifty such caves have been discovered near Gezer. The most interesting of these is partly natural and partly artificial, with ten chambers and nine entrances. There are rude drawings on the walls, and some of the passages between the rooms are so narrow as to suggest that they were not intended for human use but to carry the voice of an oracle. It is noteworthy that the use of caves for sacred purposes survived in countries west of Palestine, and that the Greek word *megaron* closely resembles the original pronunciation of the Hebrew *me'arah,* "cave."

The Bible contains references to each of these uses of the caves of Palestine and the neighboring country. The only reference to caves as a permanent dwelling-place is in the story of Lot. There is a reference to the Horites on Mt. Seir, and the word can be interpreted as "cave-dwellers"; but this has been disputed. Caves as places of refuge are found in the stories of Joshua's conquest, of David's flight from Saul, of Jezebel's persecution of the prophets, and in various references in prophetic literature (e.g. *Isa.* 2:19). The well-known story of the cave of Machpelah illustrates the use of a cave as a sepulchre. The sacred cave on Mt. Horeb (*I Kings* 19:9) is the site of God's appearance to Elijah, and is probably identical with the "cleft of the rock" from which Moses had a glimpse of God (*Ex.* 33:21-23).

Many such caves are still shown to the modern tourist, as for instance Aid-el-ma (Adullam) on the Judean plateau, Al-mughar, southwest of Ekron, supposed to be the hiding-place of the five kings (*Josh.* 10:16), and the supposed tombs of the patriarchs at Hebron. The enormous cave of Khareitum, near Bethlehem, is also claimed as the site of Adullam. Of the numerous caverns in Palestine, the most interesting, perhaps, are those of Beit Jibrin (Eleutheropolis) in the South Judean country. They are cut in the yellow chalk, which is easy to carve and hardens on exposure. The shape of the chambers is round, and varies from fifteen to nearly a hundred feet in diameter, with a height of about thirty feet. These caves, which, while old, do not antedate the Christian era, were used first as dwellings, then adapted to burial purposes, and then were used successively as refuges by Jewish insurgents against Rome, by persecuted early Christians, and by Arabs fleeing from Crusaders.

In modern times the caves of Palestine have not been used as dwelling-places, though they served as places of refuge as recently as 1936, at the time of the Arab outbreaks. Cave-dwelling Jews were discovered by Nahum Slouschz in the Jebel Nefusa range of Tripolitania, and are described in his *Travels in North*

Africa (1927). These cave-dwellers are probably descendants of Jewish refugees from Moorish persecution.

ANATOL SAFANOV.

Lit.: Duncan, *Digging up Biblical History* (2 vols., 1931); Hastings, J., *Dictionary of the Bible* (1927); Smith, G. A., *A Historical Geography of the Holy Land.*

CAYENNE (FRENCH GUIANA), an island off the coast of South America, with a town of the same name situated at the mouth of the Cayenne River. According to Dr. Fishell's "Chronological Notes of the History of the Jews of America," an article published in the *Historical Magazine* in 1860, the Dutch Jews established colonies in Cayenne and Curaçao in 1650. There is no other authority, however, for their presence in Cayenne at so early a date. At about this time the French made several unsuccessful attempts to colonize Cayenne, including one in 1653. Shortly afterwards some Dutch and Jews, who had been driven out of Brazil by the Portuguese, arrived in Cayenne, and having found the gardens there all prepared, and a good fort, provided with cannon, they had no difficulty in establishing themselves there, and requested a charter from the Dutch West India Company. This was granted to some of them (1656).

The reputation which the island attained under the leadership of Guerin Spranger attracted the attention of Jews who, at the time, had been driven out of Brazil. Under the direction of David Nassy, a Brazilian Jewish leader, who obtained the title of Patroon-Master, a large number of them came to Cayenne in 1659. In that year the Dutch West India Company, eager to promote Jewish settlements everywhere, granted them a most liberal charter of rights ("Vrijheden onder Exemptien"), wherein freedom of thought and liberty of conscience and worship were duly accorded to them. According to this charter, they were allowed to administer justice according to the Jewish law, and all land over which they exercised the rights of possession within four years of that date would become their property.

In 1660 their numbers were increased by the arrival from Leghorn of 152 Jews of both sexes and all stations of life, including the Judeo-Spanish poet and historian of literature, Miguel or Daniel Levi de Barrios and his wife Deborah, who, however, died soon afterwards at Tabago. De Barrios returned to Europe in 1662. The colony flourished until 1664, when the French captured Cayenne from the Dutch. The Jews then departed for Pomeroon, Surinam, Jamaica and Barbados. In 1725 the Jews sought permission to settle anew in Cayenne, but the king of France denied this petition. Since that time there has been no Jewish community in Cayenne.

Lit.: Publications of the American Jewish Historical Society, Nos. 2, 3, 4, 16; Bloom, Herbert I., "The Dutch Archives, with Special Reference to American Jewish History," *ibid.*, vol. 32 (1931) 15-20; Kohut, G. A., in Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 454-55.

CAZÈS, DAVID, educator and writer, b. Tetuan, Morocco, 1851; d. Paris, 1913. After having received his education from the Alliance Israélite Universelle in Paris, he was sent by that organization (1869) to direct several of its primary schools in the East and in Morocco, including Volo, Greece, Smyrna, Turkey, Tunis and Tetuan. In 1893 he became administrator of the Jewish colonies in Argentina which had been established by the Jewish Colonization Association. He continued in this position until 1903, when he was called to Paris to become general director of the Association. He wrote: *Essai de l'histoire des Israélites de Tunisie* (Paris, 1889); *Notes bibliographiques sur la littérature judéo-tunisienne* (Tunis, 1893).

CEDAR (Hebrew *'erez*), a famous conifer of antiquity, highly esteemed for its beauty, longevity and strength. The Arabic words from which "cedar" is probably derived mean "value" or "strength." Poetical metaphors and similes were lavished upon the tree; it was a symbol of beauty (*Song of Songs* 5:15), of majesty (*II Kings* 14:9), of strength (*Ps.* 29:5) and of power (*Zech.* 11:2; *Job* 40:17).

Cedar was used for ritual and structural purposes wherever fine wood was needed, and its value is attested by the fact that Solomon gave Hiram, king of Tyre, 20,000 measures of wheat and twenty measures of oil in exchange for a year's consignment of cedar and pine wood to be used for both the interior and exterior of the Temple (*I Kings* 5:20-26; 6:9-10). Cedar wood played a part also in the ritual of the red heifer (*Num.* 19:6). On the other hand, it was sometimes used for coffins, and Pliny mentions the use of cedar oil to preserve scrolls from moths and dampness (*cedati libri*).

When the word "cedar" occurs in the English Bible, it sometimes means pine, as *'erez* is used for both trees. Thus when *Ezek.* 27:5 mentions cedars of Lebanon as being used for mast wood, pine is probably meant, since cedar would warp. Although cedars grow only at high altitudes and on sandy or rocky soil, Balaam speaks of "cedars by the water" and the word was used so loosely in Palestine by the natives, according to *R.H.* 23a, that it stood for any one of eleven varieties of conifer.

Few vestiges of the ancient glory of Lebanon remain. There is a grove at Elbaruk, nineteen miles southeast of Beirut, and a still larger one at Besherreh, 6,100 feet above sea level, containing 400 cedars, about a dozen of which have a circumference of from forty to forty-six feet and are believed to be 3,000 years old.

Lit.: Encyclopaedia Britannica, vol. 5, pp. 594-95; Hooker, J. D., *Natural History Revue* (1862) 11-18; Baedeker, *Palestine and Syria*, pp. 290-91; cf. the literature to FLORA OF PALESTINE.

CEGLÉD, a city in Pest County, Hungary. Its first congregation (now affiliated with the so-called congressional communities) was founded in 1850. There are no records extant pertaining to Jewish life prior to that other than evidence that the first settlement of Jews occurred during the late 1840's. Most of the residents then joined hands with newcomers from Albertirsa and other neighboring towns in the formation of the congregation. A burial society (Hebrah Kaddisha) came into being in 1855, and the first house of worship (1856) was a rented home, which a few years later was followed by the erection of a small synagogue. Two parochial public schools were built in 1864.

The community made rapid progress, so that it could afford to erect a large and ornate synagogue in 1905. Parallel with this growth came also a succession of welfare institutions. Estimates in 1940 placed the

The cedars of Lebanon being conveyed for the building of the Temple

Jewish population at upward of 1,000, that is, approximately 2½ per cent of the total population.

Among the early settlers were Dávid Beck, Márton Schilleger, Mór Oberlander, and Izsák Taffer. The first communal undertakings are ascribed mainly to the zeal and energy of Dávid Váradi and his son Sámuel. The Society Malbish Arumim was founded in 1864, the Ladies' Aid in 1872, the Bikur Cholim in 1886, and the Young Women's Association in 1908.

Pál Nádai, author and esthete, and Gábor Fenyves, pianist, were local celebrities who achieved national renown.

CELESTIAL VOICE, *see* Bath Kol.

CELIBACY. The voluntary renunciation of marriage is a conception utterly foreign to Judaism. The command "Be fruitful, and multiply" (*Gen.* 1:28) is deemed valid for all time. The New Testament urges celibacy for both men and women in order that God may be served with more freedom and undivided attention (*I Cor.* 7; *Matt.* 19:12). Judaism, on the contrary, regards celibacy as an unnatural state conducive to constant sinful thought, and it advises rather that a man marry at about the age of twenty, so that he will have the peace and purity of mind to serve God and study the Torah, without being distracted by heroic efforts to submerge natural impulses (*Kid.* 29b). The rabbis aver that "he who has no wife is without joy, without blessing, without good, in fact he can not even be considered a complete man" (*Yeb.* 62b-63a), and they issue the warning, "He who is not married is, as it were, guilty of bloodshed and deserves death; he causes the image of God to be diminished and the Divine Presence to be withdrawn from Israel." As the immortality of the species, rather than of the individual was emphasized in early times, the purpose of marriage was procreation even before it was psycho-physical union. Among the seven types of people who were unacceptable to God were unmarried men (*Yeb.* 12b).

Temporary abstention from marital intercourse, however, is ordained in times of national catastrophe and when special nearness to God is desired. Noah and his sons were commanded to abstain from marital intercourse while in the Ark, because the world was being

destroyed (*Midrash Gen.* 34:7); when Pharaoh ordered all new-born Hebrew male children to be thrown into the river, the Hebrews abstained from begetting children (*Sotah* 12a); the Talmud declares that in years of famine conjugal relations should cease (*Taan.* 11a), and Rabbi Ishmael advised that this course be pursued in the time of the Hadrianic persecutions (*B. B.* 60b); on Yom Kippur, Tishah Beab, and during the seven days of mourning, marital intercourse is forbidden (*Yoma* 8:1; *Taan.* 30a; *M.K.* 15b). Similarly, the Israelites were forbidden to come into contact with a woman during the three days before they received the Torah (*Ex.* 19:15); after having begotten children, Moses refrained from marital intercourse (*Sab.* 87a; *Sifre Num.*, section 99), because, as Philo pointed out, he had to be ready at all times to receive direct revelations from God (*Vita Mosis* 3:2); the high priest was separated from his wife seven days before Yom Kippur (*Yoma* 6a; *Testament of Naphtali* 8:8).

Abstention from sexual intercourse on the part of the husband beyond a reasonable time (varying with his occupation) could be used by the wife as a cause for divorce (*Keth.* 5:6, 7). So also was a ten year childless marriage (*Ber.* 10a).

Only in exceptional cases, such as that of the Tanna Simeon ben Azzai (the only celibate known in Talmudic literature), who devoted his entire life to study (*Sotah* 9:15), is a man permitted to remain single, and he advocated marriage (*Yeb.* 63b; *Eben Haezer* 1:4). However, if one feels that the economic worries connected with marriage will disturb him in the study of the Torah, he may postpone marriage until he is thirty or forty years old (*Midrash Song of Songs* 7:3; Maimonides, *Hilchoth Ishuth* 15:2), provided, however, that he can remain continent. Yet the sages insisted that "a man is no man, and a woman is no woman unless married" (*Midrash Gen.* 8:8).

A woman is under no specific obligation to marry, and she may even render herself barren (*Yeb.* 6:6; *Tos. Yeb.* 8:4), yet from the verse "He created it not a waste; He formed it to be inhabited" (*Isa.* 45:18) it was inferred by some that it is advisable for a woman to marry (Tosafoth to *Git.* 41b, catchword Lo; *Pes.* 113a). One who is incapable of having children and a hermaphrodite need not marry (Landau, *Noda Biyehudah, Eben Haezer,* series 1, no. 6; series 2, no. 1).

It is incumbent upon every man to marry and beget at least one male and one female child (*Yeb.* 6:6). The Gemara deduces from the verse "It is not good that the man should be alone" (*Gen.* 2:18) that if a person's wife dies or he divorces her, he should remarry and continue to procreate (*Yeb.* 61b). The Haggadah relates that when Isaiah rebuked King Hezekiah for not marrying, the king replied that he foresaw that his children would be wicked. To this the prophet rejoined, "What hast thou to do with the secrets of the Almighty? Do as thou hast been bidden" (*Ber.* 10a).

Philo (Yonge translation, vol. 4, pp. 219-21) and Josephus (*Jewish War,* book 2, chap. 8, sections 2-13; *Antiquities,* book 18, chap. 1, section 5) record that most of the Essenes refrained from sexual intercourse. As Kohler showed (*Jewish Quarterly Review,* 1920, p. 158), they avoided marriage not so much because they were misogynists as that they desired to be constantly in the state of purity necessary for the receiving of visions and revelations from God. Some scholars also believe that the Essenes took their vows of celibacy late in life, about the age of sixty, after having been married for years. However, Gaster (*Search Quarterly,* 1934, pp. 173-74) is of the opinion that the Essenes, who lived under an extreme degree of Levitical purity, did not care to come into contact with women, who in certain cases are defiling. Modi (*Winternitz Festschrift,* pp. 208-11) suggests that the Essenes were influenced by the Maga, who were a celibate sect among the Persian Magi.

As in all literatures, in the Hebrew, too, satires were directed against marriage (Davidson, *The Parody in Jewish Literature,* pp. 8-11, 43). HIRSCHEL REVEL.

Lit.: Shulhan Aruch, Eben Haezer, chap. 1; Moore, George Foote, *Judaism in the First Centuries of the Christian Era,* vol. 2, pp. 119-20; Sofer, J., *Likkute Sofer* (1913) 1-13; Büchler, A., *Types of Palestinian Piety,* 50 et seq.; *Studi Ebraici in Memory of H. P. Chajes,* 56-60; Katz, *Der wahre Talmudjude.*

CELIBI, MOISE (pseudonym for Ephraim Moses Schwartz), fabulist and humorist, b. Focsani, Roumania, 1812; d. Focsani, 1870. Of humble parentage and possessing almost no education, he opened up a small store in Bucharest in his youth and soon became known for his wit and humor. Though he was illiterate, he produced a series of parables that became classic; his popularity won him the attention of the Roumanian aristocracy and even opened to him the doors of the palace of Prince Cuza. In 1858 he published a small book containing his sayings and precepts, which sold more than 10,000 copies of its first edition, and was three times reprinted. Another collection of his sayings was later published by M. Schwarzfeld.

CELLER, EMANUEL, American congressman, b. Brooklyn, N. Y., 1888. He attended Columbia University, from which he received his A.B. degree in 1910 and his LL.B. degree in 1912, and was admitted to the New York bar that same year. As an attorney he organized the retail meat dealers of New York into a compact group, helped organize the Brooklyn National Bank, and the Madison State Bank of which he was vice-president. During the World War Celler served as government appeal agent on the draft board.

He was a delegate to the state Democratic convention in 1922, and in November of the same year was elected to the House of Representatives from the tenth New York district. In 1940 he was reelected for his tenth consecutive term. He was a member of the House committees on claims, accounts, and civil service, and finally, for more than a decade, was a member of the House Judiciary Committee. For a time he acted as chairman of the latter body.

Celler was sponsor or a leading supporter of a number of important bills including: the federal kidnapping act, known as the "Lindbergh Law"; the wire tapping bill; the anti-lynching bill; the foreign trade zones act for the establishment of free ports. He took the initiative in raising a trust fund for a Semitics division for the Library of Congress.

In 1940 Celler published the book, *The Draft and You,* an explanation of the Burke-Wadsworth conscription act.

CEMETERIES, DESECRATION OF. Desecration of Jewish cemeteries for the purpose of insulting the Jewish community occurred as early as the Middle Ages; there were individual instances of such desecration, motivated by religious fanaticism, as late as the 18th cent.; and this malicious practice was revived in Germany and Central Europe in the 1920's under the influence of anti-Semitic partisans.

During the Middle Ages it was a frequent occurrence that when Jews were driven out of a city or the community was exterminated by a massacre, the Jewish cemetery also was confiscated and its tombstones plundered. To give but a few examples, after the expulsion of the Jews from Speyer, Augsburg (1440), Nuremberg (1489) and Rothenburg, the Jewish cemeteries were destroyed and the tombstones were used as building stones. Thus a stone from the Nuremberg cemetery was found in a spiral staircase in the local church of St. Lawrence; Zunz reports that as late as 1844 a hundred Jewish tombstones were found among the stones of the fortifications of Erfurt. Similarly, if the Jewish community had died out, and the cemetery was left untended, it was an easy matter for persons in need of stones for building material to help themselves from the deserted graves.

The recollection of these forcible destructions of Jewish cemeteries and thoughtless misuse of Jewish tombstones apparently produced the impression among the more reckless elements in the community that Jewish tombstones could be desecrated by them without a feeling of wrongdoing. That there must have been such desecrations up to the 18th cent. is proved by the fact that a number of spiritual and temporal princes considered it necessary to promulgate decrees, taking Jewish cemeteries under their protection and forbidding any damage to or desecration of them under threat of punishment. Popes Calixtus II, Eugenius III, Alexander III, Clement III, Celestine III and Innocent III protected Jewish cemeteries as early as the 12th cent. by means of papal bulls, which definitely referred to the desecrations. Duke Frederick II of Austria declared, in his patent of privilege to the Jews (July 1, 1244): "If a Christian attempts to destroy a Jewish cemetery or to break into it, he shall be put to death after the manner of the law, and all his property, no matter what it may be, shall be confiscated by the Duke." This decree was included also by Duke Ottocar (1254) and by Rudolph of Hapsburg (1268) when they issued their privileges to the Jews. Similarly, in the Silesian, Polish and Lithuanian charters to the Jews the desecration of their cemeteries was strictly forbidden by law, and the penalty was the confiscation of the culprit's property.

During the reign of Frederick the Great of Prussia (1740-86), when a new Jewish cemetery was laid out at his command in Breslau, a tablet was placed at the entrance to the cemetery with a rhymed inscription, which may be roughly translated as follows:

> "The one who harms this place of rest
> Will get a heavy blow;
> They'll chop his hand off with an axe
> Who hurts these graves below."

The warning was illustrated by a block on which a severed hand was painted.

Desecrated cemetery at Essingen

In the period after the World War the barbaric desecration of Jewish cemeteries was revived in Germany. These violations sprang from motives not greatly different from those in the Middle Ages and the 18th cent. Either they were due to political purposes or they were the expression of the breakdown of morals which was produced by the World War and the hatred of the Jews that had been stirred up by nationalist and racialist groups. The police were able to determine the perpetrators in fourteen cases out of fifty-eight desecrations of Jewish cemeteries which took place in Germany from 1923 to 1928. In one case the culprits were Communists, in seven members of nationalist groups, and in six, school children. The worst of these outrages was that at Binswangen on June 22, 1924, when twenty tombstones were overturned; in Cöthen in May, 1925, with 30; in Erfurt, on March 13, 1926, with 95; at Moers, on April 15-16, 1927, with 28; at Cologne, on July 29-30, 1927, with 70; at Frankfort, on September 29, 1927, when the children's cemetery was destroyed; at Essingen, in February, 1928, when 42 tombstones were overturned and partly broken.

At the beginning of 1927 various Jewish organizations took steps to protest against such desecrations, especially the Central-Verein deutscher Staatsbürger jüdischen Glaubens. A pamphlet by Wilhelm Michel, *Kampf gegen Gräber,* was disseminated through Germany. Nevertheless the desecrations continued; in 1930 there were as many as eighty-five. After the rise of the Nazis to power in 1933 these expressions of vandalism practically ceased, since the anti-Semites, instead of attacking defenseless Jewish cemeteries under the cover of the night, could then assail the Jews themselves in open day. Nevertheless, there were occasional instances; thus, in the anti-Jewish riots of November, 1938, Jewish cemeteries were desecrated at Aix-la-Chapelle, Fürth, Würzburg and Bremen.

There have been instances of similar desecrations of Jewish cemeteries in other countries, but not as extensively as those in Germany. Among such instances are those at Kallies, Poland (1926), Salzburg, Austria (1927), Rosenwiler, Alsace, France (1932) and Sosnowiec and Chorzow, Poland (1939). In the United States cases of desecration in the post-War period have been reported in Ohio and Connecticut.

LUDWIG HOLLÄNDER.

Lit.: Aronius, *Regesten zur Geschichte der Juden* (1902), Nos. 313a, 334, 344, 346, 547, 597, 731; *Central-Verein Zeitung,* 1923 et seq.

Ancient Jewish graves in the Valley of Jehoshaphat, near Jerusalem

CEMETERY. Among the ancient Israelites the principal burial grounds were family cave-tombs. These tombs, consisting of a central chamber with individual graves hewn in the walls, and often with many ramifications, can be regarded as small catacomb cemeteries. When nothing remained of a corpse but the bones, these were collected and placed in an urn; this gave rise to ossuaries or urn cemeteries. As travel was rather restricted in early days, but few people died at great distances from their homes. Strangers who died were sometimes given burial in family sepulchres as a token of special esteem; others were laid in specially provided places, together with the poor who could not afford a family tomb. For a long period the poor were buried in a cemetery after being wrapped up in a reed matting. These common burial grounds must be considered as the real prototype of the modern cemetery.

One such cemetery was located by the brook Kidron (*II Kings* 23:6). A passage in *Isaiah* refers to the separate graves for the wicked, and contrasts their simplicity and the sumptuousness of the rich people's tombs (*Isa.* 53:9). While family sepulchres were usually located on family grounds, i.e. near the house or on a piece of ground belonging to the family, the "graves of the children of the people" (*Jer.* 26:23) had to be at least fifty cubits distant from the city wall.

The captivity of 586 B.C.E. caused radical changes in burial customs. Since the soil of Babylonia was not suited for caves, a common burial ground was designated for the whole community and divided among the families. A place for the graves of individuals was situated near by. However, the idea of caves survived in the use of mausoleums and family vaults. Thus while the new mode of burial was adopted in the dispersion, the Jewish tombs in Phrygia, in the 2nd and 3rd centuries C.E., were erected above the ground. An old report says that the tombs of the Ouderkerk cemetery in Holland were reached by steps, thus indicating large family vaults. In Rome and in some of the other towns of Italy, where the ground rock is similar to that of Palestine, catacombs were in use.

With the dispersion, Jewish cemeteries sprang up in all corners of the old world, the oldest of them probably being within the Roman colonies. A Roman report mentions a cemetery at the Bonn gate of Cologne. The Talmud (*B.B.* 101a; *Yer. Ber.* 6, end) mentions graves set in banks of earth and graves made of boxes, as well as burial places in the rocks and burial places similar to present-day cemeteries. Remains of Jewish catacombs from the first centuries C.E. have been preserved in Rome and other Italian places; such catacombs usually had walled-up graves, but in a few instances the niches were covered by marble slabs. The coffins placed in the catacombs were of terra cotta, marble sarcophagi, or coffins in pitcher shape. They were frequently placed one above the other. Jewish tombstones of the 4th to 7th centuries have been found in the Crimea. The old Prague Jewish cemetery, with some of the stones dating back to the 10th cent., is the oldest still extant. It existed probably as early as the 7th cent. The "garden cemetery" of Mayence dates back to the 11th cent.

In many towns and cities of Europe in the Middle Ages the Jews were refused permission to lay out cemeteries. In such cases the dead of the Jewish community had to be buried elsewhere. The English Jews, until the reign of Henry II (1154-89), possessed but

Jewish cemetery in Tunis

General view of the Jewish cemetery at Tetuan, Morocco

The old Portuguese cemetery at Altona, Germany

The old Jewish cemetery in the ninth district of Vienna

The oldest Jewish cemetery at Berlin (Grosse Hamburgerstrasse)

A modern cemetery—that of Congregation Emanu-El, New York—which shows felicitous arrangement of individual graves and of family mausoleums

one graveyard, in London. During the Middle Ages the Jews of Hamburg buried their dead at Altona; those of Amsterdam were buried in Ouderkerk. The cemetery of Regensburg was the burying place for the Jews of Bavaria. About 1760, the Jews of Breslau had to be interred at Dyhernfurth, Glogau, Krotoschin or Zülz; from the beginning of the 16th cent. until 1800 the Jewish residents of Salzwedel buried their dead in Klotz.

In the Middle Ages the cemetery was usually located at the end of the ghetto; when this was impossible, the cemetery was laid out outside of the town, preferably on a stretch of waste land unfit for cultivation and therefore purchased by the Jews from the owners or from the cities themselves. In this way the permanency of the cemetery was assured.

Only under extreme circumstances was the peace of the dead disturbed. The cemetery was the "House of Life" and the "Everlasting Abode." It was beautified with shrubs and trees, which led the Christians to call it "The Garden of the Jews" (*Hortus Judeorum*). In the inventory of the Jewish property confiscated at Heidelberg in 1391, mention is made of "the cemetery, with its house, court, and garden." The cemetery garden is not to be confused with that around the synagogue. The house referred to probably was the "Taharah House," a place for washing the corpses, where prayers were recited and the circular procession (Hakkafoth) was held. Keepers were provided at public expense; but the office of gravedigger does not seem to have existed, and ordinary workers were employed for that purpose. The cemetery was a sacred place, unfit for any profane activity. This injunction often was carried to the extreme; even the cutting of the grass and weeds was forbidden and, as a result, some cemeteries presented a dreary, forlorn aspect. A peculiar custom of permitting first-born animals to graze in the cemetery existed in some places.

The ancient idea of death as a being "gathered unto one's fathers" was, in course of time, modified with these changes in the type of burial places. To die became to be "gathered unto one's people." The dead were buried not in family plots but in rows, friends and strangers side by side. The graves were usually oriented from east to west, or else toward the entrance; the distance between the graves was to be not less than six inches, usually twenty-three. When a cemetery was completely filled and additional land could not be acquired, a second layer of corpses was placed above the first one, with a distance of six palm-widths between the two layers. Sometimes there was a special row of honor for prominent men; on the other hand, criminals and suicides were buried separately, next to the fence.

The washing of the hands upon leaving the cemetery or before returning to one's home and the placing of a small stone upon the grave or upon the top of the tombstone at each visit are widespread customs. The former refers to the ritual of purification from the defilement, while the latter is perhaps a reminder of the ancient custom of piling stones over the grave for protection. The regular tombstone was erected on or about the first anniversary of the death, after the ground had completely settled over the coffin; in modern times it is the custom to dedicate the tombstone at any time after the end of the eleventh Hebrew month following the date of death; that is, after the termination of the period during which Kaddish is recited.

The original tombstone was the *Tziyyun* (monument), a simple marker, usually white, erected for the purpose of warding off a passerby lest he become ritually defiled. Sentimental reasons entered in later, commanding the erection of a tombstone "so that the memory of the dead would not disappear from our hearts" (Akiba Eger). At the beginning of the Middle Ages these simple markers were replaced by more elaborate stones, known as *Matzeboth*. More elaborate, often sumptuous stone structures in the form of a building or canopy (*Nefashoth*) were used for the graves of rich people. Their useless splendor often provoked protests. Rabbi Simeon ben Gamaliel (2nd cent. C.E.) said, "Righteous men need no Nefashoth; their deeds are their tombstones." The wide develop-

The old Jewish cemetery at Prague, Bohemia

The oldest Jewish cemetery at Cracow, Poland. Photograph by courtesy of the Union of American Hebrew Congregations

ment of tombstones dates back to the 10th cent.; the practice of placing them erect originated in the Orient.

The use of inscriptions was not a Jewish custom until after the beginning of the Christian Era. The hewn graves of Talmudic times seldom bore any inscriptions; only the ossuaries were, as a rule, inscribed and decorated. The Roman Jewish tombs display artistic tendencies, the seven-branched candlestick being the chief motif of decoration. In the later Middle Ages the tombstones were adorned with symbols indicating the former occupation of the deceased. Thus a tailor had a pair of scissors carved on his tombstone, a musician a harp, and a doctor a lion clutching a sword.

The persecutions of the Jews usually were accompanied by persecutions of their dead; the cemeteries were desecrated, and the tombstones were broken or stolen. Such stolen Jewish tombstones still may be found in the walls of some old buildings of Europe. In Rome, in 1560-73, tombstones were confiscated and used for the building of the town wall. Even the famous cemetery in Prague has no tombstones earlier than the 14th cent., since the earlier cemetery was utterly destroyed in April, 1389. In Egypt, at the end of the 15th cent., it was the practice of the Moslems to steal Jewish tombstones and to resell them to the Jews after obliterating the inscriptions.

Jewish cemeteries often are laid out as a part of Christian cemeteries, especially in towns or cities with small Jewish populations. The so-called "urn-cemeteries" came into existence with the spread of cremation. As in previous centuries, Orthodox and Conservative Jews still oppose the use of mausoleums for burial purposes because they do not regard depositing the bodies in these structures as an actual burial (*keburah,* interment in the ground).

In many cemeteries the dead are buried in the order in which they died, without discrimination, although individual grave plots are sometimes reserved for the members of a family who desire to be buried near a loved one. Others have family plots as well. Some cemeteries also have halls in which the dead are washed, dressed and prepared for burial; most modern cemeteries have chapels in which funeral services are held and in which religious services following the burial are conducted.

A grave may not be emptied in order to bury another body there. Rarely is a body removed to another grave unless for certain important reasons, such as the transfer of bones to Palestine or the assembling of bodies into a family plot. Every action which is not in keeping with the reverence due to the dead is forbidden in the cemetery. However, Reform congregations have permitted many modifications of the old laws and customs, which they regard as no longer valid. In Germany and Austria the numerous mixed marriages led a number of congregations to permit non-Jewish husbands and wives to be buried next to their spouses who were members of a Jewish congregation. This practice is also prevalent in the United States. The ashes of the cremated dead that are preserved in funeral urns are buried either in separate graves or in "urn graves" which are part of the cemetery.

As a result of the World War, many cemeteries have adopted the innovation of setting aside a special section or of erecting a memorial for those Jews who fell in the War. Such sections often have a special monument of their own on which the names of those buried there are inscribed.

See also: BURIAL AND BURIAL CUSTOMS; CATACOMBS; EPITAPH; MAUSOLEUM; OSSUARIES; TOMBSTONE.

ANATOL SAFANOV.

Lit.: Abrahams, *Jewish Life in the Middle Ages,* pp. 77-79, 335; *Encyclopaedia Judaica,* vol. 7, cols. 606-34; *Jewish Encyclopedia,* vol. 3, pp. 637-42 and the literature cited there.

CENSORSHIP. 1. History. The censorship of Hebrew books was part of the system of supervision employed by the church for the protection of Christian doctrine. Books written in Hebrew were examined for heretical lines or for statements harmful to the position of the church and its adherents. The censorship included manuscripts as well as printed works. Since printed volumes could be more readily circulated than manuscripts, they were regarded as a greater threat to the security of the church, and were therefore subjected to a more thorough censorship. This censorship particularly developed at the time of the Counter-Reformation of the 16th cent., and was imposed principally in Italy. That there were no official censors until the middle of the 18th cent. is explained by the fact that the church until then paid less attention to Jewish than to non-Jewish books.

If upon inspection the entire work was judged offensive, it was forbidden and all copies of it were destroyed. In some cases this was done even before the work was put on sale (for example, the *Mahzor Tannhausen,* 1592-94). If only certain words or paragraphs were considered objectionable, these were made illegible in the printed copies and were entirely eliminated in all future editions. At times the printers compiled and issued in a special printing the passages omitted from the text by the censors; Bomberg, for example, issued as a supplement to a number of copies of his first edition of the Bible (Venice, 1516-17) a page containing the passages hostile to Christian views in David Kimhi's commentary.

The burnings of Hebrew books and, in particular, the Talmud, are not to be considered in the category of censorship. A forerunner of actual censorship was the decree issued, on August 19, 1263, to his subjects by King Jaime of Aragon, ordering that all passages in Jewish books which were of such nature as to be detrimental to the Christian church be deleted, or that the works be seized and their authors severely punished. The Jews of Savoy were likewise forced, in 1426, to remove from the Talmud and prayer-books all sections not satisfactory to the church. Very often, out of fear of the Inquisition, Jews voluntarily made expurgations in the texts (dates mostly unknown).

Reference must be made also to numerous passages which evidence a censorship exercised by the Jews; these passages had as their subject-matter either statements hostile to Christianity (for example, in the first edition of the Talmud, begun as early as 1483), or views which were considered as doubtful from the point of view of the Jewish religious law. Thus in later editions of the responsa of Moses Isserles the two responsa numbered 123 and 124 which are found in both of the first two editions and which mitigate the rigorousness of the rabbinic law are altogether missing. In the period of the struggles between the Hasidim and their opponents (the Mithnaggedim), the contending parties repeatedly appealed to the censors and requested that the writings of the other party be prohibited. In Italy, such an appeal first occurred with the printing at Leghorn in 1810 of a work of A. Fernando proposing an extremely radical reform of Judaism; this work was prohibited at the instigation of the Jewish consistory at Leghorn (see Berliner, *Aus meiner Bibliothek,* p. 16).

Systematic regulation of Hebrew books by way of church censorship began in 1554 as a result of the resolution of the Tridentine Council, intended to strengthen the position of a very badly shaken church. On May 29th a papal bull was issued commanding all Jewish communities, under threat of punishment and even death, to hand over all works containing defamations of the Christian religion (the Talmud had already been burned in 1553 in the Campo di Fiori, Rome, because of the quarrels between the printers Justinian and Bragadini). At first the work of expurgating was left to the Jews; then it was decided at the end of the year to entrust the task to Christians who knew Hebrew. In 1555 such a person was found in Jacob Geraldini, a convert; soon afterwards another apostate, Andrea del Monte, was made his associate, so that there might be a close check on censorial process.

In view of increasing restriction by the Inquisition, it is clear why, at a conference of Italian Jewish communities in 1554, it was decided that henceforth no book could be published without the approval of three rabbis and a representative of the community. For the same reason, Rabbi Abraham Provenzale in 1555 compiled a list of passages in Hebrew books to be expurgated. Not more than thirty books, most of them commentaries on the Bible, were included. In order to be safe from subsequent censorship, a printer in Cremona, in 1556, employed as reviser Vittorio Eliano, the baptized grandson of Elijah Levita the grammarian.

Pressure grew more widespread in the following years. In 1557 books were confiscated in many synagogues of Rome. A few days later Andrea del Monte discovered a single volume which had subsequently been brought back to one of the synagogues. As a consequence, many members of the community were thrown into prison, the synagogues were closed, and most of the Jews were heavily fined. In 1559 Pope Paul IV published the first index of forbidden books, in which were included "the Talmud together with all glosses, annotations, interpretations, and expositions."

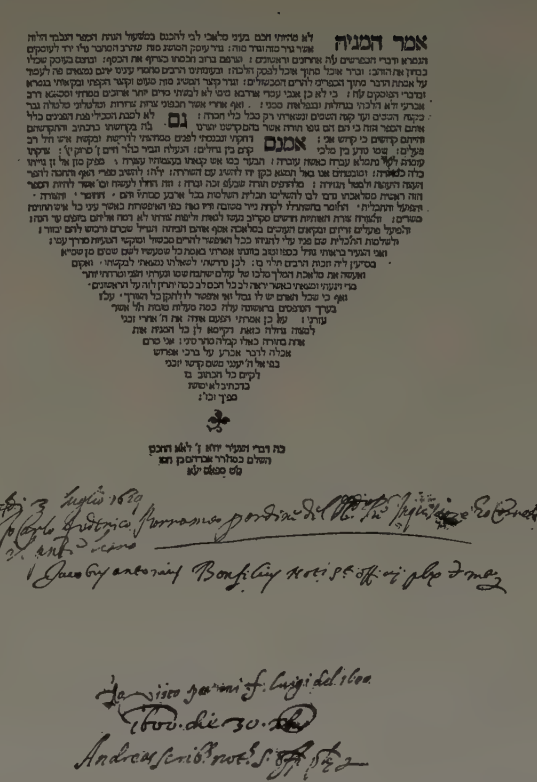
His successor, Pius IV, modified the index to permit the publication of books "if they appeared without the title Talmud and contained no slanders or insults against the Christian religion." Henceforth, all publications were submitted to a preliminary censorship, which was exercised either by the Jews themselves or by Christian revisers. The arbitrariness of the Inquisition was given free rein; this is shown clearly by the new edition of the Talmud printed by Ambrosius Froben (1578-81) in Basel in the time of Pope Gregory XIII; this edition in many places is distorted to the point of unintelligibility and has innumerable omissions. At the close of the 16th cent. there was a prospect of a new and more authentic edition of the Talmud. Pope Sixtus V had conditionally appointed a commission whose members understood the language of the Talmud, which was to pass upon all passages considered offensive. But Sixtus died, and his successor, the zealot Clement VIII, forbade in his bull of February 28, 1592 "the talmudic, cabalistic and other godless books . . . furthermore all manuscripts written or printed, or to be written or printed, in the He-

brew or another language, which contain heresies or errors on ecclesiastical rites, on spiritual practice or Neophytes, and obscene stories." Nor might the Jews keep these books under pretext of their having been expurgated or newly printed with permission of a church dignitary.

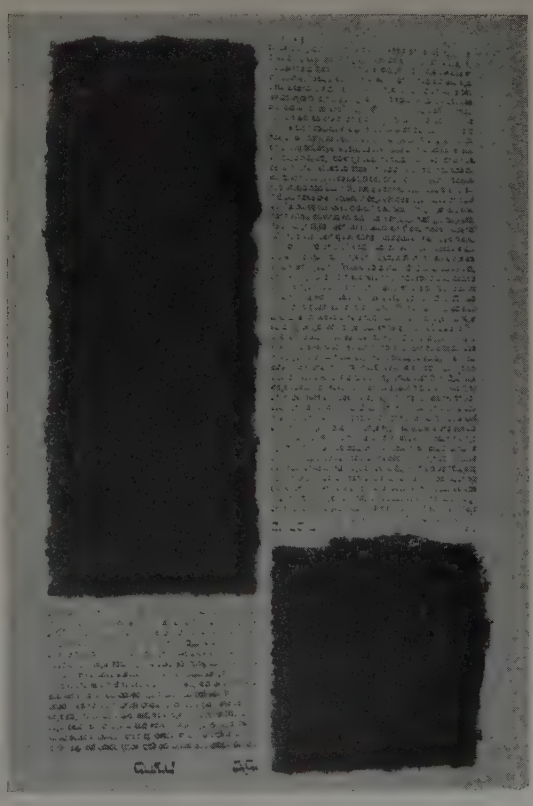
Upon the urgent pleas of the Jews to him, Clement decreed through a writ that, in addition to the Bible, rabbinical books would be permitted to be printed and circulated as long as everything offensive had been removed. In a later letter of April 17, 1593, he granted the Jews a respite of six weeks in which they were permitted to correct all writings not expressly forbidden. Evidently the leaders of the Inquisition gradually perceived the defects of an absolutely unregulated system of censorship, for they began to plan a consistent method. The first index for non-Jewish publications had appeared as early as 1571. In 1594 the work of preparing an index of Jewish books was begun by an unknown neophyte belonging to the Order of the Capuchins; in 1596 it was completed by Domenico Irosolimitano; the final draft, however, was not made until 1626 by Renato da Modena. This compendium bore the title *Sefer Hazikkuk* (Book of Purification), *index expurgatorius*. The introduction giving general directions is followed by a list of books placed on the Index, some of which are absolutely forbidden and others subject to the removal of the offending sections. But in any case there was thus found a theoretical solution for the censorship as well as for the Jews, and a definite policy for the Church. In practice the result was not very far-reaching; the censorship was not always uniformly administered; the authorities from time to time changed the rulings ad libitum.

The Inquisition left it to the Jews to keep their own books free from objectionable passages, retaining the right to examine any book it pleased and to punish the owner if it were not properly expurgated. The Jews living in Mantua were free from these arbitrary methods, at least for a short time. In 1595 they obtained the concession that books which had been approved by the three converts appointed as censors (Laurentius Franguellus, Domenico Irosolimitano and Alessandro Cipione) were exempted from any further molestation.

There was apparently no further censorship of Hebrew books until the middle of the 18th cent.; up to then it was but lightly enforced. The introduction of the custom of letters of approbation (Haskamoth) may have aided this; frequently rabbis and officials in important printing centers were given the power of granting or refusing the privileges of the press, even to the extent of condemning books to be burned. Since these "expurgations by consent" were a guarantee of the purity of the contents, a special body of censors was no longer necessary. This leniency tempted the Jews to reprint the forbidden sections or to include them in an appendix. In 1754 Antonio Constanzi, who was employed in the library of the Vatican, and who worked with Assemani on the latter's catalogue of Vaticana, conducted, with the assistance of Philippo Peruzzoti, a house to house search for Hebrew books. Many condemned manuscripts were found. Constanzi prepared a new index, marked throughout (as Assemani testifies) by exceptional clarity and accuracy, but



The last page, with colophon, of the "Tur Yoreh Deah," bearing the signatures of several censors who expurgated the book at different times (printed by Daniel Bomberg, Venice, 16th cent.). Reproduced from a copy in the New York Public Library



Portions of the "Mahatzith Hashekel" blotted out by the censor

more oppressive in its stipulations than the former. This index, however, received no official authorization; it is now in the secret archives of the Vatican.

Regulations similar to those of Italy were instituted in other countries, especially in Austria. Here the task of censoring books was occasionally entrusted to a professor of the Hebrew language, as in Prague, where the censorship had been introduced as early as 1560. From 1710 on such censorship was exercised by the local chief rabbi, in the form of a pre-censorship imposed before the books were actually printed. This latter censorship was very comprehensive. Indeed, the temporary censors in Lemberg, Homberg, and other places proposed that new works which were Talmudic and rabbinic in content be prohibited on the ground that there was a surfeit of such works in existence; also, dialectical books and writings containing unimportant observations or notes on old books or writings were prohibited.

The situation in Poland, where supervision of the Hebrew press was directed by the Council of Four Lands, was favorable, although this controlling body paid heed to the wishes of the church. After the revolutions of 1848 censorships were abolished in all countries except Russia.

2. Methods. The orders of the censors were carried out by a search of Jewish homes, the seizure of books under suspicion, and their examination for the passages regarded as objectionable. When censorship became an organized procedure, the highest tribunal used to make such inspections at intervals of from ten to fifteen years "since experience had taught that spaces formerly left blank were no longer so in new editions." If a book violated the command of the Inquisition, it was, according to the degree of danger of its contents, either confiscated or purged of its offending sections and the owner severely punished. Sometimes this amounted to a term in prison or the confiscation of his property. A favorable decision by a former censor was no protection from further persecution. The burden of the cost of proceedings fell upon the Jews.

A great evil in these inspections of homes was that frequently, when many books were found, years passed before a final decision was made and even such necessary volumes as the prayer-books were needlessly withheld. A method of classification, introduced by Constanzi in 1753, remedied this critical situation. Books entirely permitted were immediately returned, books conditionally permissible were returned after revision and the enumeration of obligations, and the entirely offensive books were confiscated. If several copies existed, only one was officially corrected; the Jews were ordered to correct the others and then again send them to the censor. Occasionally the revisers retained the inspected copy and patterned all later corrections on this; after the introduction of the index expurgatorius, it was freely used as a reference since it specified the passages to be deleted from the various books.

After a work had been examined, the censor made a note to that effect, usually on the last page; if the work was later printed, such a note was included on the title page (*con licentia dei superiori*). Most of the material was read by converts, for only they had the requisite knowledge of Hebrew. Nevertheless, the censored copies which have come down to us bespeak a great ignorance on the part of censors, who mechanically scanned the pages for certain objectionable expressions. In many cases this is so obvious that the omitted words can be readily supplied by the reader. Many harmless passages were sacrificed by the censorship, particularly verses cited from the Bible, although in most cases such verses were not required to be subjected to censorship or supervision.

Passages disapproved by the censorship were those which seemed dangerous to the church. The censors searched with especial eagerness for such expressions as *malchuth haresha'ah* (the wicked government), *min* (apostate), *'edom* and *goy* (terms designating a foreign nation), and *'akkum* (which meant merely idolators), regarding them as an attack against Christianity. The word Talmud was replaced by its synonyms Gemara or Shas.

Words such as these were overscored in black to render them illegible. In many cases the applied mixture was so strong that it ate through the paper, or, since it was usually non-permanent, its color has disappeared from the printed pages which are extant; in other instances the color can be easily removed by means of chemicals. In general, only the offensive expressions were deleted (usually together with the neighboring word); if there were many such, or if there was a long passage to be expurgated, the custom at the end of the 16th cent. was to tear out the pages. Another procedure was the replacement of objectionable phrases by an explanation the meaning of which was not contrary to Christian doctrine. Frequently words were changed by the censor; thus *meshummad* ("convert") was changed into *mumar,* and *goy* ("Gentile"), *kuthi* ("Samaritan"), *nochri* ("non-Jew") and even *'abodah zarah* ("idolatry") became *'akkum* ("idolator"). As a result of this, many expressions applicable to only a very few non-Jews were considered as applying indiscriminately to all. This in turn had its effect upon the Jews themselves; whenever a new edition was being prepared, they chose the words acceptable to the Inquisition. On this account, too, since the 17th cent., a prefatory note in every Hebrew book dealing with legal or religious matters has pointed out that the above-mentioned expressions do not refer to Christians.

The most important books forbidden from the first are: the Talmud and its commentaries, *En Yaakob, Yefeh Mareh, Yalkut Shimeoni* and *Yalkut Reubeni,* the *Zohar, Tikkune Zohar, Sefer Ikkarim, Eldad Hadani, Toledoth Yeshu,* and *Nitzahon.* Whenever the Talmud was permitted to appear in a new edition, the censorship invariably demanded a large number of erasures. (R. N. Rabbinowicz, in his *Maamar al Hadpasath Hatalmud,* Munich, 1877, discusses the merits and omissions of the various editions of the Talmud).

Brief mention should be made of the censorial method in Russia, which developed in different fashion from that in Roman Catholic countries. The first step was the ukase of 1790, which made it an absolute requirement for all books published in Russia or Poland to bear the mark of approval of the Russian government. At the same time the importation of books printed in foreign countries was forbidden. After a struggle which lasted for six years, the Russian Jewish communities succeeded in obtaining the annulment of

Wolno drukować z warunkiem złożenia w Komitecie Cenzury po wydrukowaniu prawem przepisanéj liczby egzemplarzy

Warszawa d. 23 Sierpnia (4 Września) 1866

p. o. Cenzora **B. Cymermann.**

אזהרה!

כל איש ירא וחרד לאלהים, ומשכיל על דבר אמת, יודע את רוח רבותינו וחכמינו הראשונים והאחרונים, אשר זה דרכם בקודש, להוקיר בעיני רוחם אחרות בכלל, ומאמיני דת נוצרית בפרט. ובספריהם הנכבדים, פקדו על אהבי"ה, ההולכים לאור תורתם וחכמתם, לכבד את העם אשר בקרבו הם יושבים. ולאהוב בכל לב ונפש את מלכי-הארץ, אשר בצל חסדם יתאספו.—המתבונן בספר הכוזרי נעלה כזה מאד ברוח הסבלנות המרחפת על פני מאמריו, כאשר כבר העירו על יקרת דבריו גדולי חכמי הנוצרים והללוהו למאוד על בטחו הבנויה על אדני אהבת האדם בעל דת, יהיה מי שיהיה. אחרי הדברים האמתים האלה, דעת לנבון נקל, כי בכל מקום במוזכר בספר הזה מלת, גוי, אומה, עע"ז, וכדומה. ילמד הכתוב מן המפורש במקום אחר, שכוונתו על עכו"ם והאומות הקדמונים טרם נגה עליהם אור הדת, והיו עובדים לצבא השמים. ולפי זה בהשגה מקומות הכתובים בזה הספר, מלות, גוים, אומות, עע"ז, בהסם (כמו עמוד לו שורה טז. עמוד מב שורה יט. עמוד לג שורה כא. ע' כח ש' כג. ע' עו שורה ו. כב. ע' לד שורה ה. עמוד נה שורה כה. עמוד נו. ש.כו'). צ"ל עכו"ם ואומות הקדמונים. זאת ראינו להעיר למען האמת והצדק, ודבר שפתים אך למותר להאריך, כי זאת גלוי וידוע לכל איש אשר הליב לו יד ובא בספרי חכמינו.

Polish censorship (19th cent.). Following text of official approval by the censor's office at Warsaw (Aug. 23, 1866), the publisher was obliged to print a warning, in Hebrew, declaring:

> "Every pious man mindful of the word of truth, and acquainted with the spirit of our rabbis and sages, both earlier and later, knows that their way was that of holiness, to respect generally the adherents of other religions, and in particular the Christians. In their worthy books they paid especial attention to those who walked in the light of their Law and its wisdom, so as to honor the people in whose midst they lived, and to love the rulers of the land sincerely, under whose grace they are gathered. . . . After such words it is easy to understand that every time there occurs in the book the word Goi (Gentile), Ummah (People), Obede Abodah Zarah (Idolator) and the like, this refers directly to the idolators and peoples of antiquity who had not yet received the light of religion, and who worshipped the hosts of the heaven. So in the nine places in the book (*places are given*) where these words are used, it is necessary to understand by them the idolators and ancient peoples. We have seen fit to mention this for the sake of truth and righteousness, and could say much more, for this is obvious to any one who has handled the books of our sages."

this law, which was all the more a burden since the small Russian press, not permitted until January 17, 1783, could not possibly satisfy the great need for books among the Russian Jews. Two censors were then appointed in Riga to supervise all books printed at home and abroad. At the urgent request of the Jews, the government set up a second censor's office in Vilna in 1798. A number of books were confiscated, including the entire edition of the *Nitzahon* of Lipman Mühlhausen. The ukase of April 30, 1800, which established a censorship for books written in all languages (from 1804 on there was a censorial body at every university), effected the removal of the special Jewish censorship. During the reign of Nicholas I there was a great change, for the censorship passed into the hands of the official rabbis (the so-called crown rabbis); this, however, meant no alleviation for the Jews, since the Jewish censors, through fear of the government, were more strict than their Christian predecessors. Although Alexander II lightened the control, Alexander III muzzled the press as much as possible; in the years 1882-91 the publication of several Jewish periodicals was suspended. No news was permitted of the colonization of Palestine and for a time of the Chovevei Zion, the leaders of the movement, or of pogroms; some censors (Chaim Slonimsky and Seiberling) suppressed all passages favorable to the Hasidim; others (Israel Landau) suppressed the passages unfavorable to them. A report of some unfortunate happening was saved by laying the scene in another country, such as Roumania; Bialik was forced to change the setting of his poem on the Kishinev pogrom to Nemirov, where under Chmielnicki a massacre of the Jews had taken place, and to change the title "Beir Haharegah" (In the City of Murder) to "Maaseh Nemirov" (The Occurrence at Nemirov). In 1905 this censorship was modified, and in 1917 entirely abolished.

See also CONFISCATION OF HEBREW BOOKS.

ESRIEL ERICH HILDESHEIMER.

Lit.: Berliner, "Censur und Confiskation," in the yearly report of the rabbinical seminary at Berlin (1891); Popper, *Censorship of Hebrew Books* (1899); Sacerdote, "Deux index expurgatoires de livres hébreux," *Revue des études juives,* vol. 30, p. 257 et seq.; Bernheimer, *Paleografia ebraica* (1924) 174 et seq.; *Soncino-Blätter,* vol. 3, p. 26 et seq., p. 51 et seq.; see also the literature in the article Confiscation of Hebrew Books. Editions of the Sefer Hazikkuk were published in Steinschneider, *Hebräische Bibliographie,* vol. 5, p. 96 et seq., by Berliner (supra) and by Porges, *Festschrift A. Berliner* (1903) 273-95.

CENSUS. The Israelites and Jews of ancient times looked upon the enumeration of the people with fear and awe. It seems to have been thought that the taking of a complete census was an impious act, displeasing to God and presumptuous on the part of any human. Thus, while the Torah on more than one occasion makes mention of censuses made by Moses (*Ex.* 30:11-16; *Num.* 1; 4; 26; 31:48-54), these, as the rabbis pointed out, were never entirely complete, the tribe of Levi being enumerated separately, or else were accompanied by an expiatory offering, usually in the form of a head-tax which was used to purchase animals for a sacrifice.

The historical books (*II Sam.* 24: *I Chron.* 21) give an account of a disastrous attempt on the part of David to enumerate the people. The narratives differ in details; thus according to *Samuel* it is God, according to *Chronicles,* Satan, who seduced David into taking the census; and the numbers given are at variance. Both narratives agree that David's heart smote him because of his own action and that he besought God for forgiveness; that, as a punishment, a three-day pestilence befell the people in which some 70,000 perished.

According to Josephus (*Antiquities,* book 18, chap. 1, section 1) the Jews of Judea rioted against the Romans when they sought to take a census of the people after the deposition of Archelaus and the appointment of a Roman procurator (4 C.E.) and it is possible that the fear of a numeration and the resulting wrath of God may have contributed to the revolt. Critical historians have pointed out that the census mentioned in *Luke* 2:2-5, as having taken place at the time of the birth of Jesus, is erroneously dated, as at that time Judea was an independent kingdom, and hence not subject either to Roman taxation or Roman censuses.

For a discussion of the figures of ancient censuses, as well as more modern enumerations of Jewish population in various countries, see STATISTICS.

CENTER, THE JEWISH. The Jewish Center movement in the United States comprises some 325 organizations, located in large and small communities, in the United States and Canada. These organizations, which in some instances are known as Young Men's Hebrew Associations, Young Women's Hebrew Associations, Jewish Community Centers, and in a few instances by other names, are all federated in a national body, the Jewish Welfare Board. They number well over 400,000 members, men, women, and children, and occupy buildings for the most part especially designed and constructed to provide the facilities requisite for the conduct of recreational, social, cultural, civic and other group and mass activities.

The variety of names of these local centers and the circumstances and time of their establishment point to apparent differences of purpose and philosophy. To a certain extent these differences did exist. The modern Jewish Center represents an evolution from earlier types, each of which seemed to have a special validity at the time of its formation. The best known and the one that had the widest vogue is the Young Men's Hebrew Association. The records indicate that institutions of this type were in existence as early as the 1860's.

The movement can be traced back to rather simple forms of social and literary societies that were organized about the middle of the 18th cent. These Young Men's Hebrew Literary Associations, as they were called, emphasized intellectual activities, lectures, debates, drama and some social activities. They gave way gradually to Young Men's Hebrew Associations, which began to make their appearance in 1854 in Baltimore, three years after the first Young Men's Christian Association was established. Nearly twenty-five Y.M.H.A.'s were organized between 1854 and 1874.

The movement was greatly accelerated upon the formation of the New York city Y.M.H.A. in 1874 and the Philadelphia Y.M.H.A. in 1875. These two associations are the oldest with a continuous history. Although women were admitted to either full or partial membership in a number of Y.M.H.A.'s beginning as early as 1868, the Young Women's Hebrew Association as such did not develop until 1888, when the New York Y.M.H.A. organized an auxiliary under that name. The oldest existing separate association for girls and women is the Y.W.H.A. of New York city, established in 1902.

From 1874 to 1880, approximately fifty associations were established and a national organization formed under the name "The American Association." Delegates representing fourteen associations met in Philadelphia and in New York in 1880, and elected Daniel P. Hays of New York, president, and Solomon Solis-Cohen of Philadelphia, secretary. Cyrus L. Sulzberger was elected president shortly afterwards, and continued in that office until the organization was dissolved in 1883. A national publication, *Association Bulletin,* was issued, and annual conventions were held in Newark in 1881 and in Philadelphia in 1882. The withdrawal of some of the larger constituent societies caused the disintegration of the national movement despite this auspicious beginning.

By 1890 over one hundred associations had made their appearance with varying success. A second attempt to form a national organization was made that year, and a convention was held in Cincinnati. The name "United Young Men's Hebrew Association of America" was adopted. Alfred M. Cohen of Cincinnati was elected president, and held the office until the organization was disbanded in 1893. Annual conventions met in Memphis in 1891 and St. Louis in 1892.

The purpose of the groups of young people who organized the early Y.M.H.A.'s and Y.W.H.A.'s was self-improvement along moral and intellectual lines, coupled with the promotion of physical and social activities. However, from the very beginning, a number of Y.M.H.A.'s had a positive Jewish program and the objective of establishing community-wide organizations with a common platform for all Jewish young men in the community.

When, in the latter part of the 19th cent., large numbers of Jewish immigrants came to the United States, institutions of the type of the Educational Alliance, in New York city, and so-called Jewish Settlement Houses were established in the larger cities, primarily as Americanization agencies. For the most part they are still in existence, although their functions have been somewhat modified. Practically no new institutions of this type have been organized since the 1920's.

The Jewish Community Center movement came into being during the second decade of the 20th cent. and became the dominant type of organization in the field of Jewish Center work. It represents the embodiment of the concept of a center of Jewish life, which has been actively stimulated by the Jewish Welfare Board, the parent organization since 1921, with which are affiliated the various organizations described. The Jewish Welfare Board was particularly active in stimulating mergers and combinations of existing Y.M.H.A.'s and Y.W.H.A.'s and other local agencies and their development into Jewish Community Centers, with equal privileges to all age groups of both sexes.

The need for exchanging experiences and ideas, for creating standards of work, for formulating philosophy and purpose, and for stimulating the growth of the movement resulted in the formation, in 1912, of the National Council of Young Men's Hebrew and Kindred Associations, under the leadership of Felix M. Warburg (at that time president of the New York Y.M.H.A.), Jacob H. Schiff and Louis Marshall. The first convention was held in 1913, with sixty-five local associations and four regional organizations represented. Judge Julian W. Mack was chosen president of the Council, and Dr. Cyrus Adler, president of the board of trustees.

On April 9, 1917, the Jewish Welfare Board was organized, under the chairmanship of Colonel Harry Cutler, to represent the Jewish community in the United States for the purpose of cooperating in the program of welfare work for American soldiers, sailors and marines during the World War. In connection with its activities, the Jewish Welfare Board established many community branches which utilized existing Y.M.H.A. and other facilities. It appeared reasonable, upon the termination of the War, for the Jewish Welfare Board to continue its interest in community work and in serving young people in civilian life. Accordingly, the Council of Young Men's Hebrew and Kindred Associations was merged in 1921 with the Jewish Welfare Board under the leadership of Justice

JEWISH CENTERS IN THE UNITED STATES

© Jewish Welfare Board

The Young Men's Hebrew Association at 92nd Street and Lexington Avenue, New York, N. Y.

The community house of Temple Emanu-El, New York, N. Y.

The Jewish People's Institute, Chicago

© Jewish Welfare Board

The Y. M. H. A. at Boston

Irving Lehman, who served as president of the Board to 1940, when he was succeeded by Frank L. Weil. The Jewish Welfare Board has since functioned as the national organization for over 325 Y.M.H.A.'s, Y.W.H.A.'s and Jewish Community Centers in the United States and Canada, and also continued to conduct welfare activities for Jewish men in the military services and for disabled veterans.

One of the distinctive contributions which may be attributed to the Jewish Welfare Board and which is characteristic of this latest development of the Jewish Center movement is the crystallization of a philosophy which has served to give purpose and direction to Jewish Center work. This philosophy is in a sense a synthesis of the ideologies of the Y.M.H.A., the Educational Alliance, and other types of Jewish Center organizations, with the one important additional element, namely, the concept of the Jewish group. The Y.M.H.A., the Alliance, and the Settlement represented, in the main, efforts at adjustment of the individual Jew to his American environment. In the case of the Y.M.H.A., it was an effort of the individual on his own behalf, in terms expressed, in constitutions of these societies, as "spiritual, mental, and physical improvement." In the case of the Alliance and Jewish Settlement, the process of adjustment was arranged for the individual by his more "Americanized" fellow-Jews.

There were other differences. The Y.M.H.A. was a voluntary association, conspicuously lacking in dominant philanthropic control and founded in a democratic spirit. The Settlement and Alliance were regarded as, and were in fact, philanthropic agencies in which participants did not truly share in government or management. The content of the program reflected also the difference in objective. Primarily, this was true in the realm of Jewish interests. The Y.M.H.A. had an avowedly Jewish purpose and carried on some Jewish cultural and often religious activity. The Jewish Settlement and Alliance, generally speaking, subordinated Jewish cultural interests and often regarded them as obstacles to Americanization and adjustment.

The apparent conflict between the age-old instinct for group preservation and cultural self-expression and the urge for adjustment to the American environment resulted in confusion of thought and purpose. Yet, despite this chaos, there was one dominant fact, the awareness of Jews that they constituted a self-conscious group. Already, in the simpler setting of the small American community, a type of institution had begun to take form which seemed to respond to the needs of Jewish group life, the Jewish Community Center. It was, in a sense, a home for the enlarged Jewish family of the community. In this effort all groups of Jews joined and shared the experience of working together in a common task of providing for the social, religious, and recreational welfare of their sons and brothers. Intuitively, Jews felt that this type of institution afforded the instrumentality for a harmonization of the need for group survival and the integration of the Jewish group in the American community. The Jewish Community Center, a distinct product of the American environment, represented a new type of Jewish institution that developed out of the needs of the group and was in harmony with a philosophy of Jewish group life and American institutions. The Jews as a group with a distinct culture believe that the enhancement of Jewish cultural life in America is in harmony with American democratic institutions and makes possible a valuable contribution by the Jewish citizenry to the general cultural and civic life of America.

The group is at the very core of the concept of the Jewish Center as a movement in Jewish life. The Jewish group is envisaged in its totality and its needs in terms of a total community program. The Jewish Center aims to serve that kind of community in a total program insofar as this is feasible. The term community is here employed, not in the sense of a geographical unit (indeed, in almost all cities and towns, Jews are widely scattered), but as a social group. In smaller and intermediate communities the Jewish Center is more than a recreational, educational, and Jewish cultural organization. It is a community organization and provides all the services of a community organization—religious activities, social service, fund raising for domestic and European relief programs, civic activities, and the like—in brief, all activities that help to integrate Jewish life or that better integration has made possible.

A fully equipped Jewish Community Center provides social rooms, game rooms, class and club rooms, a gymnasium, swimming pool, auditorium, stage arranged for dramatic productions, and other facilities such as kitchen, lodge rooms and other meeting rooms. A few buildings have dormitory facilities, but such provision is made only where there is a special need. The Center provides for its membership a well-rounded program of health activities, including gymnasium and swimming classes, socials, games, dances and entertainments, also a variety of cultural and educational activities, including dramatics, music, art, discussion groups, unit courses, lectures, concerts, forums and lyceums. Jewish interests are specifically encouraged, and wherever feasible, Jewish elements are introduced into the general program, particularly in the cultural, educational and social activities.

All Centers provide for the special interests of boys and girls of school and high school age. The boys and girls partake freely of the recreational facilities, and are also organized into clubs devoted to various purposes—literary work, scouting, Jewish activities, and informal vocational pursuits. Trained leaders, paid and volunteer, are usually provided for these groups. The clubs are organized into councils and other self-governing bodies for the purpose of conducting inter-club activities of a competitive and cooperative character. A suitable summer program is customarily conducted. Play schools and home camps have been established in some centers, and others conduct outdoor summer camps under their own auspices or in association with neighboring organizations.

The center participates in civic movements, stimulates discussion of public questions and observes civic holidays by appropriate exercises at club and mass gatherings. In more recent years the local program has emphasized adult education through formal class instruction in the humanities, in vocational and other subjects, and through lecture courses and creative discussion groups in a wide variety of cultural and Jewish themes and every-day problems. Specialized courses are offered to women and girls in the subjects of particular significance to them.

The Jewish Community Center at San Francisco

Photos by courtesy of the Jewish Welfare Board

The Young Men's and Young Women's Hebrew Association at Kansas City, Mo.

The B'nai B'rith Center at Portland, Ore.

Following closely upon the new movement which gripped the imagination of the American Jewish community, has come the Temple or Synagogue Center. These institutions were known at first as Temple or Synagogue Houses. They were usually separate buildings created to serve the congregation, or sometimes were conducted as neighborhood settlements. Nevertheless, many of them approximated the current concept of the Synagogue Center. The Synagogue Center represents an attempt towards the integration of a program of religion, education and recreation. It is not a community-wide institution, but one that restricts itself to synagogue members and their families. It is also designed to enable the center to participate as a group in all undertakings affecting the welfare of the Jewish community at large. In smaller communities with perhaps but one congregation, such Synagogue Centers frequently function as Jewish Community Centers. The development of Synagogue Centers was slow, until the increasing popularity of the Jewish Community Center stimulated the rapid spread of the idea, beginning about 1924 and 1925. Scores of synagogues now incorporate the name "Center" in their titles.

In 1921, but eight organizations used the words "Community" or "Center" in their names; in 1940, over seventy organizations have titles including these phrases. Although a number of societies retain the name Y.M.H.A., Y.W.H.A., or kindred titles, for reasons of tradition or of provision in their corporate charters, they function with very few exceptions as Jewish community centers for men and women, boys and girls. The Jewish Community Center is not merely another Jewish institution in the community, but rather a centralizing agency through which the entire Jewish community may express itself.

Of the constituent societies of the Jewish Welfare Board, 230 own the buildings they occupy, these buildings being valued at approximately $35,000,000. The annual expenditures of these organizations aggregate about $4,000,000. The number of employed executive heads of local organizations is 170, and, in addition, there are over 1,000 departmental assistants and a considerable number of volunteer workers.

The officers of the Jewish Welfare Board in 1940 were: honorary president, Judge Irving Lehman; president, Frank L. Weil; vice-presidents: Mrs. Felix M. Warburg, Lloyd W. Dinkelspiel; treasurer, Frederick L. Ehrman; secretary, Joseph Rosenzweig. The executive director is Louis Kraft, and its headquarters are at 220 Fifth Avenue, New York city. LOUIS KRAFT.

Lit.: Annual Report of the Board of Managers of the Council of the Y.M.H.A. and Educational Alliance (1915) and report of the Third Triennial Convention (1920); *American Jewish Year Book,* 5679 (1918-19) 88-102; Adler, Cyrus, *ibid.,* 5698 (1937-38) 149-77; *Jewish Welfare Board, First Annual Report* (1919), *Final Report on War Emergency Activities* (1920), *Biennial Reports* (1922-28), *Annual Reports* (1931-40), and the chapter on the history of the movement in the bulletin *The Organization of A Jewish Center; The Jewish Center* (1922-40, published quarterly by the Jewish Welfare Board).

CENTRAL AMERICA, the southern part of the North American continent, comprising the republics of Guatemala, Honduras, El Salvador, Nicaragua, Costa Rica and Panama, and the colony, British Honduras. The region was discovered by Columbus, and was conquered by the Spanish early in the 16th cent. Until 1821, all of Central America except Panama was included in the captaincy-general of Guatemala.

The first Jews to come to Central America were Hispanic Marranos who arrived about the middle of the 16th cent., about the same time that their co-religionists were settling in Mexico. But the jurisdiction of the Mexican Inquisition (1571-1820) was soon extended to the Guatemala region as well, and there was virtually no Jewish immigration in this period.

In the 1870's, about a half-century after the Central American states gained their independence, Sephardim from the Dutch settlement of Curaçao began to arrive in Panama; later others went to Costa Rica. They were followed at the end of the century and in the opening decades of the 20th cent. by Levantine Sephardic Jews. The first group established themselves successfully in manufacturing and in the import trade. Many of the Syrian Jews became merchants and storekeepers; a large percentage of the Turkish and Egyptian Jews formed the peddler class.

German immigration began in the second decade of the 20th cent., and after the World War was followed by an influx of Russian and Polish Jews. The persecutions in Central Europe in the 1930's brought a new wave of German Jewish settlers, chiefly to Panama, whose Jewish population more than doubled.

The exact size of the Jewish population of Central America is a matter of conjecture. Only in Panama is a census made which includes a religious enumeration. Strictly conservative estimates in 1940 ranged from 1,945 Jews (*American Jewish Year Book*) to 3,300 (American Jewish Joint Distribution Committee).

See also: COSTA RICA; GUATEMALA; HONDURAS; HONDURAS, BRITISH; NICARAGUA; PANAMA AND THE CANAL ZONE; SALVADOR, EL.

CENTRAL CONFERENCE OF AMERICAN RABBIS, the oldest rabbinical association in the United States, the largest rabbinical association in the world, the first rabbinical association in America which has met continuously and for a longer period of time than any rabbinical association in the world. It was founded in July, 1889 in the city of Detroit.

Several efforts to establish rabbinical organizations in America had been made previously. The first attempt was in 1841, when Rev. Louis Salomon, a preacher of Rodeph Sholem congregation in Philadelphia, brought to the attention of Rev. Isaac Leeser and other Jewish leaders of that city the idea of creating a central ecclesiastical body. This was to include rabbis and laymen; because, however, other groups outside Philadelphia were not interested, the plan was abandoned. In 1846 Rabbi Isaac Mayer Wise and Dr. Max Lilienthal, both of Cincinnati, associated themselves with two others in the city of New York to establish a Beth Din. Plans were made to write a Jewish history for religious schools, a catechism, a Hebrew grammar, and a prayer book, but the group never met again. Other Beth Dins were proposed in those early days, but none eventuated. Another attempt at religious union was made in 1848, led by Isaac Mayer Wise and Isaac Leeser; congregations in Philadelphia and else-

The Central Conference of American Rabbis celebrating the 80th birthday of Isaac M. Wise (center) at Cincinnati on March 14 (Nisan 3), 1899

where were interested, but the New York congregations showed apathy.

In these early attempts the obstacles to union were the suspicions between Sephardic and German congregations and between Reform and Orthodox groups. Each was afraid the other would try to dominate. Consequently, those who felt the need for union decided to ignore the lay leadership and try to establish an association of rabbis, feeling that these might cooperate better than the lay groups, and that it might be possible to establish an all embracing union of orthodox and reform leaders. And so Isaac Mayer Wise called a rabbinical conference to meet in Cleveland in 1855.

At the Cleveland conference there were represented many of the leading Reform and Orthodox rabbis of the country, and agreements were reached on many controversial points. The most important of these was that the Reform rabbis accepted the Talmud as the basis for interpretation of laws. Isaac Mayer Wise was elected president. But after the meeting adjourned, great opposition was manifested by other Reform leaders to this platform. So great was this opposition that the plans of the conference were abandoned; not for a long time thereafter did Reform and Orthodox rabbis meet jointly in the United States.

The next conference of rabbis was called in 1869 in Philadelphia by Dr. Samuel Adler and by Dr. David Einhorn, of New York city. This was a meeting of Reform rabbis only, and the leading rabbis of the country were present. A series of important principles were set forth known as the Philadelphia platform. Though the group was to meet again, differences as to personalities and program prevented a second session.

The following year, again under the leadership of Isaac Mayer Wise, another rabbinical conference was held in Cleveland. The Reform rabbis present were mostly from the western part of the country. The group adjourned to meet in New York a few months later, principally to gain the support of the eastern Reform rabbis; the meeting was never held. There was in those days quite a difference of opinion among eastern and western Reform rabbis. The western group met again in Cincinnati in 1871; the main object of this gathering, however, was to call together a congregational union to establish a rabbinical seminary.

Though the congregational union, the Union of American Hebrew Congregations, was finally organized in 1873, and the rabbinical seminary, the Hebrew Union College, was established in 1875, the conference of rabbis did not meet again. The next attempt to unite the rabbis was the Rabbinical Literary Association, called together by Dr. Max Lilienthal, in 1879. Perhaps because literature was a less explosive subject than theology in that period, this association met in 1880 and in 1881, but not thereafter.

In 1885 another conference was called by Dr. Kaufmann Kohler in the city of Pittsburgh. Nineteen leading Reform rabbis attended. The famous Pittsburgh Platform, a logical conclusion to the principles enunciated in Philadelphia in 1869, was the chief result of this meeting. Although the group had voted to gather again in Cincinnati the following year, the meeting never took place.

It was not until 1889, six years after the Hebrew Union College had begun to ordain rabbis, that a conference of American rabbis was permanently organ-

ized. In that year, at a biennial meeting of the Union of American Hebrew Congregations in Detroit, a group of about thirty rabbis met and founded the Central Conference of American Rabbis. Isaac Mayer Wise was elected president and remained president until his death in 1900. The first resolution brought in by the committee which reported the plan of organization stated:

"That the proceedings of all the modern Rabbinical Conferences, from that held in Braunschweig in 1844, and including all like assemblages held since, shall be taken as a basis for the work of this Conference."

This referred to the various Reform rabbinical conferences held in Germany as well as those in the United States, and indicated that the CCAR (Central Conference of American Rabbis) considered itself in line with the spirit of the modern Reform movement.

Isaac Mayer Wise, in his first message to the Conference, the following year in Cleveland, set forth the idea of authority. He said:

"The united Rabbis have undoubtedly the right—also according to Talmudic teachings—to declare and decide, anyhow for our country, with its peculiar circumstances, unforeseen anywhere, which of our religious forms, institutions, observances, usages, customs, ordinances and prescriptions are still living factors in our religious, ethical and intellectual life, and which are so no longer and ought to be replaced by more adequate means to give expression to the spirit of Judaism and to reveal its character of universal religion . . . All reforms ought to go into practice as the authority of the Conference, not only to protect the individual Rabbi, but to protect Judaism against presumptuous innovations and the precipitation of rash and inconsiderate men. The Conference is the lawful authority in all matters of form."

These principles have been carried out by the Conference. No individual Jew, or congregation, or rabbi, however, was to be forced to accept its authority, nor have they ever been. The findings of the CCAR have generally been accepted by Reform groups, but only on a voluntary, democratic basis.

One of the first measures of the Conference, in 1890, was to establish a fund for superannuated and indigent colleagues. The matter of a prayer book was considered at this meeting. Until that time all sorts of prayer books had been used by Reform congregations. At this Conference, a ritual committee, headed by Moses Mielziner, was appointed. The committee included G. Gottheil, K. Kohler, M. H. Harris, E. G. Hirsch, I. S. Moses, J. Voorsanger, L. Mayer, H. Berkowitz, A. Moses, D. Philipson and I. M. Wise, ex officio. Two years later, in 1892, it submitted to the Conference the completed draft of the first Union Prayer Book. In 1895, the second volume—prayers for the High Holydays—was published. This prayer book was based upon Einhorn's *Olath Tamid,* Wise's *Minhag America,* and other prayer books. The Union Prayer Book was eagerly received and accepted, and now has become the ritual of almost all Reform congregations in America. It has been revised since (vol. 1, 1918 and 1940; vol. 2, 1922).

After years of preparation a handbook for rabbis, *Minister's Handbook,* was published in 1916. It has since been revised and enlarged and now is known as the *Rabbi's Manual* (1928).

The CCAR worked also on a compilation of Jewish devotional music and, in 1914, the first *Union Hymnal,* under the chairmanship of Rabbi Harry H. Mayer, was brought to completion. A revised Union Hymnal, under the chairmanship of Dr. Louis Wolsey, was published in 1934.

A need for a Reform Haggadah was filled in 1898 when the first *Union Haggadah* appeared under the imprint of the Conference. This work was revised, under the chairmanship of Rabbi Samuel S. Cohon, the new edition appearing in 1922.

Upon the request of the National Federation of Temple Sisterhoods in 1919, the CCAR prepared a series of Bible readings for home perusal, under the chairmanship of Dr. Solomon B. Freehof, in 1925. In 1928 a committee under the chairmanship of Rabbi Joseph Rauch completed a *Manual for Proselytes.* An annual pamphlet with sermons for all the holy days, which is helpful to small congregations without rabbis, and a series of tracts on Judaism, plus the annual yearbooks of the CCAR, are other publications of the Conference.

The Conference also cooperated with the Jewish Publication Society of America in translating the Bible into English. In 1907 the CCAR appointed a committee composed of Kaufmann Kohler, David Philipson and Samuel Schulman to work with a committee of three of the Jewish Publication Society. The translation was finished in 1915 and published in 1917.

The activities of the Conference operate largely through standing committees, special committees, and representatives on the various Boards of the Union of American Hebrew Congregations. Thus the CCAR has representatives on the Board of the UAHC, on the Board of Governors of the Hebrew Union College, the Board of Managers of Synagog and School Extension of the Union. There are the following joint boards of the CCAR and the UAHC: Commissions on Religious Education, Tracts, Pension Fund, Synagogue Activities, and Ceremonies.

Among the standing committees there are: Cooperation with the Synagogue Council of America; with the National Refugee Service; with the Jewish Welfare Board; Arbitration—which deals with rabbis and congregations; Church and States; Contemporaneous History; International Peace; Liturgy; Marriage, Family, and the Home; Religious Education; Responsa; Religious Work in Universities; Social Justice. There are the Special Committees for World Union of Progressive Judaism, to serve with the Executive Board of the UAHC, and for Refugee Rabbis.

The Committee on Religious Education sponsors programs dealing with the religious school at the annual meetings of the CCAR and, with the Commission on Religious Education, publishes text books and other material for the UAHC. The Committee on Religious Work in the Universities has been in operation since 1906; its first task was to enlist the services of rabbis located near universities to assist the Jewish college students in their social and religious problems, it built up student congregations in the colleges, and now cooperates with the Hillel Foundations of B'nai B'rith.

The Committee on International Peace was appointed in 1924 to draft the stand of the Conference on War and Peace. Its report declared Judaism's uncompromising opposition to war, stating that war was morally

indefensible, although freedom and justice being worth more than life, a nation had the right to defend its moral integrity and existence. It favored the creation of agencies of information to spread the truth on these problems, the modification of economic and diplomatic systems which bred war, a referendum among the people on the declaration of war, a world court for International Justice, a world conference to prevent the private manufacture of arms, and cooperation with other agencies devoted to peace. It stated that peace was positive, not negative, and that efforts should be made to substitute love for hate and human brotherhood for distrust. It recommended a permanent standing committee on International Peace, which was established the following year.

This committee has since cooperated with the National Peace Conference, favored the Good Neighbor Policy toward the other Americas, disarmament, the taking of profits out of war, approved the Ludlow Amendment for popular referendum on war, resolved that conscientious objectors to war be permitted to follow their convictions, and asked Congress to grant to those Jews who objected to war the same rights previously granted to members of the Society of Friends. It disapproved compulsory military training in high schools in 1930, asked Congress to defend the religious liberties of Catholics in all countries, notably in Mexico.

Another important committee of the CCAR is its permanent Social Justice Committee, founded in 1918. It should be noted, however, that the Reform rabbis took cognizance of the Jewish cry for social justice at the meeting in Pittsburgh of 1885, four years before the CCAR was founded. In section 8 of the Pittsburgh Platform Kaufmann Kohler and Emil G. Hirsch emphasized the social idealism of Reform Judaism in matters of the rights of the underprivileged. In 1908 the CCAR declared itself in favor of federal and state legislation to eliminate child labor. A Committee on Synagog and Labor was established in 1910, which was succeeded in 1913 by a Committee on Synagog and Industrial Relations. This committee in 1914 presented to the Conference a statement of social justice principles deploring economic ills, pleading for an understanding between employer and employee and urging that the former should realize that the working man is not to be valued only by his material production but as a personality made in the image of God. Specifically it called for the minimum wage, industrial insurance, prohibition of child labor, old age pensions, workmen's compensation and the right of the employee as well as the employer to organize and negotiate. Though this report was not voted upon at this session, its ideas were expressed and ratified at further meetings of the CCAR. Clear cut statements of social justice principles were expressed in 1918, along the same lines of liberalism and reform, so that this committee of the Conference came to be among the foremost American religious interpreters of the direct application of religion to economic and social problems along the lines of progressive legislation.

The Committee also cooperated with other national organizations for social justice. Beginning in 1923, with a meeting of the social justice groups of the CCAR (whose chairman was Horace J. Wolf), the Catholics and the Protestants, a campaign was initiated against the twelve hour day in the steel industry. From that time on this committee has cooperated closely with the Research Committee of the Federal Council of Churches of Christ in America and with the National Catholic Welfare Conference in study of industrial disputes, in efforts to settle them, and in joint pronouncements. In 1940 a great meeting was held in Washington on unemployment.

The Committee also cooperated with the Committee on Good Will of the Federal Council of Churches of Christ, and assisted in a number of summer conferences at Olivet, Michigan. In 1928 this committee presented an economic program of seventeen extended paragraphs dealing not only with industrial questions such as the sacredness of individual personality, the right of organization, arbitration of industrial disputes, the moral right to a living wage, unemployment, social insurance, hours of labor and days of rest, women in industry and child labor, but also extending the pronouncement of social justice to other matters such as prisons and penal laws, lynching, civil liberties and international relations.

In the field of public morals, the CCAR was active in cooperating with other religious groups in raising the standards of the motion picture industry. Facing the rising problems of the new economic and political systems, the Conference has unequivocally placed itself on record as opposed both to Communism and Fascism and has held that Democracy is the one guarantee for political, religious, and intellectual liberty and is the finest political expression of the ideals of Judaism and of all religions.

The Conference, as one of the most important bodies of Jewry, has naturally taken definite stands upon most of the important problems that confront Israel. Yet it has cooperated genuinely with other branches of Judaism. At its session in 1909, it sent representatives to the funeral of Joseph Mayer Asher, a revered Orthodox rabbi, and it has helped to initiate the Synagogue Council of America.

On the question of the admission of proselytes to Judaism the CCAR has voted that any officiating rabbi aided by no less than two associates, with the consent of his congregation, may convert those who seek admission to Judaism, provided that the person has studied the faith of Judaism and declares his or her willingness to adopt the principles of our faith. A male proselyte need not be circumcised. On the matter of cremation, it was resolved that rabbis should not refuse to officiate on the plea that cremation is anti-Jewish or irreligious.

The CCAR has taken a definite stand on the equality of women in religious matters, has made the marriage ceremony a mutual undertaking, and has recommended that women have an equal place as members of congregations and upon their governing boards.

In its early days the CCAR was vigorously opposed to Zionism. The position taken was that a secular Jewish state would lead to aggravated nationalism, and that the rights of Jews in lands in which they lived and which they loved would be prejudiced, though it never opposed and even encouraged the physical and cultural rehabilitation of Palestine. In more recent years, the Conference has gradually changed its stand, has cooperated with the Jewish Agency and in the

Certificate issued by the Central Relief Committee to contributors to the relief of Jewish sufferers of the first World War

Columbus Platform of 1937 enunciated its obligation to aid in the upbuilding of Palestine as a Jewish homeland, a haven of refuge and a center of Jewish culture and spiritual life. Thus though not accepting completely the goals of political Zionism, it has expressed itself sympathetically toward the development of Palestine as *a* Jewish homeland. This is the same attitude expressed in the revised prayer book, in one of the services which makes reference to Palestine.

The CCAR has zealously guarded the principle of separation of Church and State and through its committee has carefully noted any infringements. It has been opposed to the reading of the Bible in public schools and has written a tract stating its ideas, and has everywhere used its influence to defeat any sectarian intrusions in public education.

In its early days the Conference was opposed to Sunday services, but in 1904, while expressing its definite stand for the historic Sabbath, stated that divine service on Sunday or any other week day was perfectly permissible. The CCAR has declared itself opposed to mixed marriages, and has stated that Christian Science is incompatible with Judaism.

In more recent years, the Conference has taken up most seriously the question of authority and the primacy of the synagogue. Although the idea of a synod was often proposed, it has never yet been adopted. The Columbus platform of 1937 expresses the general ideas of Reform Judaism, and efforts are being made to standardize practice, though still on a voluntary basis. The Conference also has been encouraging adult religious education. It stresses the strengthening of the synagogue as the prime force and central institution in Jewish life, maintaining that the Jew, above all, should stand on the plane of religion.

In the fifty-one years of its existence (1940) the Central Conference of American Rabbis has grown from a small body of twenty-nine charter members to more than 430. Its members occupy pulpits in various parts of the United States and in Canada, England, Cuba, and South Africa. Its presidents have been as follows: Isaac M. Wise (1889-1900); Joseph Silverman (1900-3); Joseph Krauskopf (1903-5); Joseph Stolz (1905-7); David Philipson (1907-9); Maximilian Heller (1909-11); Samuel Schulman (1911-13); Moses J. Gries (1913-15); William Rosenau (1915-17); Louis Grossman (1917-19); Leo M. Franklin (1919-21); Edward N. Calisch (1921-23); Abram Simon (1923-25); Louis Wolsey (1925-27); Hyman G. Enelow (1927-29); David Lefkowitz (1929-31); Morris Newfield (1931-33); Samuel H. Goldenson (1933-35); Felix A. Levy (1935-37); Max C. Currick (1937-39); Emil W. Leipziger (1939-).

The present officers (1940) are: Emil W. Leipziger, president; James G. Heller, vice-president; Harry S. Margolis, treasurer; Isaac E. Marcuson, recording secretary; Sidney L. Regner, corresponding secretary.

ALLAN TARSHISH.

Lit.: Year Books of the Central Conference of American Rabbis; Philipson, D., "Principles and Achievements of the Central Conference of American Rabbis," *Year Book,* vol. 24 (1914); Lefkowitz, David, "Aims and Achievements of the Central Conference of American Rabbis," *Year Book,* vol. 39 (1929); Israel, "Position of Modern Judaism on Social Justice," pamphlet, printed by the Central Conference of American Rabbis (1938); "Report of Committee on International Peace," *Year Book,* vol. 49 (1939); Tarshish, Allan, *Rise of American Judaism* (doctorate thesis, in Hebrew Union College Library).

CENTRAL RELIEF COMMITTEE, THE (known also as the Central Committee for the Relief of Jews Suffering Through the War), an American Jewish organization for the purpose of aiding European Jews during the World War.

Three months after the outbreak of the war in 1914, the Central Relief Committee was formed as the first effort to collect and distribute relief funds. Organized by the Union of Orthodox Jewish Congregations of America, the Committee represented the Agudas Harabonim, the Mizrachi and the Central Committee of Palestine Institutions. The officers were: Leon Kamaiky, publisher of the New York *Jewish Daily News,* chairman (until his death in 1928), Harry Fischel, treas-

urer, and Albert Lucas, John L. Bernstein and Morris Engelman, secretaries.

Shortly after the organization of the Central Committee, the American Jewish Committee issued a call to all Jewish organizations of nation-wide activity to unite in providing for their European brethren. The American Jewish Relief Committee (A.J.R.C.) was accordingly established. The Central Committee, while cooperating in the fund-raising campaign of the A.J.R.C., also collected funds independently, and from the time of its organization until 1922 reported a collection of over nine million dollars.

In order to prevent duplication in the distribution of relief funds, the Committee joined with the A.J.R.C. (November, 1914) in establishing the Joint Distribution Committee (J.D.C.). In cooperation with the campaign of the J.D.C. to raise ten million dollars in 1917, the Central Committee organized a series of thirty concerts of synagogal music, the first of which was held in May, 1917, in New York city.

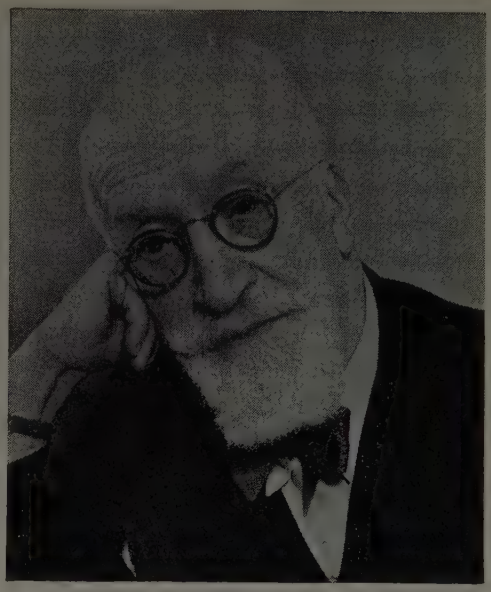
Through its territorial committees in European cities, the Central Committee provided aid for stricken Jews through (1) donations of money amounting to more than $2,000,000, (2) grants of food and clothing, (3) establishment of shelters, (4) provision of sanitary and medical services, and (5) establishment of bureaus to supply information on the whereabouts and welfare of persons in the United States and Europe.

At the conclusion of the World War, the activities of the Central Committee changed from mere assistance to the reconstruction and rehabilitation of the religious educational institutions of war-ravaged Jewish communities in Europe. In 1940 the Committee was engaged in supplying funds for Jewish education in Palestine.

CENTRAL-VEREIN DEUTSCHER STAATSBÜRGER JÜDISCHEN GLAUBENS (Central Union of German Citizens of the Jewish Faith), a general organization of German Jews, founded March 26, 1893; the name was changed to Jüdischer Centralverein (Jewish Central Union) in 1935, and the entire organization was dissolved by the Nazi government in 1938. In the last years of its existence the organization, in addition to its main office in Berlin, had twenty-one branches throughout Germany, and more than 60,000 members.

The purpose of the Verein was to unite all German Jews, irrespective of their shades of religious or political belief, into a single organization that would both act to protect Jews in their civic rights and foster German ideas and views among the Jews themselves. Among its earliest tasks was to render legal aid in cases of attacks against Jews and Judaism. In addition, it attempted a work of enlightenment by spreading accurate knowledge about the Jews and Judaism through the medium of popular literature, lectures and the like. For this purpose it created in 1895 a periodical of its own, the weekly *Im deutschen Reich* (later the *C. V. Zeitung*), which attained a circulation of 65,000 copies, while a special monthly edition of about 50,000 copies was sent free to non-Jewish readers.

After the War the Central Verein was confronted with new problems occasioned by the rapid rise of anti-Semitism in Germany, which was marked by



Julius Brodnitz

vicious propaganda and economic boycott. The organization played a decisive part in the unmasking of the fraudulent *Protocols of the Elders of Zion*, and issued a handbook of reference, containing refutations of anti-Semitic canards, *Anti-Anti* (1932 and after).

In 1919 the organization established a publishing house of its own, the Philo-Verlag, which issued more than 100 publications, including the one-volume encyclopedic handbook, *Philo-Lexikon* (1934), and the *Philo-Atlas* (1938).

Since the viewpoint of the Central-Verein was that the Jews are a religious rather than a national group, and that they are a part of the German nation with whom they shared fatherland, language, culture and centuries of history, it was opposed to political Zionism and secular Jewish nationalism. Even after the rise of Hitler in 1933 it held firm to the belief that a solution of the problems of the Jews was to be found in Germany, and not by migration to Palestine. However, a large number of the members of the organizations made contributions to the aid of the Jewish settlement in Palestine, and the organization participated in the work of the Jewish Agency. Up to the time of its dissolution, however, it devoted its efforts to the fostering of Jewish cultural activities and to giving cultural, legal and economic advice and service to the Jews remaining in Germany.

Among the notable German Jews who participated in the founding and early history of the organization were Raphael Löwenfeld, F. Simon, Hugo Preuss, Hermann Stern and Professor Martin Mendelssohn. During the period of its activity its most noted presidents were Maximilian Horwitz (d. 1917), a noted attorney of Berlin, and Eugen Fuchs (d. 1923), prominent as a jurist. In its last years the chief officers of the organization were Julius Brodnitz, lawyer and communal leader, president; Dr. Ludwig Holländer, director; and Alfred Hirschberg and Hans Reichmann, syndics. LUDWIG HOLLÄNDER.

Lit.: Holländer, L., *Deutsch-jüdische Probleme der Gegenwart* (1929).

Kiddush cups from noted European collections (l. to r.): Friedrich Adler, Hamburg; Philanthropic Society, Worms; Community of Wallerstein, Bavaria (1750); privately owned at Bamberg (1700); 18th cent. craftsmanship from Nuremberg

CEREMONIAL LAW.

I. Purposes and Main Content.

Jewish ceremonial law, like all of Judaism, has two purposes. It aims, first, to make man keenly aware of the existence of God, by offering multiple opportunities and means of communion with Him; and second, to improve man's character through a discipline of behavior sanctioned and sanctified by prophetic inspiration as well as by ancient tradition.

To attain the first purpose, the ceremonial law provides rituals applying not only to synagogue worship, but to the daily life of each individual. Thus the Law prescribes that prayers are to be recited thrice each day, if possible in a synagogue; that a blessing be recited before and after each meal. It provides that every Jew should thank God for any special pleasure, such as an unusual sight, the fragrance of a flower, or the receipt of good news; that he should wear a fringed garment; that he should recite certain passages from Scripture each day and don the Tefillin (small cubical receptacles containing passages from Scripture) during the morning prayers.

The cup of Elijah. Reproduced by courtesy of the Union of American Hebrew Congregations

The Sabbath and other holy days offer an especially favorable opportunity for communion with God, and are therefore surrounded with particular rituals. Each of the holy days is ushered in, at home, by kindling the Sabbath or festival lights. This is primarily the duty of the mother of the household; but during her absence, or inability, any other member of the household may perform it. After the usual evening services, the head of the household, or someone acting in his behalf, recites the Kiddush, or prayer of the sanctification of the day, thanking God for the gift of the particular festival. At the close of the Sabbath or festival day, the head of the household recites the Habdalah, the prayer dividing the sacred day from the profane, thanking God again for making this distinction between the holy day and other days.

In addition to these rituals, which are common to all festivals, each festival has distinctive ceremonials, peculiar to itself. Rosh Hashanah, the New Year's Day of the Jewish religious calendar, is marked by the sounding of the *shofar,* or ram's horn, during the services. This sounding of the ram's horn is interpreted as an announcement of loyalty to the Kingdom of God. An additional custom of Rosh Hashanah widely observed is the *Tashlich,* which consists of going to a stream of water on the afternoon of the holy day. This custom is sometimes interpreted, again, as a recognition of the Kingdom of God, for in ancient times kings were frequently anointed at the waterside. Yom Kippur, the Day of Atonement, is signalized by fasting for twenty-four hours, from some time before sunset on the ninth day of Tishri until some time after the appearance of stars on the tenth day of Tishri. The festival of Sukkoth (Booths), occurring in the autumn of the year, is marked by various agricultural ceremonies to express gratitude to God for the produce of the field. One of these customs (from which the name of the festival is derived) is that of eating all the meals in a booth, a four-walled room, with a leafy covering instead of a ceiling. This booth also reminds the people of Israel of the protection which God gave their ancestors when He led them through the wilderness out of Egypt. Another symbol of this festival is that of the Lulab. This consists of a palm branch, three myrtle twigs, and two willow sprigs, which are bound together and held in the hand, together with a citron,

Ceremonies of birth. From Johann Christoph Georg Bodenschatz's "Aufrichtig teutsch redender Hebräer" (1756)

Blessing of the Sabbath lights, by Boris Schatz

during the recital of some of the psalms in the prayer service. During part of the prayer, the Lulab is waved to and fro, east, south, west, north, up and down, to indicate that God is present everywhere.

Passover (Pesach), the festival commemorating the Exodus from Egypt, is marked by various ceremonials which emphasize the importance of human freedom as ancillary to complete communion with God. The eve of the Passover is dedicated to the Seder service, when the story of the Exodus and its importance are explained to the children of the household each year. In accordance with the prescriptions of *Ex.* 12:15, no leavened bread may be eaten during the week of the festival, and no food which may possibly contain any leaven is used. The use of unleavened bread is a continual reminder of the Exodus, and of man's dependence on God for his liberties.

The festival of Shabuoth (Pentecost, or the Feast of Weeks) commemorates the wheat harvest in Palestine, and celebrates the Revelation of God on Mt. Sinai, when Israel received the Ten Commandments and became consecrated as "a kingdom of priests and a holy nation." There are no special ceremonies corresponding to the use of booths or unleavened bread associated with this festival. The significant custom of decorating the synagogue with flowers and plants has been developed for Shabuoth. This custom obviously recalls the agricultural nature of Shabuoth as the season of offering the first fruits of the field in recognition of God's bounty and blessing. Shabuoth is also the usual occasion for the ceremony of confirmation.

In order that the festivals may be devoted as completely as possible to communion with God, work is forbidden on them. This includes not only all gainful occupation, but any work usually associated with one's labor, business, or profession. On the Sabbath and the Day of Atonement, it is also forbidden to prepare food, or to kindle lights. The ceremonial law forbids the playing of musical instruments; writing, buying or selling; performing any agricultural tasks, or traveling on any of these festivals. (Modern industrial conditions have led to widespread differences in the degree of abstention from work on the Sabbaths and festivals by many Jews, even those who are otherwise quite observant. Nevertheless, even among the less observant Jews, the free hours of the day are set aside for spiritual contemplation and prayer, and the holy days are marked with appropriate ceremonies.)

In addition to the major festivals, which are set aside for especial communion with God, there are two minor festivals, Hanukah and Purim, recalling important incidents in Jewish history of later times. Hanukah (the Feast of Dedication, because the victory of the Maccabees culminated in the rededication of the Temple in Jerusalem which the Syrians had defiled) is celebrated by the kindling of lights on each of the eight nights of the festival. Purim (the Feast of Lots) is celebrated by the reading of the book of *Esther,* the interchange of gifts between friends and sending gifts to the poor, and closes with a joyous family gathering.

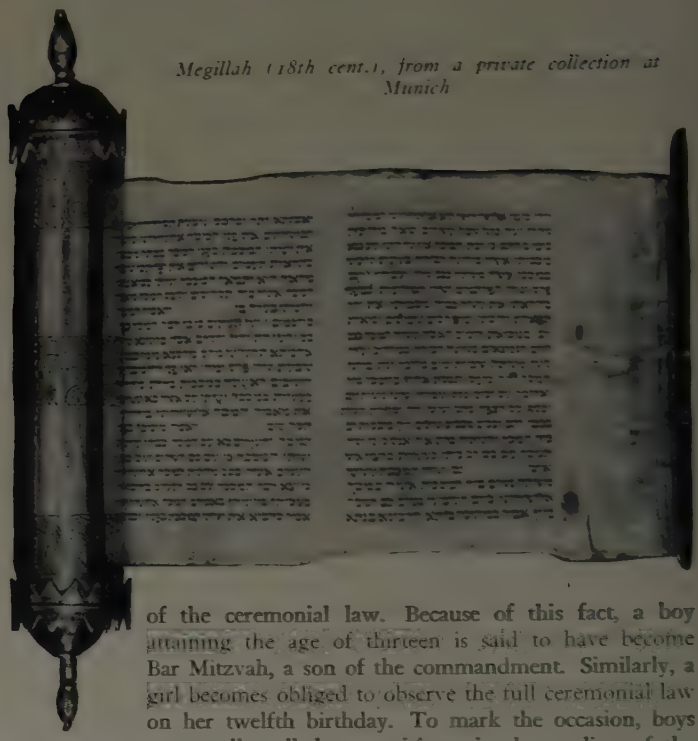
In addition to the Day of Atonement, there are several fast days in the Jewish calendar recalling various catastrophes suffered by the Jews in Biblical and post-Biblical times. The most important of these is Tishah Beab, the Ninth of Ab, the anniversary of the destruction of both the First and Second Temples. Minor fasts which are less widely observed are the Fast of Gedaliah on the day following Rosh Hashanah, recalling the murder of Gedaliah whom Nebuchadnezzar had appointed governor of Judah after the end of the First Commonwealth; the fast of Tebet, on the tenth day of that month, recalling the beginning of the siege of Jerusalem under Nebuchadnezzar, and the seventeenth day of Tammuz, the anniversary of the day when Jerusalem was invested by Titus and the Romans in the year 70 C.E. On these days, special prayers of penitence are recited, and efforts are made to transform the sad memories into a means of self-rededication to the service of God.

In Judaism, as in other faiths, the significant occa-

Candelabrum used for Sabbath candles

Pidyon Haben, ceremony for the redemption of the first-born. From an etching by B. Picart, 1724

Ceremonial pointer, wrought of silver



Megillah (18th cent.), from a private collection at Munich

sions within the life of the individual are marked by special ceremonies. Every child born of Jewish parents (or, in the case of a mixed marriage, of a Jewish mother) is considered bound to observe the covenant made between God and Israel at Mt. Sinai, and therefore subject to the whole of the ceremonial law. No ritual is needed to bring such a child into the Jewish fold; he is a Jew from his nativity.

In accordance with the prescriptions of *Gen.* 17:9-14, every male child must be circumcised on the eighth day of his life, unless his physical condition is such that the operation would endanger his life. As soon as a child, male or female, can speak, he or she is taught to recite in the morning the first verse of the Shema and the prayer Modeh Ani. He is taught also to repeat the first verse of the Shema in the evening, before retiring. As the child grows older, he can read larger parts of the assigned prayers.

A boy of thirteen and a girl of twelve years of age are considered adults who should observe the whole of the ceremonial law. Because of this fact, a boy attaining the age of thirteen is said to have become Bar Mitzvah, a son of the commandment. Similarly, a girl becomes obliged to observe the full ceremonial law on her twelfth birthday. To mark the occasion, boys are usually called to participate in the reading of the Law at the public service on the Sabbath following their Bar Mitzvah. In many synagogues, celebrations intended to emphasize the significance of the occasion are likewise arranged for girls on the Sabbath following their twelfth birthday.

In the traditional marriage ceremony, the wedding is performed under a ***huppah*** or canopy, symbolic of the home. The ceremony itself consists of a series of benedictions, thanking God for the establishment of the human family, for having implanted His image in the human race, and for the joy of the wedding; and it concludes with a prayer for the future happiness of the bride and the bridegroom, and for the reestablishment of Jerusalem as a Holy City. After the first of these benedictions, the bridegroom hands the bride a ring and says to her, in Hebrew, "Thou art sanctified unto me, with this ring, in accordance with the laws of Moses and of Israel." At the end of the service a glass is broken to commemorate the destruction of Jerusalem.

Jewish ceremonial law also regulates conjugal relations. It forbids marital relations during the period of menstruation and the seven days thereafter. At the end of this period, the wife is required to immerse herself in a ritual bath, called a ***mikveh***, i.e. a pool of running water.

In Jewish law, marriage can be terminated by divorce. The ritual of divorce is extremely complicated and can be arranged only by competent scholars. However, Jewish rabbis grant a divorce only if both parties consent, and provided that they have already been divorced in the civil courts.

When a Jew feels that his end is approaching, he is expected to confess his sins, in accordance with the prescribed ritual, making special mention of any sins of which he may be conscious and which may not be

Passover (Pesach) ceremonies. From Johann Christoph Georg Bodenschatz's "Aufrichtig teutsch redender Hebräer" (1756)

Ceremonial Seder plate

Moroccan Hanukah candelabrum. Reproduced by courtesy of the Union of American Hebrew Congregations

particularly mentioned in the general formula. In his last conscious moments, he recites the traditional confession of faith in the Unity of God, "Hear, O Israel, the Lord, our God, the Lord is One." Those about him may help him pronounce this formula by saying it with him.

During the week following the death of a member of the family, the surviving relatives, i.e. the husband, wife, children, parents, brothers, and sisters, observe special rules of mourning. They remain at home; they must not engage in gainful occupation; they seat themselves on low stools; they do not wear shoes; and, of course, they participate in no joyous celebrations. They must not study the Law, except such parts as are particularly prescribed for them, for the study of Law is considered a source of joy. Their friends visit them and arrange for public prayers (Minyan) to be held in their home. Partial mourning is further observed during the whole year following the death of one's parents, and during the thirty days following the death of any other near relative.

The discipline of Jewish ceremonial law is perhaps most effectively illustrated by the dietary laws which prohibit the use of various types of food, principally those enumerated in *Lev.* 11, and repeated in *Deut.* 14. No form of vegetable food is prohibited; but of animals, Jews may eat fish which have scales and fins; all fowl save those expressly prohibited in Scripture; and only those quadrupeds which chew their cud and have cloven hoofs. Among the domestic quadrupeds, this includes only oxen, sheep, and goats.

Warm-blooded animals may be eaten only if they are slaughtered in accordance with a special ritual (Shehitah) intended to minimize the suffering of the animal. The animal must not, however, be stunned before being slaughtered, for stunning prevents the flow of blood, and absorption of the blood into the flesh makes the food prohibited. After an animal is slaughtered, its lungs are examined to be certain that it suffered from no disease, such as tuberculosis, which would render it unfit and therefore prohibited. An animal which has been properly slaughtered and the meat of which is found to contain none of the symptoms of disease enumerated in the Talmud is declared *kasher* (usually pronounced *kosher*, i.e. fit to be eaten.)

Before being cooked, however, the meat must be cleansed of such surface blood as adheres to it. For this purpose it is soaked in water for half an hour, and afterward covered with salt for an hour. The salt is then washed off, and the meat may be cooked. Special provisions are made for the preparation of the liver and the udder for use as food.

In addition to these dietary laws, there is a rule mentioned thrice in Scripture (*Ex.* 23:19; 34:26; *Deut.* 14:21) against seething a kid in its mother's milk. This law is interpreted as prohibiting the cooking or eating with milk, or a derivative of milk, of the meat of any warm-blooded animal. In order to avoid any possibility of the mixture of meat and milk, observant Jews provide themselves with two types of dishes, one of which is used solely for meat foods, the other solely for milk foods. Furthermore, it is customary in many countries not to eat milk foods for six hours after a meat meal.

The purpose of these complicated food regulations is

Procession in the synagogue on Hoshana Rabbah. From an etching by B. Picart

partly hygienic, warding off certain diseases; partly humanitarian, minimizing the suffering of an animal in its death; partly disciplinary, teaching self-denial; but above all, communion with God through the sanctification of the most mundane aspects of life. The meal, prepared in accordance with the ancient ritual, partakes of the nature of a sacrifice. Hence it is required that, just as the priests in the Temple washed their hands both before and after sacrificial acts, Jews should wash their hands both before and after each meal. It is customary also to recite words of Scripture or Talmud at each meal. Usually, the words chosen are *Ps.* 137 for week-days, and *Ps.* 126 for Sabbath and festivals.

Reform Jews do not consider the ceremonial law binding in many of its details. They generally disregard the dietary laws, and have altered the mode of festival and Sabbath observance, as well as the ceremonies for marriage and divorce. On the other hand, they have introduced various new ceremonies, the most important of which is that of confirmation.

Conservative Jews generally recognize the binding character of the ceremonial law, regard it as subject to the interpretation of the rabbis of each generation who have authority to adapt it to the special needs of their time.

The ceremonial law, as recognized by tradition, is developed in the Talmud and kindred writings on the basis of Biblical text. From the Talmud, it has been compiled in various medieval codes. The most important of these are those of Maimonides (called the *Yad Hahazakah,* "the mighty arm") and Joseph Caro (called the *Shulhan Aruch,* "the prepared table"). Of these, the first is the more comprehensive, containing not only the ceremonies applicable to modern times, but also those observed in ancient Palestine when the Temple was in existence. The latter confines itself to the ceremonies which can be observed even in modern times.

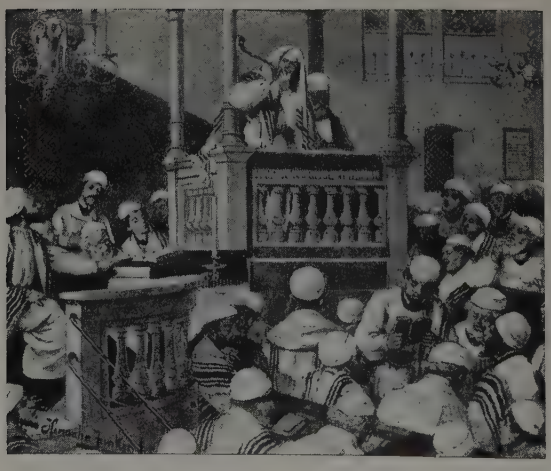
II. The Attitude Taken toward the Ceremonial Law by Ancient and Modern Writers.

The distinction between the ceremonial and the ethical law seems to be implied in the Ten Commandments. The first five commandments (according to the traditional Jewish enumeration) are ceremonial: to worship God, to refrain from idolatry, not to take a false oath, to observe the Sabbath, and to honor one's parents. The second group, forbidding murder, unchastity, theft, and covetousness, are purely ethical. In rabbinic literature, for example, *Yoma* 8:9, repeated distinctions are drawn between the commandments bearing on the relations between man and man, and those bearing on the relations between man and God. The Day of Atonement wins forgiveness, for instance, only for sins bearing on the relations of man to God. Those dealing with the relations of man to man require the forgiveness of the aggrieved person before Divine forgiveness can be obtained.

The philosophical distinction between the various types of commandments was formulated by Rabbi Saadia Gaon, who recognizes a distinction between the rational laws and the traditional laws (*Emunoth Ve-*

Tablets of the Law in an Italian synagogue

A prayer shawl

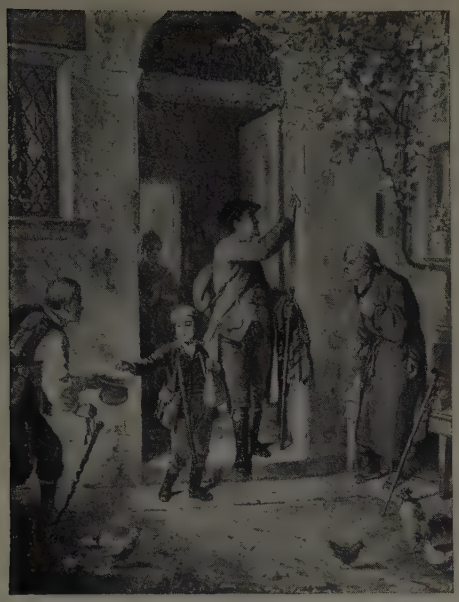


Blowing the Shofar during High Holy Days. Illustrations by courtesy of the Union of American Hebrew Congregations

deoth, book 3, chap. 2). Maimonides, however, rejects this distinction, holding that the whole of the Torah is rational and that the purpose of the commandments, ceremonial no less than ethical, can be discovered through study. Only the details of the observance are arbitrary. The difference of approach reflected in this controversy can be traced back to far earlier times. Many of the Talmudic sages denied that the ceremonies had any meaning in human terms, and believed it inconsistent with a religious attitude toward God to inquire into the possibility of such a meaning. "Do not say," says one teacher, "I do not wish to eat the flesh of the pig; rather say, I desire it; but what can I do, since my Father who is in heaven has forbidden it to me" (*Sifra, Kedoshim,* 9:12). Yet, as early as the time of Philo, various commandments were interpreted rationally; and some interpretations of the commandments are found in Scripture itself. Numerous others are given in the apocryphal and pseudepigraphical literature, particularly the book of *Jubilees;* and many more occur in the Talmudic works. One view, which seems to offer a compromise between the rationalist and anti-rationalist opinions, maintains (*Midrash Gen.* 44:1; edit. Theodor, p. 424) that "the commandments were given only to purify men" (i.e. as a system of self-discipline).

This concept of the pedagogical value of the commandments was particularly stressed in modern times by Moses Mendelssohn. Some of Mendelssohn's followers rejected this belief, as far as the majority of ceremonials are concerned. Holdheim, the leader of the radical Reform movement in Germany, advocated the abolition of the Mosaic ceremonial law, and held that the Jews should see in their religion merely a means of attaining the ideal of human brotherhood and universal justice. In support of this view, other Reform leaders recalled that the Talmudic authorities themselves predicted that the ceremonial law, in general, would cease to be binding in the Messianic Age. The views of American Reform leaders are expressed in the following paragraph of the Columbus platform, adopted by the Central Conference of American Rabbis, May 27, 1937: "The Torah, both written and oral, enshrines Israel's ever-growing consciousness of God and the moral law. It preserves the historical precedents, sanctions and norms of Jewish life, and seeks to mould it in the patterns of goodness and holiness. Being products of historical processes, certain of its laws have lost their binding force with the passage of conditions which called them forth. But as a depository of permanent spiritual ideals, the Torah remains the dynamic source of the life of Israel. Each age has the obligation to adapt the teachings of the Torah to its basic needs in consonance with the genius of Judaism."

The leaders of the Conservative Jewish movement have not formulated their views in a universally adopted platform. But their approach to the ceremonial law has in general been similar to that of the historical school of the German Jews. They consider the ceremonial as well as the ethical law, as revealed in Scripture and developed in the Talmud and kindred works, binding on all Jews. They maintain, however, that the authority to interpret the Law in accordance with the spiritual needs of each generation did not end



Kissing the Mezuzah. From Moritz Oppenheim's "Bilder aus dem altjüdischen Familienleben"

Tishah Beab

with the close of the Talmud, but has, to some extent at least, persisted until our time. They also maintain that it is inconceivable that any occasion should arise requiring the rejection of any part of the Law on purely spiritual grounds; and that no issue of expediency could justify such action, except as an emergency measure, like that taken by the rabbis during the Hadrianic persecutions. On the other hand, it is entirely possible that broadening intellectual horizons, and new insight into human life, may lead to a reinterpretation of an ancient norm. Whether such reinterpretations may be undertaken by individual groups of rabbinic scholars, or require the sanction of Jewish scholars throughout the world, is a moot question. LOUIS FINKELSTEIN.

Lit.: Epstein, I., *Judaism* (1939); Friedlaender, Michael, *The Jewish Religion* (1923); Friedlander, Gerald, *Laws and Customs* (1921); Greenstone, Julius, *The Jewish Religion* (1920); Joseph, Morris, *Judaism as Creed and Life* (1903); Kaplan, M. M., *The Meaning of Modern Jewish Religion* (1937); Philipson, David, *The Reform Movement in Judaism* (1931).

CEREMONIAL OBJECTS AND INSTITUTIONS.* Ceremonies are formally prescribed and popularly accepted modes of conducting the more important observances or acts of society, government or religion. Such formal observances lend color and dignity to public or private actions; frequently symbolic, they serve to impress upon the participant and observer the ideal or the principle which they typify; and they promote a feeling of unity among the members of the religious, political or social group. All religions have their ceremonial objects and institutions; Judaism, with its numerous public and private observances that stud the religious year and the life of the individual, is particularly rich in such formal rites.

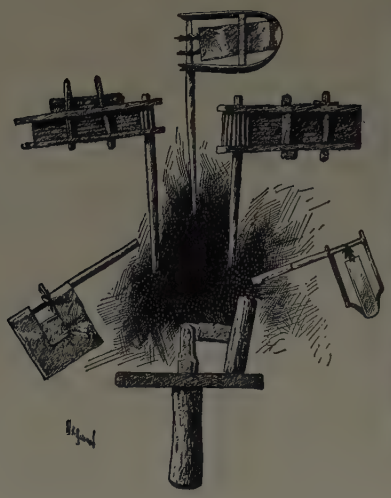
During the Biblical period the ceremonial institutions clustered around agricultural observances, such as the cutting of the first sheaf of grain, or bringing the harvest into the garner. Public observances were centered in the sacred places, and eventually concentrated in the Temple of Solomon, where there developed an elaborate ceremonial of its own with such ceremonial objects as the altar of sacrifice, the showbread, the Menorah (seven-branched candlestick), the laver for the priestly ablutions, and similar objects. There was an elaborate ritual connected with the sacrifices, as well as forms of ceremonial singing of which the Bible and the Mishnah give only the barest hints.

The synagogue, which originated in the time of the Babylonian Exile or a little later, developed ceremonies of its own, based for the most part upon the Temple institutions, but including also some that met its own needs of prayer and study, such as the Ark of the Torah and the Almemar. New customs not mentioned in the Bible became a part of the religious life.

Others arose in the home, especially with the development of prayer and the increasing proportion of town and city dwellers. It is in the period of the Second Temple that first mention is made of the use of the Tallith (prayer-shawl) and Tefillin (phylacteries) as ceremonial objects used both in public and private worship. To this period also can be traced the adoption of the Mezuzah and the Sabbath lamp, as well as the Hanukah lights and the Purim observances.

As the Jews wandered westward through the Middle Ages they carried with them all these old ceremonies, abandoning only those connected with the Temple which had been destroyed, and with agriculture which they no longer followed. Within the narrow confines of the ghetto, the home and the synagogue became the place where daily ceremonies were performed, where every great occasion in the year had its own observances, and each significant occasion in life was invested with solemnity or jubilation. New ceremonies were added. Some came from the rising influences of mysticism, such as the processional greeting of the Sabbath, as well as some of the wedding and funeral

*[The individual ceremonial objects and institutions of Judaism receive detailed treatment under their respective headings, in articles that record their history, their mode of observance, and the degree to which they are still practised by various sections of Jewry. This article, therefore, confines itself to a more general enumeration, primarily intended to show the inter-relationship of Jewish ceremonies and the part that they play in Jewish life.]



Haman Dreher used on Purim

Tashlich ceremony

rites. Others were derived from their non-Jewish neighbors, such as Kappores and Tashlich (which at first were opposed by many rabbis) and the observance of Bar Mitzvah.

Following upon the emancipation of the Jews, and during the period of the 19th and 20th centuries, there has been a tendency to modify the ceremonies or to reduce their number. Reform Jews in particular have ceased to observe many of the old ceremonies, while in many other cases individual Jews have dropped many ceremonial usages, particularly in the home. On the other hand, a few new ceremonies have been introduced. Thus, in response to new ideas as to the position of women, as well as to changed ideas of religious instruction, the ceremony of confirmation was adopted as a substitute for or a supplement to Bar Mitzvah. In Palestine, with the return of the Jews to agricultural life, there has been a revival of such ceremonies as the harvest festival, Lag Beomer and the New Year for Trees.

Just as there have been changes in the ceremonies themselves, so there have been changes in their significance. A large number of them, especially those derived from the Bible and Talmud, have not varied in meaning from the time they were first instituted. Others, while retaining old forms, have acquired new meanings. Thus the ceremony of Bar Mitzvah, when first introduced about the 13th cent., was merely an acknowledgment that a boy had reached a certain age which was regarded as the period of maturity. It was only later that it became regarded as a pledge of faith. Confirmation, in turn, carried this process a step further, by advancing the age of such a ceremony in deference to the feeling that a child of thirteen was not yet sufficiently mature to grasp all the principles of Judaism, by insisting upon a course of religious instruction rather than a drill in Hebrew reading or chanting, and by giving equal consideration to girls as well as boys. This reorganization of the ceremonies for youth is still in process, and is being amplified by further ceremonies of graduation from post-confirmation classes.

In other instances the ceremony is given a more religious meaning. The breaking of the glass at weddings, for instance, was hardly more than a superstition; the purpose was to secure good fortune, since its loud sound was able to frighten away the evil spirits that always hovered around a happy occasion in malevolent spite. Modern interpretations explain it as a reminder of the loss of the Temple, or that shattered love cannot be mended, or that joy must be moderated, or even as a reminder of marital fidelity.

A final change is the recognition that the modern home is not always suitable for many old ceremonies, and their consequent transplantation to the synagogue. This has been accomplished in many communities, for instance, by public Seders, or in building a Sukkah within the synagogue itself. On the other hand, wedding ceremonies are held more frequently in homes and less frequently in or near the synagogue, in modern times.

Embroidered cover for Elijah's chair at circumcision

The general series of ceremonial objects and institutions in Judaism can be grouped as follows (an asterisk indicates that they are observed by Reform as well as Conservative and Orthodox Jews; SMALL CAPITALS indicate that there are separate articles on the subject):

I. The Life Span.

1. *Birth and Infancy.*

Inscriptions and holy objects to protect the mother in BIRTH.
Watch Night before Circumcision.
*CIRCUMCISION of boys on the eighth day.
Circumcision knife.
Circumcision chair (chair of ELIJAH)
Cup of wine used in benediction.
*Naming of the child (NAMES)
HOLLE KREISH for naming girls.
REDEMPTION OF THE FIRST-BORN (Pidyon Haben).

2. *Youth.*

BAR MITZVAH.
*CONFIRMATION.

3. *Adult Life.*

WEDDING AND WEDDING CUSTOMS.
HUPPAH.
*Marriage RING.
Procession of the attendants (PROCESSIONS).
KETHUBAH, or marriage contract.
Breaking of the glass.
The Home.
MIZRAH.
MEZUZAH.
The Synagogue.
*ARK (Aron Hakodesh).
*PERPETUAL LIGHT (Ner Tamid)
*Scrolls of the Law, with their ornaments, the breastplate (Tas), the crowns (Kether Torah) for the heads of the rollers (Etz Hayim) and the pointer (Yad). (TORAH, ORNAMENTATION OF).
*A representation of the Ten Commandments.
*MENORAHS.
ALMEMAR.
ABLUTION vessels for washing the hands of the priests (Kohanim).
The MIKVEH, or ritual bath (Bathing).
Ritual SLAUGHTERING (Shehitah).
Slaughtering Knife (Halif).

4. *Death and Burial.*

Benedictions recited after DEATH.
BURIAL AND BURIAL CUSTOMS.
Preparation of the body by the BURIAL SOCIETY (Hebrah Kaddisha).
Procession with the coffin.
Tearing or cutting of the garments of the mourners (Keriah).
Plucking of Grass on Leaving the CEMETERY.
Washing of the hands on leaving the cemetery.
Mourners' meal.

5. *Mourning and Respect for the Dead.*

MOURNING AND MOURNING CUSTOMS.
Seven days of mourning (Shivah).
Formula of greeting mourners (GREETING AND WISH FORMULAS).
*MINYAN at the home.
Thirty days of half-mourning (Sheloshim).
*KADDISH.
*YAHRZEIT.
*YAHRZEIT LIGHT.
*Visiting the Graves.
Leaving a stone on the tombstone.

II. The Religious Year.

6. *The Year as a Whole.*

TALLITH.

Mizrach tablet used in homes and in houses of prayer

PHYLACTERIES (Tefillin).
Arba Kanfoth (FRINGES).

7. *The Sabbath.*

LECHAH DODI.
*Sabbath Light (LIGHTS).
*KIDDUSH.
Sabbath loaf (Barches or Hallah).
SHALASHUDOS.
ONEG SHABBATH.
HABDALAH.
Tapers.
Spice-box and wine cup.

8. *Passover.*

*SEDER Service.
*MATZOTH.
*Bitter herbs (Maror).
*Lamb-bone.
*Egg.
*Cup of Elijah.
*HAROSETH.
*Parsley (Karpas)
Opening of the door during the service.

9. *Shabuoth.*

*Decoration of the synagogue with flowers.

10. *Rosh Hashanah and Yom Kippur.*

Eating of apples and honey.
*Blowing of the SHOFAR.
TASHLICH.
KOL NIDRE.
KAPPORES.

11. *Sukkoth, Shemini Atzereth, and Simhath Torah.*

*SUKKAH.
*LULAB and ETHROG.
HOSHANA RABBAH procession.
SIMHATH TORAH procession.
*Ceremony of consecration of children.

12. *Hanukah.*

*HANUKAH Menorah.
Candle procession (in modern Palestine).

13. *Purim.*

*MEGILLAH scroll.
Hamantaschen.

SIMON COHEN.

Lit.: Rosenau, W., *Jewish Ceremonial Institutions and Customs* (1903); Dembitz, L. N., *Jewish Services in the Synagogue and Home* (1898); Idelsohn, A. Z., *The Ceremonies of Judaism.*

CEREMONIES AND RITES, BORROWED,

see RITES AND CEREMONIES, BORROWED.

Tombstone of the Cerfberr family at Rosenweiler, Lower Alsace

CERF, BENNETT ALFRED, publisher, b. New York city, 1898. After receiving the degree of Litt. B. from the Columbia School of Journalism, he became a writer for the financial section of the New York *Tribune*. In 1923 he became vice-president of Boni and Liveright, a publishing house. Four years later he founded Random House, Inc., which later joined with the publishing firm of Modern Library, Inc., also founded by Cerf (1925). Among the titles published by Cerf's firm, the works of American dramatists are especially noted. These include the plays of Clifford Odets, Eugene O'Neill, S. N. Behrman, Hart and Kaufman, and others. Cerf himself edited the following anthologies: *Great German Short Stories* (1933); *Bedside Book of Famous American Stories* (1936); *Bedside Book of Famous British Stories* (1940).

CERF, MARCEL ERNEST, judge, b. San Luis Obispo, Cal., 1877; d. San Francisco, 1935. He was admitted to the bar in 1900 after graduating from the University of California and Hastings Law College. He practised law at San Francisco until 1913, when he was named judge of the Superior Court. He was the author of *Foreign Judgments*. On April 1, 1935, he was appointed judge of the Federal District Court by President Franklin D. Roosevelt, but he died before taking office.

CERFBERR, HERZ, OF MEDELSHEIM, Jewish communal leader of Alsace, b. Medelsheim, France, about 1730; d. Strasbourg, 1793. He was active as an army contractor and Louis XVI had granted him French citizenship and the privilege of settling in Strasbourg, which at that time did not permit Jews to settle there. He was granted the right of owning real estate and, despite the opposition of the Germans in Strasbourg, succeeded in having other Jews settle there. Cerfberr was active in improving the lot of his co-religionists in France. It is probable that he sent to his friend, Moses Mendelssohn, in 1780, a memorial drawn up by the Jews of Alsace dealing with their condition; Mendelssohn gave this to Christian Wilhelm von Dohm, who used it in his work *Über die bürgerliche Verbesserung der Juden* (1781).

After the French Revolution of 1789 Cerfberr immediately took up the cause of the emancipation of the Jews by an appeal to the French National Assembly. He was instrumental in submitting a petition signed by those Jews of France who were still denied citizenship, in January, 1790; this petition met with no immediate response and it was not until a year later that the Jews were emancipated. Cerfberr in the same year called the attention of the Assembly to attacks on the Jews in Alsace, and pointed out the failure of the local authorities to check them. Cerfberr is also noted for having established the first Jewish cemetery in Paris (1786).

A number of members of the Cerfberr family won distinction in French public life, such as: Max Théodore Cerfberr, army officer and deputy (1792-1876); Anatole Cerfberr, author (1835-96); August Edouard Cerfberr, author (1811-58); Frédéric Cerfberr, French consul (1786-1842); Maximilian Alphonse Cerfberr de Medelsheim, journalist (1817-83); Samson Cerfberr de Medelsheim, soldier and author (1780-1826).

CEYLON, a large island, a British crown colony, located at the southeastern tip of India. The Arabian historian Zind-Din stated that following the expulsion of Adam and Eve from paradise, the former fell on Ceylon and the latter in the Red Sea. According to a Samaritan tradition, Noah's ark came to rest not on the top of Mount Ararat, but on one of the highest mountain-peaks of Ceylon. According to the Arabian historian and geographer Masurdi, the sons of Ham conquered the island and settled there.

In 851 a Mohammedan merchant named Suleiman visited Ceylon, and he stated that there existed in the island a colony of numerous Jews enjoying all the religious privileges accorded to other sects. According to Edrisi (1153-54), the king of Aghna, capital of Ceylon, had in his service sixteen ministers, "four of his own race, four Christians, four Moslems and four Jews." Benjamin of Tudela, world-famous Jewish traveler of the 12th cent., stated that in his day there were about 3,000 Jews living in Ceylon.

At the end of the 18th cent. Holland Jews came to Ceylon. Rabbi Jacob Saphir records that in 1860 he met in Ceylon the brothers Wormser, German Jews who had arrived there from London and were engaged in the coffee trade. Elkan Nathan Adler, who visited Ceylon in 1906, sought in vain for Jews and Jewish antiquities. After 1920 some Jewish merchants from Russia attempted to establish themselves in Ceylon. In 1939 there were only a handful of Jews among the general population of about 5,320,000; Colombo, the island's largest city, situated on the western coast, had only four or five Jewish families out of a general population of more than 290,000. Early in 1939, how-

ever, the governor of Ceylon, Sir Andrew Caldecott, recommended that the British government admit notable Jewish refugees to the island as permanent residents.

CH: for titles beginning in Ch that are not found in this volume, see under H.

CHABIB, IBN (FAMILY), *see* IBN HABIB.

CHAD GADYA, *see* HAD GADYA.

CHAEREMON, *see* GREEK WRITERS ON THE JEWS.

CHAGALL (SHAGAL), MARC, one of the foremost modern painters in France, b. Liosno, government of Vitebsk, Russia, 1887. After studying with Léon Bakst at Leningrad, Chagall left Russia for Paris, where he lived from 1910 to 1914. It was the period when the cubist battle raged, and Chagall, without falling in with the movement, took from cubism what he needed for his personal development in an anti-realistic direction. Heretofore he had pictured the humble and often joyless life of his native village; now, freed for the first time from the constraints of the Eastern European ghetto, with the hostility of its Jewish milieu to his art and of its Christian milieu to his Jewishness, he expanded in subject matter and treatment. In 1911 he produced the noted *The Village and I* which, with its bold intimations of surrealism, has been called the first truly Chagallian painting. At this period Chagall's exhibits at the Paris Salon des Indépendants elicited wide praise from the critics.

In 1914 he returned to Russia, to stay only until 1923. Becoming active in Soviet Russia, he was made commissar of arts in his native Vitebsk and there founded a school. His settings and murals made the Jewish State Theatre of Granovsky famous, and his etching illustrations for the play made from Gogol's *Dead Souls* were used in Meyerhold's production. This period saw a profound development in his work. His renewed contact with Russian folklore, under happier circumstances, was now presented in his portraits and landscapes in more joyous style. He began to treat the theme of idyllic love. His color took on a fresh lightness and clarity.

But finding himself not completely happy in Russia, he left once again for France in 1923, spending several months in Berlin en route. In France, he rose to a front rank position in his art, and his work is to be found in notable private and gallery collections everywhere, including America. In November, 1937, a jury of the International Exhibition at Paris awarded him a gold medal for painting, and in October, 1939, he was awarded the third prize of the Carnegie International Exhibition for his painting *The Betrothed.*

Chagall is the poet-painter, the illustrator of a state of the soul. He couples a fresh and immediate realism with mystical, legendary, fantastic conceptions; he paints cats that look human and humans defying the laws of gravity. His work is deeply influenced by his Jewish experience, not only in much of its subject matter, but also in its whole basic dualism of the tragic and the burlesque. In the numerous paintings of his native village he has romanticized both people and animals. His use of rich Oriental color is accurate, refined and powerful.

Marc Chagall

Widely known are the canvasses *Rabbi* (1914), *Over the Town* (1915), *Birthday* (1915), *A Walk* (1917), *My Daughter* (1924), *Double Portrait* (1924), *Woman on the Ass* (1925), *Artist's Wife* (1925), *The Cow* (1925). Likewise remarkable are his gouache illustrations for La Fontaine's fables, and his etchings for the book of *Genesis.* He has published his life, *Ma Vie,* a book of drawings, with a text translated from Russian into French by his wife Bella (Paris, 1931).

SHERRY MCKENZIE.

Lit.: Bazin, *Chagall, L'amour de l'art* (1934); Zervos, *Marc Chagall, Drawing and Design* (1928); Salmon, *Chagall* (1928); *The Jewish Layman,* Oct., 1932, p. 3.

CHAGIGAH, *see* HAGIGAH.

CHAIBAR, *see* KHAIBAR.

CHAIR OF ELIJAH (circumcision bench), *see* CIRCUMCISION.

CHAJES, noted Jewish family of rabbis and scholars, that migrated from Bohemia to Galicia in the 17th cent. The name is derived from a maternal ancestor, Chaje (equivalent to Hayye).

CHAJES, GUIDO, merchant and banker of Leghorn, Italy. He was made a count by the king of Portugal in return for his services to the crown.

CHAJES, ISAAC BEN JACOB, Talmudist and Cabalist, b. Skala, Galicia, about 1660; d. 1726. He wrote approximately thirteen books dealing with rabbinical or Cabalistic subjects. The most important of these is *Zera Yitzhak,* a commentary on the Mishnah, which was published posthumously by his son Eliezer, rabbi of Nemirov (Frankfort on Oder, 1732).

CHAJES, ZEBI HIRSCH BEN MEIR, eminent rabbi and scholar, one of the pioneers of the modern scientific study of Judaism, b. Brody, Galicia, 1805; d. Lemberg, 1855. As a child he showed great aptitude for learning; he is said to have been thoroughly

Zebi Perez Chajes

familiar with the Hebrew Bible at the age of five, and to have acquired a complete knowledge of the Talmud and the works of Maimonides while still in his youth. At the same time he succeeded in mastering French, German, Latin and Italian, in which languages he read extensively. His teachers, beside his father, a well-known banker in Florence and Brody, were Rabbi Zanvil Margalioth of Przemysl and Rabbi Ephraim Zalman Margalioth of Brody, author of *Pene Ephraim*.

In 1828 Chajes became rabbi of Zólkiew, where, with the exception of a short period in Kalisch, he officiated for the rest of his life. There he came into close contact with Nachman Krochmal, who was then beginning his own work on the study of Judaism. In 1846, when the Austrian government issued a decree requiring every candidate for a rabbinical post to pass a university examination, Chajes, though not subject to its provisions, voluntarily took the examination, and thus received his Ph. D. degree.

Although Chajes was faithful to Orthodox Judaism, he was among the first to present the result of his studies in a modern, scientific form. His *Torath Nebiim* (Zólkiew, 1836) defends the validity of the Talmudic tradition and the doctrine of the immutability of the Torah. His *Atereth Zebi* contains six treatises on subjects in religious law. In 1843 to 1844 an edition of the Talmud was published incorporating Chajes' notes. His most important work is *Mebo Hatalmud* (Introduction to the Talmud; Zólkiew, 1845), explaining Talmudic methodology. In addition, he made numerous contributions, dealing with such subjects as the Talmud, Rashi, Maimonides and Jewish history, to various Jewish scientific journals.

Lit.: Zagorodski, in *Haasif*, vol. 4, pp. 155-60; Bodek, in *Hamagid*, vol. 1, Nos. 8-11; Rapoport, *Kerem Hemed*, vol. 6, pp. 204-59; Buber, S., *Anshe Shem* (1895) 199.

CHAJES, ZEBI PEREZ (HIRSCH PEREZ), rabbi and scholar, grandson of Zebi Hirsch Chajes, b. Brody, Galicia, 1876; d. Vienna, 1927. In 1901 he became secretary of the Vienna Oriental Institute, and a year later professor at both the University and the Collegio Rabbinico Italiano of Florence. In 1912 he was appointed rabbi of Trieste, and in 1918 succeeded Güdemann as chief rabbi of Vienna.

Chajes made noteworthy contributions to many fields of Jewish studies, the most important of which were his commentaries on *Psalms* and *Amos* in the Bible commentary edited by Kahana. He contributed to numerous scientific journals, and edited the works of medieval writers. Chajes was a leader in Zionist activities, chairman of the Zionist executive committee from 1921 to 1925, and a trustee of the Hebrew University, Jerusalem. He was active in community affairs as well. He took part in Jewish relief activities during and after the World War, was a member of the World Relief Conference, and was head of the Vienna Jewish teachers' college. A memorial volume to him was published in Vienna in 1928.

Lit.: *Allgemeine Zeitung des Judentums* (1918); *Wiener Morgenzeitung*, April 28, 1925; *Jüdische Rundschau*, Dec. 16, 21 and 30, 1927; *Abhandlungen zur Erinnerung an Zebi Perez Chajes* (1933).

CHALAT, *see* COSTUMES.

CHALDEANS (Hebrew *Kashdim*), name used in the Bible to indicate 1) the Neo-Babylonian Empire and its citizens (*Jer.* 21:4; *Hab.* 1:6 and other passages in the prophetic books); 2) astrologers and soothsayers (*Daniel* and the Apocrypha). Originally, however, the Chaldeans were an independent Semitic people who had settled in southern Babylonia, around the head of the Persian Gulf. Opinions of scholars differ as to their original home, some favoring northern Arabia, others northern Syria, while still others regard them as indigenous to the region. They were distinct in features from their Babylonian neighbors to the north, but spoke the same language and worshipped the same deities. Their principal town was Bit-Yakin, and their territory is called in cuneiform inscriptions both Mat Kaldi and Mat Bit-Yakin.

Chaldea for a long time was subject to Babylonia and Assyria, its cities, including Ur of the Chaldees, the home of Abraham, paying tribute to the more powerful kingdoms to the north. About the 8th cent. B.C.E., however, the Chaldeans under Marduk-bal-iddin (Merodach-baladan) for a time disputed the rulership over Babylonia with the Assyrians. He was unsuccessful, but toward the end of the next century Nabopolassar the Chaldean rapidly rose to power, overthrew the

Archeological representation of Chaldean kings

Assyrians after a long war, and founded the Neo-Babylonian Empire. The Babylonians and Chaldeans became so amalgamated under the new regime that henceforth they were regarded as one people and were designated by either of the two names. The Neo-Babylonian Empire lasted until 539 B.C.E., when it fell before the Persians. The term Chaldeans survived as the name of a class of magicians or soothsayers.

Aramaic has sometimes falsely been called Chaldee or Chaldaic, a mistake which traces back to Jerome, who thought that Aramaic, which in the time when he lived (4th cent. C.E.) had superseded the old Babylonian tongue in Babylonia itself, was the same as the "tongue of the Chaldees" (*Dan.* 1:4). The mistake persisted into the 19th cent., Western Aramaic being frequently known as Chaldaic in dictionaries and lexica. The Chaldeans spoke the same language as the Assyrians and Babylonians.

See also BABYLONIA.

CHALIF, LOUIS HARVEY, dancing instructor, b. Odessa, Russia, 1876. A student of Nijinsky, Bekefy and Adamovsky, he received his diploma from the Odessa Government Theatre (1893), where he later became ballet master (1903 to 1904). He was connected with the French Académie Mondaine (1913) and the English Imperial Society of Dancing Teachers (1914). Arriving in the United States in 1904, he became dancing instructor at the New York University School of Pedagogy. Since 1940 he has been engaged in training dancers at his own school of Russian ballet in New York.

Chalif wrote several books on costumes and dancing, including: *The Chalif Textbook of Dancing* (New York, 1914); *Folk Dances of Different Nations* (New York, 1926); *Russian Festivals and Costumes for Pageant and Dance* (New York, 1921). His own dance compositions number more than 1,000 dances and forty ballets.

CHALILAH, *see* PHRASES, POPULAR (under HALILAH).

CHALITZAH, *see* HALITZAH; LEVIRATE MARRIAGE.

CHALUTZIM, *see* HALUTZIM.

CHAMBERLAIN, HOUSTON STEWART, anti-Semitic writer, b. Portsmouth, England, 1855; d. Bayreuth, Germany, 1927. After receiving his early education in France and Germany, he settled in the latter country, becoming a German citizen in 1914, and taking an active part in the attacks on England. Originally a writer on music, he was led by his friendship with Richard Wagner, whose son-in-law he became, to espouse the cause of German racialism, and as a result he undertook that study in history which produced his most noted book, *The Foundations of the Nineteenth Century* (originally published, 1898; English trans. John Lees, 1910).

Chamberlain's theory of history in this book is that of the supremacy of the racial factor in culture and civilization. His hero is the "Aryan Teuton" race, to which he attributes everything that is valuable in civilization; every retrogression in culture is due to the admixture of races. The Jews, on the other hand, says Chamberlain, are a hybrid race, lacking in creative ability and essentially irreligious. Chamberlain deliberately ignores all the findings of scientific anthropologists and historians in order to arrive at these conclusions and to make history appear to support his theories. His book, therefore, is anything but a contribution to history, but since it flattered the Germans, it won considerable popular acclaim and is regarded by the Nazi movement as one of its spiritual guides.

Chamberlain, in his latter years, wholeheartedly supported the Nazi movement, receiving Hitler at his home and writing him enthusiastic letters. Like Hitler, he advocated the abolition of the parliamentary system in favor of a ruling racial caste.

See also ARYANISM.

Lit.: Chamberlain, H. S., *Lebenswege meines Denkens* (1922); Hertz, Friedrich, *Race and Civilization* (1928), chap. 8; Hankins, F. H., *The Racial Basis of Civilization* (1926), chap. 4.

CHAMETZ (HAMETZ), *see* LEAVEN.

CHAMISHAH ASAR BISHEBAT, *see* NEW YEAR FOR TREES.

CHAMMER, *see* PHRASES, POPULAR.

CHANANEL BEN CHUSHIEL, *see* HANANEEL BEN HUSHIEL.

CHANCE, GAMES OF, *see* GAMBLING.

CHANGE OF NAME, *see* NAMES.

CHANIN, IRWIN SALMON, architect, civil engineer and builder, b. Brooklyn, 1891. Upon graduation from Cooper Union (1915), he worked in New York and Philadelphia. In 1918 he began a career as a builder, erecting dwellings and small store buildings in Bensonhurst, a then undeveloped section of Brooklyn. With his younger brother, HENRY I. CHANIN (b. 1895), he undertook the construction of office buildings and of industrial structures in the garment trade section of Manhattan.

By the middle of the 1920's Chanin was a leading figure among New York builders. He embarked on theatre construction, erecting the Biltmore, Mansfield, Royale, Majestic theatres, and the Roxy (1927), which at the time was the largest and most ornate theatre in the world. Chanin has left an imprint on the entertainment industry by creating new peaks of luxury in theatre architecture. The Chanin Building on East Forty-second Street, New York, is one of the metropolis' ten tallest (56 stories) skyscrapers. He erected the 30-story Majestic and Century apartment towers.

The Chanins have been active in communal endeavor in New York and Brooklyn.

CHANUKKAH, *see* HANUKAH.

CHAPBOOKS, small books of popular nature intended to delight and entertain as well as to edify and instruct. They generally contain proverbs, popular tales and novels, fables derived from folklore, or anecdotes. They fall into two general classes: a) didactic, aiming primarily to illustrate right conduct in life in a popular and entertaining way; b) collections of tales and fables, in which the primary objective is entertainment rather than instruction. Such books were in great favor among the Jews of the Middle Ages, who delighted in stories and who had been prepared to receive

them from a long experience with similar literature, such as the narratives and wisdom books of the Bible, and the stories related in the Talmud and Midrash.

1. Hebrew Chapbooks. The earliest book composed to entertain and instruct the people is the *Sefer Maasoth* (Book of Stories) of Nissim of Kairwan (11th cent.). It contains a number of stories from the Haggadah and from Arabic sources which were widely read in the Middle Ages.

During the 12th cent. there appeared numerous books of popular tales and legends, both originals and translations. To the latter group belongs the Hebrew translation of the Hindu Bidpai fables, under the Arabic name *Kalila Vadimna.* These forceful fables, grotesque animal stories and pithy proverbs, in their Hebrew garb, are infused with the Jewish spirit by the genius of the language of the Bible and Talmud.

The outstanding book of this period containing tales, fables and proverbs is the *Sefer Hashaashuim* (Book of Delight) of Joseph ibn Zabara. Like the Arabian Nights, it is a series of folk-tales strung upon a thread of narrative. Many of the tales are of Hindu or Arab origin, and there are numerous proverbs and epigrammatic sayings.

The *Mibhar Peninim* (Choice of Pearls) is a typical collection of proverbs. These are arranged under headings dealing with all possible virtues and vices.

Judah Harizi's *Tahkemoni* (Assembly of Wise Men) is likewise cast in narrative form, but its real purpose is to display the cleverness of the writer's literary art. It abounds with poems of all sorts, debates between representatives of various tendencies, sermons and stories, and numerous descriptions of persons and places.

A more didactic work is the *Milhamoth Hahochmah im Haosher* (The Strife Between Wisdom and Riches) of Judah ben Isaac ibn Sabbatai Halevi. The two opposite tendencies are represented by twin brothers Peleg and Yaktan, who contend for a crown that has been among their father's possessions. Both make clever arguments for the superiority of their own claims, and in the end neither is awarded the trophy, as both wisdom and wealth are desirable.

The work of Shemtob ibn Falaquera (12th cent.), *Hamebakkesh* (The Inquirer), is of a more serious tone. As its title indicates, its central figure, the "inquirer," seeks for the truth in a series of dialogues with men of all trades and professions, and of all faiths. In this way the author is able to impart a great deal of information about all phases of life and work and to point out the lesson that true religion is that which is based on a knowledge of science and philosophy.

While the *Ben Hamelech Vehanazir* (Prince and Dervish) of Abraham ibn Hasdai (13th cent.) belongs to the class of chapbooks, because of its popular nature, it differs from the works previously mentioned in that it is not an original production. It is a translation made of an Arabic tale which traces back ultimately to the story of Gautama, the founder of Buddhism, relating how he came to abandon the vanity of the world. The same tale, in Christian guise, was widely known as *Barlaam and Josaphat.*

A more original Hebrew work of similar content is the *Mashal Hakadmoni* (Ancient Parable) of Isaac ibn Sahula (13th cent.). The book is a collection of debates enlivened by parables and animal stories, divided into five sections, each of which is devoted to a different subject: wisdom, repentance, good counsel, humility and piety. Many of the fables contain long discourses on the sciences of the time, which gives the book somewhat of an informatory as well as a didactic character.

Mishle Shualim (Fox Fables), by Berechiah Hanakdan (13th cent.), is a book of fables of the type made familiar to English readers under the name of Aesop. It contains 107 such tales, derived from both Jewish and non-Jewish sources.

2. Yiddish Chapbooks. In contrast to the more literary and didactic nature of the Hebrew chapbooks, Yiddish chapbooks are written in a more popular style and cater more to the desire for entertainment. This was but natural, as Hebrew was the language of the learned, while Yiddish was the mother tongue of the common people, and of the women. Hence chapbooks in Yiddish tended to be either popular expositions of religious ideas or tales of various types intended for light reading.

Some of the earlier Yiddish chapbooks belong to the former type, such as the reworking of the Biblical narrative of the life of David, the *Shemuel Buch,* a long historical poem, and the even earlier *Melochim Buch,* the history of the Jewish kingdom. The most popular and renowned work of this sort was the paraphrase of the Pentateuch, *Tzeenah Ureenah,* composed in the 16th cent. by Rabbi Jacob ben Isaac Ashkenazi of Janow, Poland. This is far more than a mere paraphrase of the text, for it contains most of the ethical and moral teaching of the Talmud, the Midrashim and the medieval literature, as well as numerous legends and stories. This work had a tremendous influence upon Jewish women, since it was their source of information in all matters Jewish.

A special class of chapbooks was that of the Tehinnoth, or books of private prayers which were written in the vernacular. These were primarily intended for the use of women, and their style and substance were adapted to this purpose. There were numerous ethical tracts in Yiddish, such as the *Sefer Hamiddoth* (Book of Good Qualities), *Der Brant Spiegel* (The Burning Mirror), *Leb Tob* (A Good Heart), *Rosen Garten* (A Garden of Roses), and *Simhath Hanefesh* (Joy of the Soul). Such writings contained discourses, fables, parables and poems.

The books which were composed primarily to entertain fall as a rule into the classes of romances or fables. Many of the former class are merely Yiddish adaptations of stories current among non-Jews, even those which have a distinctly Christian tone. The most popular romances were stories of the medieval German knight-errantry. Such were the tales of *Herzog Ernest, Dietrich von Bern* or the *Hildebrand Lied,* the Arthurian legends of the Round Table and even of the Holy Grail.

One of the most famous of these romances was the *Bova Buch,* which was rendered into Yiddish from the Italian by Elijah Bahur, with considerable recasting. It deals with the adventures of Beauvais, the rightful heir of a duke, who escapes numerous plots against his life. Another similar translation by Bahur, *Paris and*

Yom Kippur service somewhere in France under the auspices of the Jewish Welfare Board and conducted by American chaplains

Vienna, deals with a tale of lovers whose fidelity triumphs over many obstacles. The *Baba Buch,* another famous romance, is the translation made by Elijah Levita of the English story of Sir Bevis of Hampton.

The most famous collection of Yiddish stories is the *Maaseh Book,* written about 1600. It contains 257 tales, partly derived from the Talmud and Midrash, partly from Jewish stories current in Germany. There are numerous tales (Maases) written in prose, and treating of the same theme of virtue oppressed. Perhaps the most important of these is *Maase Briah Vezimrah,* Briah being the daughter of a high priest and Zimrah a royal official. The story, however, has a tragic ending, the lovers dying when forbidden to marry.

In addition to such romances and novels, Yiddish literature of this category contains a number of poems which were circulated in small books. Many are anonymous, but the names of a few of the professional songsters and rhymsters have survived: Shlome Singer, Isaac of Vilna, and Rebecca Tiktiner. Such poems, ranging from the most witty to the most sentimental, were widely circulated and became a part of Yiddish folk literature. ABRAHAM I. SHINEDLING.

Lit.: Erik, *Geshichte fun der Yiddisher Literatur* (1928); idem, *Vegen Altyiddishen Roman un Novelle* (1926); Karpeles, G., *Geschichte der jüdischen Literatur,* pp. 1000-29; Pines, *Geshichte fun der Yiddisher Literatur* (1912); Waxman, Meyer, *A History of Jewish Literature,* vol. 1 (1930). 456-69; vol. 2 (1933) 583-603, 613-65.

CHAPLAINS, JEWISH. 1. In the Armed Forces. The institution of chaplaincy is a very recent one among Jews. There was no obstacle in Jewish law against it; in fact, under Jewish law the rabbi may teach in any environment where there are Jews to receive instruction. Chaplains from among the dominant religions had generally been appointed in armies and navies for those persons to whom the government owed a moral and religious service. The appointment of Jewish chaplains began with the recognition of Judaism as an authorized religion by the state, as well as a duty to Jews in army and navy service.

Beginning with the middle of the 19th cent., the institution developed slowly and on a small scale. At present, Jewish chaplains are appointed for many types of state and federal institutions in the United States, and in the World War they served in the armies.

The first chaplains in the United States Army were appointed during the Mexican War; the first Jewish chaplains during the Civil War. The military law recognized at first only Christian denominations, but an appeal by the Board of Delegates of American Israelites to President Abraham Lincoln brought about an amendment to the law in March, 1862, providing that the chaplain be "a regularly ordained minister of some denomination."

Under this law four Jewish chaplains were appointed to serve in the Union army and its hospitals. They were: Rabbis Arnold Fischel of New York, who had served for some months as a civilian volunteer; Jacob Frankel of Philadelphia; B. H. Gotthelf of Louisville; Dr. Ferdinand Sarner of the 54th N. Y. Infantry.

Jewish chaplains were appointed for the Spanish-American War, but none saw active service.

In 1916, when the United States sent a punitive force into Mexico after Pancho Villa, rabbis served as acting chaplains in the army camps along the Mexican border. The Central Conference of American Rabbis obtained permission from Newton D. Baker, Secretary of War, to arrange services for Jewish soldiers for the High Holidays that fall. Rabbi Isaac Landman, then secretary of the Conference, was chosen for this task, and with the cooperation of Major General Frederick Funston, the commandant, organized services for Rosh Hashanah and Yom Kippur at eight encampments along the border from Brownsville, Texas, to Columbus, N.M. Rabbi Landman himself officiated at a sunrise New Year's day service in the open field, with the 12th Division, on the march. At the request of

General Funston, he then went into Mexico and held services for Jewish men with General Pershing's forces at Colonia Dublan, on Yom Kippur eve and morning, the first time an ordained rabbi had conducted services for Jewish soldiers of the United States on foreign soil.

The World War, with its great number of Jewish soldiers and their demand for their own rabbis to render them religious and social services, witnessed regularly commissioned Jewish chaplains. A bill authorizing the appointment of chaplains for minority religious groups in the United States forces was passed by Congress in November, 1917, and Rabbi Elkan C. Voorsanger, then serving in France as a medical orderly, was the first appointee. Altogether, twelve Jewish chaplains served in the American Expeditionary Forces, and thirteen in the camps and cantonments in the states, with a military rank of first lieutenant. One rabbi, David Goldberg, was commissioned in the navy, with the corresponding rank of lieutenant, junior grade.

Of these men, Rabbi Harry S. Dawidowitz was wounded in action, and Rabbi Voorsanger was promoted to senior chaplain of the 77th Division, with the rank of captain.

The British army in the World War had nine Jewish chaplains, one for each army headquarters; their senior chaplain, Rabbi Michael Adler, held the rank of major. Rabbi Jacob Danglow was chaplain of the Australian forces. The French army had no official chaplains of any religion since the separation of church and state, but various rabbis served as *aumonier* while carrying on their strictly military duties. The German army had eight *Feldrabbiner* on the western front alone.

After the War, the reduced number of Jews in the regular army of the United States did not justify the appointment of Jewish chaplains, though several entered the Officers' Reserve Corps. The first to be called for active service was Rabbi Bernard Segal of New York in August, 1940. Among the Jewish chaplains serving in the forces of Europe in 1940 were Rabbis J. H. Dünner, of Amsterdam, the first rabbi to serve as chaplain in the army of Holland, who was appointed in the fall of 1939, and Dayan M. Gollop, who was Jewish senior chaplain in the British forces and who served with the British Expeditionary Force in France.

Jewish chaplains were appointed in the World War in the United States on recommendation of the Jewish Welfare Board, the official Jewish civilian agency for welfare work in the military forces. These rabbis represented every branch of Jewish opinion and every theological seminary. Their duties were both religious and social; from the military standpoint, their prime function was the development of morale. In addition to Jewish religious services, they presided from time to time at non-sectarian religious services for the men generally. They buried the dead, visited the endless wards of military hospitals, acted as counsel in courts martial, supervised entertainment after the armistice—that is, they covered the entire field of morale from the religious and welfare point of view.

LEE J. LEVINGER.

2. In Civic Institutions. The idea of providing Jewish chaplains for penal institutions and hospitals is a very late development. Rabbis did visit the sick in hospitals, and attended criminals when called upon to do so, but prior to 1890 the office of chaplain in federal and state institutions was unknown in the United States.

About 1892 the late Rabbi Adolph Radin, pitying the state of the prisoners in the Tombs prison in New York city, voluntarily assumed the office of chaplain, receiving payment only later, side by side with Catholic and Protestant chaplains in the same place. He continued this work for a number of years.

The fuller development of chaplaincy work in New York city is due to the efforts of Rabbi Abraham Blum, who assumed the chaplaincy in a large number of penal and non-penal institutions, giving devoted service to all the Jewish inmates until his death. He began his work by appealing to a few wealthy Jews and some congregations to form a chaplaincy fund. From this he drew a small monthly honorarium, which he added to the limited salaries paid by the institutions which he served assiduously. Upon his demise his widow continued his work of service for several years.

In Europe it was a common custom to have a rabbi as head of a hospital or an asylum, in which he would serve as chaplain if his services were needed. In the United States some of the orphan asylums had rabbinical heads who saw to the religious needs of their charges. Jewish hospitals, however, are as a rule governed by lay bodies and headed by expert lay directors, and no provision is made for the religious needs of patients. As a consequence the strange paradox presents itself that state and city hospitals have Jewish chaplains, while Jewish hospitals, as a rule, have none.

In New York city the Jewish Board of Guardians assists the work of Jewish chaplains in penal institutions, while the chaplains in non-penal institutions are recommended by the chaplaincy committee of the New York Board of Jewish Ministers, and are more or less directed by that committee. The Council of Jewish Women in New York city has erected a synagogue and living quarters for the chaplain on Welfare Island, aiding in the support of both. In other American cities Jewish chaplains serve in many institutions.

CLIFTON HARBY LEVY.

CHAPTERS OF THE FATHERS, *see* ABOTH.

CHAPLIN, CHARLES SPENCER, motion picture comedian, producer, director, and author, b. England, 1889. There is some disagreement about his birthplace, however, and though the English locality is usually cited, it has also been said that Chaplin was born in France, while his parents—both of whom were stage people—were touring that country. His father, known as Charles Chaplin, was a music hall singer, and his mother, whose given name was Hannah, was known as Lily Harley.

Chaplin made his first stage appearance as a juvenile dancer in a London show, *Eight Lancashire Lads*. After varied work in England and on the European continent, he found his way to the United States. Following a brief career in vaudeville and musical comedy in the United States, he entered motion pictures in 1913. As the character of the comic, shuffling soulful little tramp

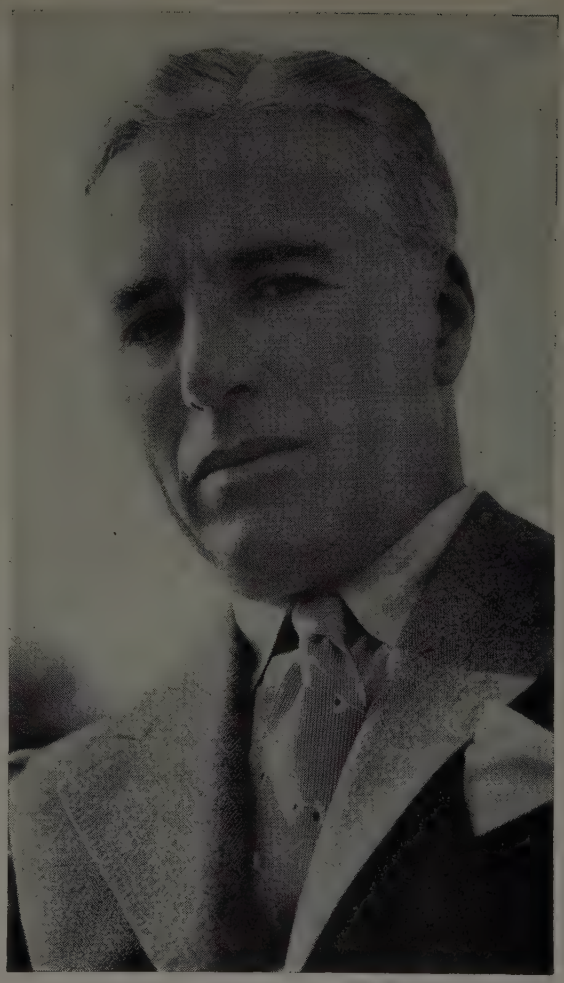
* The foregoing article "has been checked as much as it is possible for us to do so" by the office of the United Artists Corporation, November 4, 1940, during Charles Chaplin's sojourn in New York.

evolved, Chaplin's fame spread over the world until finally the actor became the most widely-known screen figure of the first half of the 20th cent. It took many years for audiences to realize how much this comic character symbolized. A helpless, battered, but endlessly hopeful and resilient humanity was the concept which had motivated the shuffling little figure even in the earliest slapstick films. But with the years the scope of Chaplin's screen essays grew, and by the time *Shoulder Arms* (1918), *The Kid* (1921), *The Gold Rush* (1925), *The Circus* (1928) and *City Lights* (1931) were produced, it had become clear that Chaplin put into his characterizations conscious social implications. In *Modern Times* (1935) he satirized the bewilderment of humanity before the machine age. This picture was produced after the silent films had given way to the talkies, but Chaplin still held to the pantomime method. Only in *The Great Dictator* (1940) did he make his compromise with the new technique, but there were no other compromises in the picture. It was a deliberately planned satire of international political significance. In it he played two roles, that of a dictator (modeled after Hitler, whose physical resemblance to Chaplin's tramp had long been noted), and of a little Jewish barber who was the dictator's double, and who was accidentally thrust into the dictator's position. The little Chaplin tramp, articulate for the first time in his history, finally acknowledged the soulfulness and humanity he had borne within him since his creation, and made an open appeal for brotherhood and tolerance.

The production of *The Great Dictator* was an interesting phenomenon for many reasons. Chaplin had said that he was not a Jew, but there had long been persistent rumors of his Jewish ancestry. An examination of all the evidence makes it seem likely that—if the rumors are true—Chaplin might have avowed his Jewishness had he emerged into fame later than he did, or at a time when international circumstances gave civilized peoples new appreciation of such heritage. In William Dodgson Bowman's *Charlie Chaplin: His Life and Art,* the statement is made that not only the name Chaplin but the name Caplin has an aristocratic Spanish origin, which seems a tacit admission that the name was once Caplin. Waldo Frank, in a study on Chaplin, states that his mother was part gypsy. And there was also an attempt made to trace Chaplin's ancestry back to the Stuarts and Nell Gwynne, which unfortunately read like the aspirations of an over-zealous press agent intent on gilding the lily. In March, 1931, just before Chaplin was to visit Budapest, a Hungarian Jewish paper printed a story saying that Chaplin had sprung from an Eastern European Jewish family named Thonstein. An anti-Semitic Hungarian paper took up the charge and attacked Chaplin as a Jew. Chaplin cancelled his visit to Budapest. There is also the fact that Chaplin's mother's maiden name is nowhere given. Gilbert Frankau, in a study published in the New York *Herald Tribune* in 1931, said ". . . his eyes (are) at once the merriest, the saddest and the most intelligent eyes ever set in Hebraic countenance."

LIBBY BENEDICT.

Lit.: Bowman, William Dodgson, *Charlie Chaplin: His Life and Art;* Frank, Waldo, *Searchlights;* Clippings, Theatre Room, New York Public Library.



Charles Spencer Chaplin

CHARITY. There are two Hebrew expressions which are usually translated by the English "charity": the Biblical *tzedakah* and the rabbinic *gemilath hasadim. Tzedakah* comes from the Hebrew root meaning "justice," "righteousness"; *gemilath hasadim* means "performing acts of loving-kindness."

No word in the English language exactly conveys the meaning of *tzedakah.* Basic to *tzedakah* are religious, social and ethical implications that are fundamental to human relations, common to rich and poor alike, to the great and the lowly, to the welfare of the whole of humanity. The rabbis developed from *tzedakah* the concept of *gemilath hasadim,* which they declared to be one of the three fundamental principles of the social order (*Aboth* 1:2), and deduced from this the dictum, consistently accepted in Jewish life and tradition, that even he who is maintained by charity is not exempt from practicing charity (*Git.* 7b). In other words, both *tzedakah* and *gemilath hasadim* are concerned with a spiritual quality distinct from the commonly accepted concept of charity as almsgiving.

Originally *tzedakah* was conceived of in terms of religious and social values. It was a religious duty incumbent upon all, and a social responsibility which none might escape. The Prophets never ceased to thunder against those who observed all the rites and

ceremonials of the ritual worship but who ground down the face of the poor, failed to protect the widow and orphan, oppressed the stranger, and neglected to be eyes for the blind and feet for the lame. The Prophets were both teachers of religion and social reformers; and from the Biblical aspect *tzedakah* was not mere almsgiving, but an act of justice and righteousness, because, as the Psalmist phrased it, the earth and its fullness belong to God, and all men are His children.

Amplifying the Biblical dictum, "Treasures of wickedness profit nothing, but righteousness (*tzedakah*) delivereth from death" (*Prov.* 10:2), the rabbis inspired mere almsgiving with a deep, religious connotation. Charity became not simply an act for the relief of the poor and unfortunate; it reacted upon the soul of him who dispensed it. "Prayer, repentance and *tzedakah,*" they taught, "avert the evil decree." And this precept is retained in the Yom Kippur ritual of the synagogue to this day. Universal practice of *tzedakah,* the rabbis say, will hasten arrival of the Messianic Era (*B.B.* 10a).

Tzedakah as almsgiving was early modified by the rabbis into an ethical, as well as a religious and social principle: *gemilath hasadim,* they taught, must be motivated by the impulse toward loving-kindness (*Suk.* 49b). Whereas, according to the root meaning of *tzedakah,* the just and righteous person is obligated to be liberal toward the unfortunately circumstanced, according to the doctrine of *gemilath hasadim,* he must be much more. Acts of charity must shield and not embarrass the recipient; hence, alms must be given in secret so that the face of the poor is not put to shame. True charity must build up the morale and respect the personality of the recipient, not humiliate or pauperize him. This doctrine accounts for such distinctively Jewish charitable institutions as the Gemilath Hesed society and the modern Kassas, which lend money on honor and without interest.

Moreover, *gemilath hasadim* calls for deed of personal service and acts of generosity not to the poor alone. This accounts for such institutions in Jewish charitable activity as the Hebrah Kaddisha (holy, or burial, society), whose members take full charge of the conduct of a burial service, in the houses of the rich as well as the poor, as an act of loving-kindness; and for another distinctively Jewish institution, the Hachnasath Kallah (Dowry Society), which provides poor girls with dowries and even trousseaux to aid their marriage.

With regard to the practical phase of raising funds for *tzedakah* and *gemilath hasadim,* the norm among the Jewish people is expressed in *Deuteronomy* 16:17: "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

ISAAC LANDMAN.

CHARITY-BOX, a receptacle in which contributions for charitable purposes are placed. Such boxes are usually found at the entrances of synagogues, schools, and cemeteries. Frequently they are hung in private homes, and small sums are deposited in them for charitable or institutional purposes by the people of the house or by visitors. In Yiddish the charity-box is generally called Pushka. In many communities they are passed around among those present at funerals, and latterly in the United States at cemeteries, for contributions in behalf of various philanthropic institutions.

CHARLEMAGNE, king of the Franks from 768 to 814; crowned Holy Roman emperor in 800. Upon his accession he adopted an attitude toward the Jews that was tolerant for his time. He allowed them full freedom in business transactions, and employed several in his court and on missions to foreign countries. A Jew named Isaac, who was a member of an embassy sent by Charlemagne to the famous Caliph Harun al Rashid, and who possibly acted as interpreter, was received in an audience by the emperor on his return from his mission. Charlemagne had also a Jewish physician, named Ferragut.

The capitularies (lists of ordinances) ascribed to Charlemagne and his successor Louis the Pious are regarded by historians as forgeries, so that no definite edicts by the emperor concerning the Jews have been preserved. It is known, however, that there was in the court a special Christian official, the "magister Judaeorum," to administer the laws affecting the Jews. The stories of Charlemagne's friendship with the Jewish scholars Machir of Narbonne and Moses ben Kalonymus of Lucca are likewise considered legendary. There was, however, a family of Jews in Narbonne who owned extensive estates (the so-called Jewish "Nasis") who were the leaders of the community, and who claimed to possess charters granted them by Charlemagne himself.

Lit.: Gross, H., *Gallia Judaica* (1897) 404; Graetz, H., *History of the Jews,* vol. 3 (1927) 141-44.

CHARLES IV (German Emperor), *see* GERMANY.

CHARLESTON, principal city of the state of South Carolina whose constitution, the work of John Locke (1669), expressly stipulated that "heathens, Jues and other disenters" were entitled to the same rights as the followers of the Anglican, or dominant, faith. This toleration attracted Jews almost as soon as the city was established on its present site in 1680.

Governor John Archdale, in his *New Description of that Fertile and Pleasant Province of Carolina* (London, 1707), tells how, in 1695, he employed a Spanish-speaking Jew—a Marrano who professed "the Christian religion as the Papists do"—as an interpreter between himself and the Florida Indians. The name of a certain Mordecai Nathan appears in connection with an assessment of 1694. Samuel Mendis is mentioned in the records of 1696. Jews also were among the first to take advantage of "the Act for making aliens free of this part of the Province and for granting liberty of conscience to all Protestants" (1696-97), as is indicated by the naturalization papers of Jacob Mendis, Abraham Avila (1697), and of Simon Valentine who was designated as "an alien of Ye Jewish Nation." Reference is made to David Riz and Moses Modina in 1700, and Jews are on record as having voted in the municipal election of 1703.

In the 18th cent. the number of Jewish settlers in Charleston (or, as it was then known, Charles Town) increased steadily. Most of them hailed from London, but some came from France, Holland, Jamaica and Barbados. In 1741 there were several arrivals from Savannah, Ga., and thereafter others came from New York and Rhode Island, Germany and even Poland,

where the author of the *Sefer Haberith* (Vilna, 1797) referred to Charleston as Charleville.

These early Jewish settlers were mostly small traders, but some of them engaged in banking, agriculture and industry on a large scale. Indigo culture, which in provincial days was the most lucrative industry of South Carolina excepting the rice trade, flourished largely through the efforts of Moses Lindo, who arrived from London in 1756. In 1762 Lindo was appointed Surveyor and Inspector-General of Indigo, a post created especially for him. Mordecai Sheftall, Philip Hart and the Joseph family did an extensive banking and exchange business with England and other countries. Also prominent in the colonial period was Joseph Levy, who was commissioned lieutenant in the Cherokee War of 1761.

In 1770, a number of Charleston Jews, including Lindo and Benjamin Hart, subscribed a substantial sum toward the maintenance of Brown University, a new institution in far-off Providence, R. I. Impressed by this generosity, the college trustees voted that "children of Jews may be admitted to this institution, and entirely enjoy the freedom of their own religion without any restraint or imposition whatever."

During the period of the American Revolution the Jews, like the rest of the population, were divided in sympathy between the Patriot and Tory camps. But a remarkably large number served the Revolutionary cause. Indeed, after Charleston fell to the British, many Jewish families preferred to flee to Philadelphia, where ten Charleston Jews were among the founders of Congregation Mikveh Israel in 1782. Of the sixty Charleston citizens who constituted the militia company of Captain Richard Lushington, about twenty were Jews, and one of them, Joseph Solomon, was killed in the battle of Beaufort. At least thirty-four Jews served in the Revolutionary armies. Of these David N. Cardozo, who distinguished himself in the attempt to recapture Savannah, and Markes Lazarus were sergeants-major;

Interior of the first synagogue of Congregation Beth Elohim at Charleston, destroyed by fire on Saturday, April 27, 1838

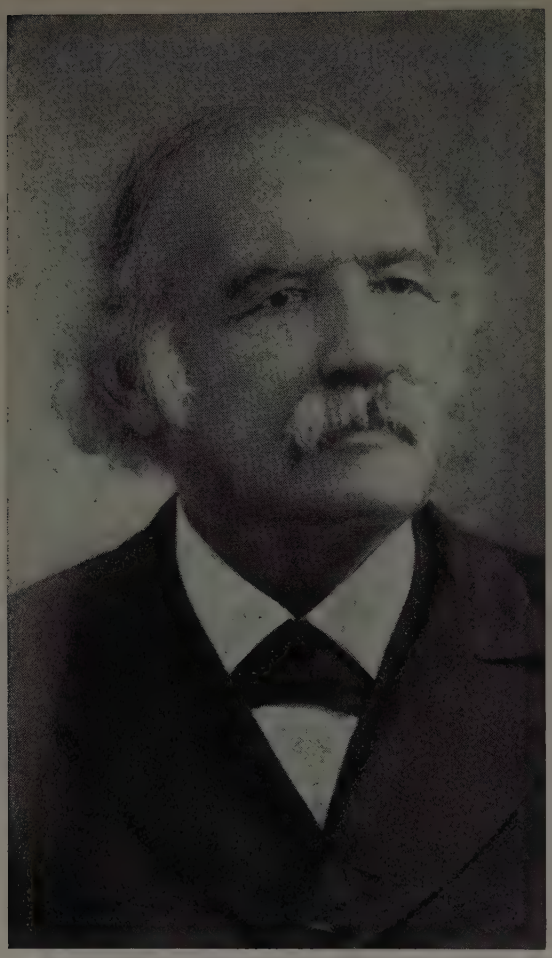
Exterior of the Charleston synagogue, dedicated December 19, 1794

Jacob de la Motta and Abraham Seixas were captains. Major Benjamin Nones of Philadelphia distinguished himself in the siege of Charleston. Mordecai Sheftall was deputy commissioner-general of issues to the Continental Army assigned to the Southern Department. Mordecai Manuel Noah (1747-1845; not to be confused with his more famous namesake) contributed £20,000 to the cause of the Revolution, while Myer Moses, who supplied the continental army with provisions and aided the wounded and imprisoned American patriots, earned "the good wishes and gratitude of all," according to General Thomas Sumter.

Charleston Jews began their formal communal life on the day after Rosh Hashanah, 5510 (1749), when they organized Kahal Kadosh Beth Elohim (originally called Beth Elohim Unveh Shallom), the fourth oldest congregation in what is now the United States. Moses Cohen was elected Haham or chief rabbi of the congregation, Isaac da Costa became Hazan or reader, Joseph Tobias, Parnas or president, and Michael Lazarus, secretary. The officials of the congregation were probably unsalaried; they are known to have engaged in trade. The congregation was strictly Orthodox, and its ritual was that of the Portuguese communities, as practised in London and Amsterdam. A parochial school was also established, where the children were taught not only Hebrew and the rudiments of Judaism, but secular subjects as well. In 1764 the congregation purchased the cemetery on Coming Street, adjoining the family burial ground of Isaac da Costa. In 1784 the Hebrew Benevolent Society was established, an organization for the care of Jewish poor, which was still active in 1940. The Hebrew Orphan Society, founded in 1801, was the first to adopt the method of placing orphans in private homes.

In 1790 the congregation wrote an address of congratulations to General Washington on his elevation to the presidency, and also joined in the felicitations sent him by the congregations of New York, Philadelphia, Newport, and Richmond, to which Washington graciously responded.

At first the congregation worshiped on Union Street (1750-57), on King Street (1757-64), and on Beresford Street (1764-80). In 1780 Joseph Tobias granted it a



David Lopez (1809-1884) who designed and built the present synagogue of Kahal Kadosh Beth Elohim, Charleston

seven years' lease to his new house on Hasell Street for the consideration of a "Miseberach on every Kippur night" during his lifetime. On this site, or very near it, Kahal Kadosh Beth Elohim has been holding services for more than a century and a half.

In 1791 the community, now incorporated and numbering over 400 persons, decided to erect a larger synagogue, and within a short period raised the amount of $20,000 for that purpose. This "New Synagogue" which Lafayette later described as "spacious and elegant" was dedicated on Friday, December 19, 1794, with imposing ceremonies attended by the governor, the civil and military officers of the state, the municipal authorities, the clergy and the public in general. It was regarded as the handsomest synagogue in America until its destruction in the great fire on Saturday, April 27, 1838.

The period between the Revolution and the Civil War may be called the "golden age" in the history of the Jews of Charleston. The community grew rapidly until, by 1816, it consisted of more than 600 souls. At that time it is said to have been the "largest, most cultured and wealthiest" Jewish settlement in the United States. Many of its members amassed considerable wealth and became prominent in various walks of life. Captain Abraham M. Seixas was a magistrate and warden of the workhouse (1797). Myer Moses was elected a member of the legislature in 1810, and commissioner of free schools in 1811. Lyon Levy was state treasurer in 1806 and from 1817 to 1822. Jacob de la Motta, who in 1836 was elected a member of the Royal Academy of Medicine at Paris, was secretary of the Medical Society and of the Literary and Philosophical Society of South Carolina. "Apothecary Hall" in Charleston, of which he was proprietor, is said to be the oldest drug store in the country. Abraham de Leon was noted as a physician, Isaac Harby, Mordecai Manuel Noah (1785-1851) and Jacob N. Cardozo as essayist, dramatist, and journalist, respectively; while Penina Moïse stood out as a poet and hymn writer of marked ability. Solomon N. Carvalho was an artist and inventor. David Lopez, an architect and builder, is credited with the invention of the forerunner of the modern torpedo boat, the "Little David" which attacked the United States ironsides during the Civil War. Philip Phillips, the congressman and lawyer, achieved prominence first in Charleston.

Among the leading merchants of Charleston prior to the Civil War were the Tobiases, the Harts, the Mordecais, Abraham Ottolengui, and Jacob Barrett. Mordecai Cohen, a Polish emigrant, became, next to Robert Adger, the wealthiest citizen of South Carolina. He was also the most philanthropic, and his memory is perpetuated on a tablet erected by the city in the Charleston Orphan Home. Major Joshua Lazarus, president of the Cheraw Bank, introduced the use of illuminating gas into Charleston, and Michael Lazarus, one time vice-president of the Palmetto Society, opened up steam navigation on the Savannah River with a line between Charleston and Augusta, Ga. Later, Solomon S. Solomons further helped the expansion and prosperity of the city by constructing the Northeastern Railroad, of which he was president until it consolidated with the Atlantic Coast Line. Aaron Lazarus (b. Charleston, 1777) was one of the first Jewish settlers in Wilmington, N. C.

Jews were prominent also in the social life of their native or adopted city. It was chiefly due to them that Charleston became the "See City" of the Masonic fraternity. Isaac da Costa, a member of King Solomon's Lodge, No. 1 since 1753, founded the Supreme Grand Lodge of Perfection in 1783, while Abraham Alexander, Emanuel de la Motta, Israel de Liebon, and Moses C. Levy promoted the organization of the Supreme Council of the Scottish Rite of Freemasonry. There was little, if any, social discrimination against the Jews. They held memberships and were elected to office in such exclusive societies as the Palmetto, the Ubiquarians, and the St. Andrews. They entertained lavishly, and contributed generously to Christian and non-sectarian institutions. They were followers of the chase, and some distinguished themselves as expert huntsmen and skilful duelists. When the Marquis de Lafayette visited Charleston in 1825 the gold and silver plate used at the banquet tendered in his honor by the city was borrowed from Mordecai Cohen, and Dr. Abraham de Leon was the recipient of the Grandmaster's Jewel (a Masonic decoration) as a personal gift of Lafayette "for the happiest hours of my life which you have afforded me."

Many Jews of Charleston took an active part in the

Interior and organ (installed 1843) of the Charleston synagogue

War of 1812, in which Abraham A. Massias served as major and Myer Moses as captain. Solomon Heydenfelt, who served in the war against the Seminole Indians in 1836, later became chief justice of the supreme court of California. In the Mexican War, Jacob Valentine, the youngest member of the Palmetto Regiment, was severely wounded at Churubusco.

Charleston Jews made a specially brilliant record in the War Between the States. The first and largest contribution ($10,000) to South Carolina's war-chest was made by Benjamin Mordecai, who also fed at his own expense thousands of the widows and orphans of his fallen fellow-patriots. So many Charleston Jews enlisted in the service of the Confederacy that from 1862 to 1866 K. K. Beth Elohim found it impossible to obtain a quorum of trustees, and could hold no regular meetings. Some families sent to the front every male member capable of bearing arms, while lads of twelve and thirteen ran away and volunteered to act as messengers or drummer boys. From the Jewry of Charleston came such soldiers as: Valentine, this time as captain; the hero, Marx E. Cohen, Jr.; Sergeant-Major Maier Triest. Of the 182 who went to the front, twenty-five were killed.

It was during the pre-War period that the Charleston synagogue became the cradle of the Reform movement in American Judaism. In 1824 forty-seven members who were dissatisfied with the traditional mode of worship, the lengthy Sephardic service, and the exclusive use of Hebrew which few of the congregants understood, presented a petition to the board of trustees requesting changes in the liturgy and the introduction of English. Receiving no response, they seceded from the congregation and organized (1824) the Reformed Society of Israelites. The leading spirit in this movement was the littérateur Isaac Harby until he left Charleston in 1828; David Nunez Carvalho acted as its first reader. The schism caused much bitterness in the hitherto peaceful community till a reconciliation was effected in 1833.

With the appointment of Gustavus Poznanski to the rabbinate in 1836, the Reformers found a new champion of their cause. During the construction of a synagogue to replace the building that had burned to the ground in 1838, the Reformers presented a petition to the trustees (1840) signed by thirty-eight members urging that an organ be included in the synagogue to assist in the vocal part of the service. Poznanski supported this move. The request, however, was rejected by the board, but the board was overruled by a general meeting of the members. This brought about a split in the congregation. Poznanski eventually resigned his post though he had been elected in 1838 for life. When K. K. Beth Elohim proceeded with plans for the organ, forty conservative members withdrew, formed the Congregation Shearith Israel and erected a synagogue of their own on Wentworth Street (1847). Jacob Rosenfeld, who officiated at the dedication, was the congregation's first Hazan, and served for a number of years. But in 1851 Shearith Israel advertised in *The Occident* for a "Portuguese Hebrew Reader & Scholar" at an annual salary of $800. Ellis Lyons (1852-53), Solomon Jacobs (1853-58) and Henry S. Jacobs (1858-61) all served as rabbi. The congregation was disbanded in 1866, owing to the exigencies of the Civil War, however, and the membership rejoined the fully Reformed parent congregation. Shearith Israel's building, still in existence in 1940, was in use as a Negro Catholic church.

Forty thousand dollars was raised for the new synagogue for K. K. Beth Elohim on the Hasell Street site. The architect and builder was David Lopez. The cornerstone was laid on January 3, 1840, the building completed in February, 1841, and dedicated in March, 1843. It is a model of Grecian Doric architecture. Over its doors is a marble tablet bearing the inscription of the Shema in Hebrew with the translation: "Hear O Israel, the Lord our God is the sole Eternal Being."

It was also in the last days of the old synagogue (1838) that a religious school was organized exclusively for the instruction of the youth in the tenets of Judaism. The leaders of this project were "Aunt Sally" Lopez and the poetess, Penina Moïse, who communicated with Rebecca Gratz a few months after the latter estab-

lished the first Jewish Sunday School in Philadelphia. They received valuable suggestions from Miss Gratz and the weekly lessons which she prepared for her own pupils.

During the Civil War the scrolls of the Torah, the records of the congregation and other valuables were shipped to Columbia for safekeeping, but were destroyed when the city was burned at the time Sherman's army captured it (1865).

K. K. Beth Elohim continued in the vanguard of the Reform wing of Judaism. In 1879 it introduced the prayer-book compiled by its then rabbi, David Levy, and later it adopted the Union Prayer Book. Its doors were kept open to non-members, even on the High Holy Days, and it was among the first congregations to admit women to full membership and elect them to its board of trustees. In 1879 the women's gallery was removed and the reading desk (Bimah) was placed in front of the Ark. In 1924 the Tabernacle was renovated and enlarged through a bequest by Miss Anna Luryea.

A score of rabbis have served K. K. Beth Elohim. These include: Moses Cohen (1750-62), Isaac Da Costa (1750-64, approximately), Abraham Alexander (1764-84, approximately), Abraham Azuby (1785-1805), Jacob Suares (1807-11), E. N. Carvalho (1811-14), Hartwig Cohen (1818-23), S. C. Peixotto (1823-35), Gustavus Poznanski (1836-50), Julius Eckman (1850-51), Maurice Mayer (1852-59), Abraham Harris (1860-6?), M. H. Myers (1866-68), J. H. M. Chumaceiro (1868-74), Falk Vidaver (1875), David Levy (1875-93), Rabbi Lewis (1893), Barnett A. Elzas (1894-1909), Isaac E. Marcuson (1910-14), Jacob S. Raisin (1915-).

Among the most prominent Charleston Jews in the period since the Civil War were: Lee C. Harby, the poetess and authoress, in whose memory the Daughters of the American Revolution erected a tablet; Octavus Roy Cohen, the author; Samuel Rittenberg, member of the General Assembly from 1913 to 1914, and from 1925 until his death in 1932; Dr. Leon Banev, president of the International Society of Medical Health Officers and associate professor of preventive medicine at South Carolina Medical College; Anita Pollitzer (Mrs. Eli Edson), vice-president and member of the executive board of the National Woman's Party.

Charleston is perhaps the only Jewish community where the German Jews as a distinct group did not play a conspicuous part in the communal history. The few who came in the 18th cent. became assimilated with the Sephardim. By the middle of the 19th cent., however, the German arrivals were less welcome, and since they were disinclined either toward the Reform or the Sephardic ritual, the Germans joined the "Polish" or Orthodox congregation, Berith Shalom, which was organized in 1856. Its first home was a small wooden building occupying part of Berith Shalom's present site on St. Philip Street near Calhoun Street. This was demolished in 1874 and a more commodious structure built in its place, which in turn was rebuilt in 1929. Among Berith Shalom's rabbis were Joel Blau, S. Meyerowitz, E. Horowitz, Julius T. Toeb and Benjamin S. Axelman (1927-). With the marked influx of Eastern European immigrants in the 1880's and 1890's this congregation grew apace and its membership now exceeds that of K. K. Beth Elohim. The congregation maintains a Jewish center which houses its Talmud Torah and Sunday School. Berith Shalom in turn gave birth to another, even more strictly Orthodox congregation, Beth Israel, which built a synagogue of its own on King Street. In 1940 both congregations were served by Rabbi Axelman.

In 1940 Charleston had a Jewish population of 2,500 among a general population of 70,869.

JACOB S. RAISIN.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905), an exhaustive, thoroughly documented study; Hühner, Leon, "The Jews of South Carolina from the Earliest Settlement to the End of the American Revolution," *Publications of the American Jewish Historical Society*, vol. 12, pp. 39-61; idem, *ibid.*, vol. 19, pp. 51-56; Hersch, Virginia, *Storm Beach;* Raisin, J. S., *The Centennial Booklet* (1925); Moise, Clifton, *Isaac Harby* (1931); Wise, I. M., *Reminiscences* (1901) 141-49.

CHARLESTON, W. Va., *see* WEST VIRGINIA.

CHARMS, *see* AMULETS; MAGIC; WITCHCRAFT.

CHARNEY, DANIEL, Yiddish poet, journalist and author, b. Dukor, province of Minsk, Russia, 1888. Fatherless at the age of one, he grew up in poverty, but was given the usual traditional Jewish education, without neglecting the acquisition of secular knowledge. At the age of twenty he migrated to Switzerland where, in addition to studying languages and literature, he sought a cure, with little results, for a skin disease which he contracted in his infancy.

His first published poem appeared in *Winter Oventn,* a literary compilation edited by H. D. Naumberg (1907). Since then contributions from his pen, both prose and verse, have appeared in various Yiddish periodicals. On the eve of the World War, he returned to Vilna, then Russia. Fleeing the German occupation of that city, he settled in Moscow in 1915, where he continued his literary career by writing verse, book reviewing, and translating into Yiddish short stories from other languages. He contributed to Moscow Yiddish periodicals and often took an active part in the cultural and social life of the Jews in that city. In 1924 he left for Berlin, and in 1925 was refused admission to the United States because he suffered from lupus. He described his experiences on Ellis Island in a series of articles which appeared in the columns of a number of Yiddish newspapers, both American and European.

He is the author of an interesting autobiography entitled *Barg Arauf* (Up Hill: Leaves of a Life, Warsaw, 1935). A fine literary performance, the book offers a description of Eastern European Jewish social, cultural, political and literary life for the last forty years.

Charney's poetry is characterized by humor, simplicity and sincerity. He is the author of a number of interesting stories for children, and is responsible for Yiddish translations from well-known German and Russian authors.

Lit.: Bassin, M., *Antologie,* vol. 2, pp. 274-75; Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie,* vol. 1, cols. 1199-1201.

CHARNEY, SAMUEL, *see* NIGER, SAMUEL.

CHAROSETH, *see* SEDER.

CHARTRES, old French city, situated in the northern part of France, about forty-five miles southwest of Paris. Jews are known to have lived there in very

early times, but the first definite information comes from the 11th cent., when a reference by the monk Paul to "the cursed territory of the children of Belial" seems to refer to the Jewish quarter in the present Rue de la Grenoullere. Another reference, dated about 1130, speaks of a house owned by a knight in the "Juderia." The Jews seem later to have been compelled to settle in the present Rue aux Juifs, on the outskirts of the old town; a low-lying section, it was frequently inundated by the river Eure on which Chartres is located. The bishops of the town gave the Jews certain privileges; thus, in 1330, they were exempted from the obligation to participate in military expeditions. The community came to an end with the expulsion of the Jews from France in 1394. Among the famous Jews who lived in Chartres were the scholar Mattithiah, the Bible exegete Joseph, and the liturgical poet Samuel ben Reuben.

CHASAM SOFER, *see* SOFER, MOSES.

CHASANOVICH, JOSEPH, physician, founder of the Jewish National Library, b. Grodno, Russia, 1844; d. Sverdlovsk, Russia, 1919. He studied medicine at the University of Königsberg, and in 1871 was physician in a prisoners' camp in Berlin. In 1872 he settled down to practise in Bialystok. He became an ardent follower of the Chovevei Zion movement, and in 1890, after a visit to Palestine, conceived the plan of gathering books for a Jewish national library. It was even said of him that when making a call on his patients, he would look about the room for some rare book which he might commandeer for his collection. In 1896 he sent a collection of 10,000 books to Jerusalem, which became the nucleus of the Abarbanel Library, and ultimately of the Jewish National Library. Chasanovich attended the Kattowitz Conference of the Agudath Israel of 1912, but eventually dropped out of public and professional life, and died in an almshouse, utterly lonely and forsaken.

CHASANOVICH, LEON (pseudonym of **Kasriel Schub**), author and Poale Zionist leader, b. Sirviutai, near Vilna, Lithuania, 1882; d. Vlachovze, Czechoslovakia, 1925. His active interest in the Poale Zionist movement led to his arrest and imprisonment (1905) for a short time in Piotrków. After his release he migrated to Galicia. In 1908 he was editor of *Der Yiddisher Arbeter* in Cracow and Lemberg. In 1909 he came to the United States, and then went to Argentine to observe the colonies of the Jewish Colonization Association. He attacked the system in vogue, and was deported as an alleged anarchist by the Argentine government. Intervention on the part of European Socialists effected his release at Lisbon, Portugal. After another period of editorship of the *Arbeter* and a trip to Canada in 1912, he became head of the Vienna international office of the Poale Zion, together with Ber Borochov. At the outbreak of the World War in 1914 he went to The Hague, where he established the periodical *Di Yiddishe Arbeter Correspondenz,* and then to London. In 1917 he helped found the People's Relief Committee in the United States and the American Jewish Congress. Subsequently he was editor of *Di Zeit* until 1922, and devoted the remainder of his life to journalism.

His writings include: *Der Krizis fun der Yiddisher Kolonizatzie in Argentine* (1910); *Die Polnische Judenpogrome in November und Dezember 1918* (1919); *Der Yiddisher Hurben in Ukraine,* a collection of documentary material (1920).

CHASDAI CRESCAS, *see* CRESCAS, HASDAI.

CHASE, EDWARD MAX, merchant, philanthropist, b. Alytaus, Lithuania, 1874; d. Manchester, N. H., 1939. He came to the United States in 1889, settling in Lewiston, Me., where, after a brief education, he engaged in business; in 1895 he settled in Manchester, N. H., where he organized several commercial enterprises. He founded several Jewish benevolent organizations and a non-sectarian housing project. In 1931 and 1932 he contributed a fund for the construction of a modern Hebrew academy in Kovno, Lithuania, and at the same time established an annual endowment which provided ninety-two scholarships in secular education in the Hebrew language for Lithuanian Jewish youths. He has been active also in the work of the American Jewish Congress, Jewish Welfare Board and National Jewish Hospital at Denver. He is author of a bill, passed by the New Hampshire legislature, prohibiting hotel-keepers from printing in advertisements that "Jewish patronage is not solicited."

CHASIDIM, CHASIDISM, *see* HASIDISM.

CHASIMAH TOVAH, *see* GREETING AND WISH FORMULAS.

CHASINS, ABRAM, composer and pianist, b. New York city, 1903. He began to study the piano in his seventh year with Bertha Tapper. In 1918, he won the Juilliard Foundation fellowship, which enabled him to continue his study of music with Ernest Hutcheson and Rubin Goldmark. In 1924, he was heard by Josef Hofmann, who offered to take him to Europe and teach him privately. When he returned from Europe, Chasins was appointed to the department of composition and piano at the Curtis Institute of Music. In 1929, he made his formal concert debut by performing his own first concerto with the Philadelphia Orchestra conducted by Gabrilowitsch. At the encouragement of Hofmann, Chasins temporarily abandoned teaching to devote himself more extensively to concert work. In 1930, he toured Europe, and in 1932 gave his first New York recital.

Meanwhile, in 1931, Chasins rose to fame as a composer when Toscanini selected two of his shorter works for performance with the New York Philharmonic Orchestra. In 1933, Chasins introduced his second piano concerto with the Philadelphia Symphony Orchestra. He revised this concerto and reintroduced it at the concerts of the New York Philharmonic Orchestra, with John Barbirolli conducting, in 1938. He composed many smaller pieces for the piano, such as the world famous *Three Chinese Pieces,* the *Fairy Tale* and the *Preludes* for piano, which appear regularly in the repertoire of concert artists. He made interesting two-piano arrangements of Bach's *Passacaglia* and Johann Strauss' *Artist's Life Waltz.*

In his original music, Chasins has always employed the orthodox forms of the masters, but has filled them with a warm, romantic style which is personal. His

best works—such as his two concertos for piano, and the preludes—have an emotional expanse, a frequently moving beauty, an inherent strength which have become his unmistakable fingerprints as a composer.

In 1933, Chasins began a weekly series of radio broadcasts over the Columbia Broadcasting System entitled "Piano Pointers," in which he performed the classics of piano literature and verbally analyzed them for his listeners. This series continued for six years. He has made phonograph recordings of a "Master Class in Piano," which to a large measure are recordings of several of his radio programs. In 1939, Chasins once again returned to concert work with an extensive transcontinental tour. He has also devoted himself to teaching the piano at his private studio, and to writing articles on music for leading magazines.

DAVID EWEN.

Lit.: Howard, John Tasker, *Our American Music; Musical Opinion* (London), Aug., 1932; *Musical Times* (London), June, 1939.

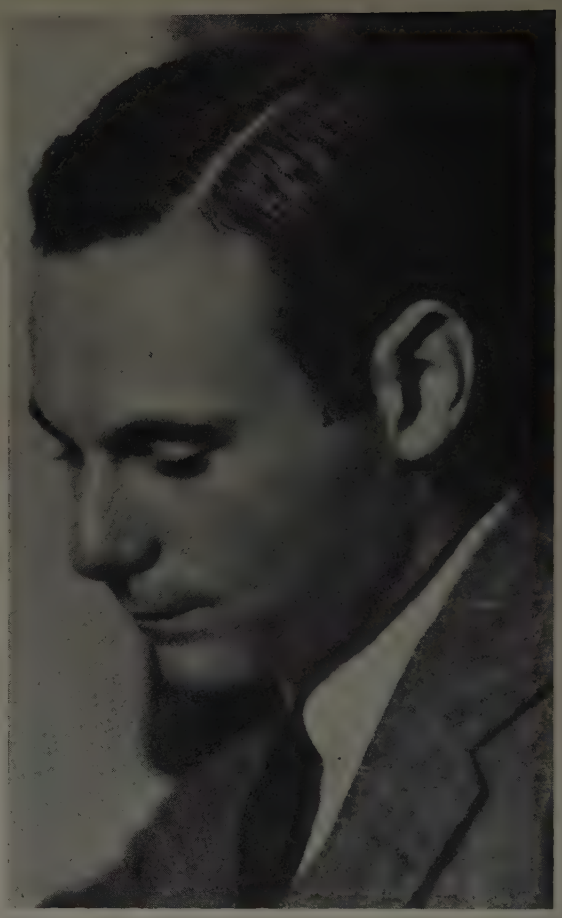
CHASSIDEANS, *see* HASIDEANS.

CHASTITY, abstention from unlawful sexual intercourse, or continence, in contradistinction to abstention from all sexual intercourse, or virginity and celibacy.

Ancient Semitic religion gave a prominent place to the worship of the processes of fertility. Among the Canaanites sexual looseness was engendered by the worship of Astarte in which ritual prostitutes of both sexes were employed. This parallels the worship of Ishtar among the Babylonians. Though the story of Judah and Tamar (*Gen.* 38:14-30) reflects the attitude of some of the Israelites, the Joseph story found in the next chapter is a protest against promiscuous sexual indulgence, more especially in its psychological setting of a young man away from home tempted by the glamor of Potiphar's wife, in addition to the ever ready rationalization that he might have employed in believing that his own safety depended upon yielding his principles of purity. His refusal, "How then can I do this great wickedness, and sin against God?" puts the experience on the high plane of theocentric ethics. "There shall be no harlot of the daughters of Israel, neither shall there be a sodomite of the sons of Israel. Thou shalt not bring the hire of a harlot, or the price of a dog, into the house of the Lord thy God for any vow; for even both these are an abomination unto the Lord thy God" (*Deut.* 23:18-19). A separate marketplace was set aside for the harlots, according to a passage in the Talmud (*Pes.* 113b).

The institution of "hierodouloi," which signifies "sacred servants," but who in reality were religious officials whose functions included sexual rites, was found among the Greeks, Romans, Egyptians, and Babylonians, and among the early Hebrews. *I Kings* 14:24 speaks of "the sodomites in the land," and *I Kings* 15:12 records the fact that King Asa drove out the sodomites. *Hosea* 4:14-19 condemns and bemoans the unworthy practice, and the author of *Deut.* 23:18-19 prohibits them. Josiah, in carrying out the Deuteronomic Reform, found it necessary to destroy the houses of the sodomites (*II Kings* 23:7). The prophets refused to compromise with this survival of paganism, and succeeded in extirpating it.

The Law. The social conscience of the people was



Abram Chasins

reflected in the laws. Adultery was not only a sin but also a crime (*Ex.* 20:14); *Lev.* 18:20; *Deut.* 22:28-29); the penalty is that both offenders must die. *Num.* 5 contains a detailed account of the method of investigation of a woman suspected of adultery by her husband. Unnatural practices violating the principle of chastity that prevailed among the heathen were dealt with by legislation because such sins by former inhabitants of Canaan caused the land to be unclean (*Lev.* 18:27; 18:22-23; 20:15-16; *Deut.* 27:21). To safeguard the principle of chastity, degrees of consanguinity were detailed (*Lev.* 18:8-18; 20:11-12, 14, 17, 21; *Deut.* 27:20, 22-23). It is interesting to note that in the Bible violations against chastity received as much and as deep condemnation as violations of the worship of the One God. This is not accidental. Worship of false gods was made enticing by the very sexual allurements which monotheism so strictly forbade. It was a vicious circle; false gods brought on sexual practices, and the desire for sexual practices brought on idolatry. An undue proportion of the curses detailed in *Deut.* 27 are directed against the violation of chastity in some form or other. Unchastity was not only a social evil, it was an offence against God, and against human dignity and the inviolability of human personality. Eli's two sons were wicked, doubtless in many ways, yet the author of *I Sam.* 2:22 selects the sin of unchastity as one of total condemnation. Calamity came to the kingdom of Judah during the reign of King Rehoboam because of

ritual unchastity (*I Kings* 14:24; *II Kings* 13:6; 17:16; 18:4; *II Chron.* 28:3; 33:3; 36:14).

The Prophets. The prophets were the conscience of Israel; this was evident in unmistakable terms in regard to the demands of moral purity in the form of chastity. Amos sounded the depth of the moral depravity when he pointed out that "a man and his father go unto the same maid, to profane My holy name" (*Amos* 2:7). Amos, in fact, compares the failings of the people to a fallen woman: "Hear ye this word which I take up for a lamentation over you, O house of Israel: the virgin of Israel is fallen" (*Amos* 5:1-2). Isaiah (57:3), Jeremiah (9:1; 23:10-14) and Ezekiel (16:38; 22:10; 23:48) all condemn unchastity and adultery as one of the basest of all sins, comparable even to murder. "Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife" (*Ezek.* 33:26).

The Sages. The wisdom literature of the Bible and especially *Proverbs* give a disproportionate amount of space to the sin of unchastity. "For the lips of a strange woman drop honey, and her mouth is smoother than oil; but her end is bitter as wormwood, sharp as a two-edged sword. Her feet go down to death; her steps take hold on the netherworld. Remove thy way far from her, and come not nigh the door of her house" (*Prov.* 5:3-6, 8). "Can a man take fire in his bosom, and his clothes not be burned? Or can one walk upon hot coals, and his feet not be scorched? So he that goeth in to his neighbour's wife; whosoever toucheth her shall not go unpunished" (*Prov.* 6:27-29). Almost the entire seventh chapter is devoted to "the strange woman," finding its climax in the words: "For she hath cast down many wounded; yea, a mighty host are all her slain. Her house is the way to the netherworld, going down to the chambers of death" (*Prov.* 7:26-27). The same mood may be found in many passages (*Prov.* 9:13-18; 31:3; *Job.* 31:1; *Sirach* (*Ecclesiasticus*) 9:3-9; 19:2; 23:22-26; 42:11).

The Rabbis. In all Jewish ethics the sacredness of human life is the ultimate, because only in and through it could God's name be sanctified. With this principle in mind an insight can be gained into the depths of the conviction the rabbis held regarding chastity, when they declared that for the preservation of human life all commandments may be transgressed, but that man should "rather die than be guilty of idolatry, incest and bloodshed" (*Sanh.* 74a). The rabbis were keen psychologists as well, and realized the power of suggestion, and therefore warned against unchaste thoughts as leading to unchaste acts. Some even went so far as to advise against too much conversation with women (*Aboth* 1:5).

The rabbis safeguarded the virtue of chastity in two ways, the first theoretical, and the second practical. Chastity was an integral part of the ethical theory of Judaism, because it was attached to the concept of holiness, the cardinal virtue, if not the summum bonum of Jewish ethics. "When unchaste thoughts arise," we read in the Talmud (*Kid.* 30b), drag the *yetzer hara* (the evil inclination) to the house of study, which will melt it even if it be of iron; if it is of stone, it will break it to pieces. Did not Jeremiah say: 'Is not my word like as fire? saith the Lord; and like a hammer that breaketh the rock in pieces?'" (*Jer.* 23:29). In Judaism unchastity was almost comparable to the worship of an idol, since the heathen condoned unchastity, or, worse still, was unconscious of it as an ethical problem. Among the Greeks and Romans the husband's honor was protected by law, but the wife had no legal remedy for her husband's irregularities, nor did public opinion, capricious at best, remedy the deficiency of the law.

The practical solution of the problem of unchastity, however, while simple, was more effective than the theoretical one. Early marriages were the order of the day; it was ordained by custom, public opinion and the admonition of the sages, some of whom stressed the age of eighteen (*Aboth* 5:21; *Kid.* 29b; *Yeb.* 62b-63a) as the proper one for marriages, and others, the age of twenty. No amount of preaching on the need or ideal of purity was a fraction as efficacious in keeping chastity a virtue as were early marriages. Even Weber, who is none too sympathetic to the Jew (*Jüdische Theologie*), went out of his way to make this statement.

Middle Ages. Talmudic sentiment on the subject of chastity carried over to the Middle Ages. Persecution and ostracism beyond the threshold of the home made the home all the more sacred. Purity in sex relations was among the virtues that built up the ego of the Jew strongly enough to withstand the frustrations of a hostile world. If he could not be spared, dreamed the Jew, he must, at least, so live as to be worthy of being saved. Israel Abrahams, in *Jewish Life in the Middle Ages,* throws much light on this subject. Early marriages, the safeguard of chastity, continued. Both Maimonides (*Yad Hazakah, Issure Biah* 21) and Joseph Caro (*Shulhan Aruch, Eben Haezer* 21-25) collected and codified the laws and practices which governed the life of the Jew with regard to sexual purity. In the *Moreh Nebuchim,* Maimonides also deals with the subject (3:33-35). Saadia, in his classic *Emunoth Vedeoth,* examines the ethics of chastity and sexual intercourse (chap. 10). As marriage and procreation were the ideal, little was said of sex in terms of psychophysical union and much in terms of purity. Bahya ibn Pakuda, who wrote the first systematic treatise on Jewish ethics (*Duties of the Heart*), dwells upon the subject of chastity in the fifth division of his book. While he does not add anything new to the discussion, his frequent admonitions about overcoming sinful thoughts and desires give ethical sanction to the idea of chastity. Nahmanides, in a letter to his son, says: "Be especially careful to keep aloof from women. Know that our God hates immorality and that Balaam could in no other way injure Israel than by inciting them to unchastity."

Modern Times. There has been no compromise with the traditional attitude among Jews with regard to chastity in modern times. No Jewish scholar or rabbi has written or spoken in a way as to leave any doubt on the subject. As a matter of fact, they have condemned in no uncertain terms "trial marriage," "companionate marriage," "extra-marital intercourse" and all fads, the moment they arose. Jews with ethical and religious background have been in the front ranks of those who have pleaded for a single standard of morals for men and women, in direct opposition to the single standard of immorality, evident in such tendencies as that a woman has as *much* right to transgress

The Ochs Memorial Temple of Mizpah Congregation, Chattanooga, Tenn.

the moral law as has a man. The Jewish answer is that a woman has as *little* right—which means no right—to transgress the moral demand for sexual purity. Dr. Charles W. Eliot, one of the greatest educators of his day, while president of Harvard University, attempted a brief philosophy of Jewish history, hoping to explain the existence and persistence of the Jew throughout the ages (in the *Menorah Journal*). Among the causes for this unique phenomenon, he stressed the ideal of the purity of the home in Jewish life. LOUIS L. MANN.

CHÂTEAU-THIERRY, town in northern France on the Marne river, about forty-five miles east of Paris. Jews lived in the city from the end of the 12th cent. to the expulsion of 1394. The counts of Champagne, who were lords of the town, were favorably disposed toward the Jews, regarding them as a highly valuable property of their own. Thus, in 1182, when the Jews were expelled from France, many found refuge in Château-Thierry; in 1198, when King Philip of France allowed them to return, he made an arrangement with Count Thibault to send back those Jews who migrated from one territory to another. Documents of the 13th cent. mention fines or taxes paid to the rulers, which indicate that the community was of considerable size and fairly well-to-do. In this period it was also a center of Jewish learning, among its famous scholars being David the Pious, a leading rabbi of France, the scholar and educator Samuel of Evreux, and the Tosafists Isaac and his son, Bonne Vie.

Lit.: Gross, H., *Gallia Judaica* (1897) 257.

CHATTANOOGA, city in Hamilton county, southeastern Tennessee. The population of the city proper is 128,138 (U. S. census, 1940), of the county, 180,500. In the city and county the Jewish population is estimated at more than 3,500. The third largest city in the state, Chattanooga is one of the most important manufacturing cities in the South.

Although Jews first settled in Chattanooga in 1858, it was not until May, 1866, that twenty-one men formed a Reform congregation under the name of the Hebrew Benevolent Association. Among them were J. B. Spitzer, Morris Bradt, Jacob Bach and Herman Goodman, Sr. The congregation incorporated and purchased land for a cemetery the following year; in 1876 a rented hall was fitted out as a synagogue. Ephraim K. Fischer organized the first religious school in 1877; the next year Julius Ochs, who had recently arrived from Knoxville, assumed the duties of a lay rabbi, continuing in that capacity until 1888. The congregation built its own edifice on Walnut Street near Fifth in 1884.

In 1888 the congregation, then composed of forty-five families, reorganized, changed its name to Mizpah Congregation, and elected as rabbi Moses J. Gries, who served from 1889 to 1892. He was followed by Rabbis Judah Wechsler, Louis Weiss, L. Rubenstein, Theodore Joseph, Solomon H. Sonnenschein, Leo Mannheimer (1902-4), Jonah B. Wise (1904-7), Julian H. Miller (1907-19), Abraham Holtzberg (1919-24), Samuel R. Shillman (1924-30), Benjamin M. Parker (1930-32), and Abraham Feinstein (1932-).

A new temple at Oak and Lindsay streets was dedicated in 1904. On March 21, 1928, the new Julius and Bertha Ochs Memorial Temple on McCallie and Fairview avenues was dedicated. This beautiful house of worship, with its educational and recreational building, was presented to the congregation, fully equipped, by Adolph S. Ochs, then owner of the New York *Times* and the Chattanooga *Times,* in memory of his parents, Julius and Bertha (Levy) Ochs.

The Orthodox community dates from 1880, when Wolfe Brody arrived in Chattanooga from Poland. Among the other East European Jews who soon followed were Halaman and Reuben (Raphael) Blumberg who established a peddlers' supply business. The Blumbergs brought several dozen prospective merchants to Chattanooga from New York, outfitted them,

and sent them into the rural districts of the South. These itinerant merchants from Vilkomir and Biržai in pogrom-ridden Lithuania became the nucleus of B'nai Zion Congregation, which they organized in 1888. Weekly they returned to Chattanooga for Sabbath services, which were held first in Brody's home, then in a rented loft on Carter Street. These quarters outgrown, a larger room on Carter Street was used for six years until the building was destroyed by fire. After a brief sojourn on Chestnut Street, B'nai Zion erected its own synagogue, a two-story brick structure at Fourteenth and Carter, completed in 1902. The growing community established a Heder in 1895; the more elaborate Chattanooga Hebrew School was organized in 1909. The congregation later added a religious school.

Chattanooga's population doubled in the 1920's and the Jewish community gradually moved away from the vicinity of the Carter Street synagogue. Accordingly a new synagogue edifice was built on Vine Street near Mabel Street, and dedicated in 1931. The Hebrew School is located in quarters of its own, also on Vine Street.

Only two ordained rabbis have served B'nai Zion. Abraham Burstein was rabbi in 1918. Israel Gerstein, a graduate of the Hebrew Theological College, has held the pulpit since 1934. The membership of the congregation, in 1940, was about 300 families.

A second Orthodox congregation, Shaarei Zion, had about forty members in 1940.

The oldest of Chattanooga's Jewish philanthropic societies is the Julius and Bertha Ochs Memorial Sisterhood, originally the Hebrew Ladies Aid Association, which was organized on December 2, 1877. Other groups supported by the Chattanooga Jewish community are the Young Men's Hebrew Association (incorporated in 1907); Young Women's Hebrew Association; Hebrew Ladies Aid Society (the Orthodox group, founded 1903); Council of Jewish Women (organized 1913); Lodge 446 of B'nai B'rith; the Zionist District; Mizrachi; Hadassah; the Arbeiter Ring; the Arbeiter Farband; Hai Resh fraternity. The Jewish Welfare Federation was organized in 1931.

The Ochs family, which played such an important part in the development of Mizpah Congregation and likewise contributed liberally toward the construction of both of B'nai Zion's synagogues, served the general community as well. George W. Ochs (Oakes) was mayor of Chattanooga from 1893 to 1897. Adolph S. Ochs was chosen "citizen emeritus" of the city on the occasion of the fiftieth anniversary of his ownership of the Chattanooga *Times*. Milton B. Ochs, vice-president of the *Times*, has long been active in communal organizations. The brothers' generosity and service in connection with the Chattanooga-Lookout Mountain Park was officially recognized by the County Court, which named the highway up the mountain The Ochs Highway, in their honor.

Others among the leading Chattanooga Jews were Joseph Wassman, who served as mayor from 1899 to 1901, and Harry Miller, president of the chamber of commerce and chairman of the Red Cross drive.

SAMUEL R. SHILLMAN.

Lit.: Gerstein, Israel, edit., *The Golden Book of B'nai Zion* (1938).

CHAUCER, GEOFFREY, poet, b. probably London, about 1340; d. London, 1400. Generally considered the "father of English poetry," Chaucer reflects in his verse the life and thought of 14th cent. England.

Although there are a number of references to Jews in Chaucer's works, it is probable that the poet never saw an English Jew, for the Jews had been banished from England fifty years before his birth. But in his travels to France and Italy in the capacity of diplomat and soldier, he may have come in contact with them. Certainly the mention of Jews was common in English folk-lore, for tales of ritual murder (the blood accusation) had been in circulation since the middle of the 12th cent. The expulsion of the Jews from France in 1394 was probably the subject of discussion in England.

Chaucer's most extensive treatment of the Jews is contained in the *Canterbury Tales*. In this long narrative the poet describes in vivid detail twenty-nine characters on their way to the shrine of St. Thomas à Becket at Canterbury Cathedral, and sets down a score of stories told by the pilgrims to help pass the time on the tedious journey. A prioress relates the legend of a seven-year old Christian boy who is murdered by Jews and cast into a pit. On the approach of his mother the dead child begins to sing the anthem *Alma redemptoris*. The crime is thus discovered and the Jews are punished. The tale ends with an invocation to little St. Hugh of Lincoln, a supposed victim of ritual murder in 1255.

"The Prioress's Tale" follows the usual pattern of blood accusations in which the murder of a pious child is discovered by miraculous means; it follows another tradition in charging the Jews with the practice of "foule usure." It is probably no more original with Chaucer than most of the other *Canterbury Tales*.

Another reference to the Jews in the *Tales*, a more favorable one, is in the "Tale of Sir Topas" where, in the description of a knight's armor, the poet says:

> "And over that a fyn hauberk,
> Was all y-wroght of Jewes werk."

This must be interpreted as a reference to the skill of Jewish artisans as armorers and metalworkers.

In the "Pardoner's Prologue," mention is made of "a sholder-boon which that was of an holy Jewes shepe." That the expression "holy Jew" was particularly remarkable in Chaucer's time, the scholar Skeat has already pointed out. Authorities agree that the allusion is to *Gen.* 30:31-35, and that the pardoner is claiming to have among his sacred relics the shoulder bone of one of the sheep which Laban gave to Jacob. One more reference to Jews occurs in the *Hous of Fame*, where Chaucer pays his respects to the deeds of the Jews and to the historian Josephus—"th' Ebrayk Jowephus."

But the best-known discussion of Jews is that of the "Prioress's Tale." Chaucer related that libellous story without apparent venom or malice: it was merely a legend he had heard before, and one that would bear repeating. He was a story-teller, not a social reformer, a minstrel, not a prophet. He was neither ahead of nor behind his times; indeed, he was peculiarly representative of them. A defense of the Jews in place of the "Prioress's Tale" would have been as impossible for Chaucer as a protest against the customary pilgrimages which comprise the vehicle for his poetry.

JOSEPH MERSAND.

CHAUTAUQUA SOCIETY, THE JEWISH, *see* JEWISH CHAUTAUQUA SOCIETY.

CHAVER-PAVER (Gershon Einbinder), Yiddish writer, b. Bershad, Russia, 1901. He attended Heder and Yeshiva, after which he migrated to Roumania at the age of nineteen, and there he began his literary career as a writer of stories for children. Continuing this form of literary craftsmanship after he came to the United States in 1924, he soon acquired a reputation for his stories, which were collected in *Chaver-Pavers Maiselech,* published in two volumes by the Sholem Aleichem Institute (1926). His first full-length book for children, *Oif yener Seit Teich* (On the Other Side of the River; New York, 1928), was widely acclaimed and was reprinted by the Soviet Union and translated into Russian.

A year later he issued his first novel for adults, *Brownsville* (New York, 1929), since which time he has published a number of novels dealing with Jewish life in America, including *Kople der Horbater* (1930) and *A Shul in the Bronx* (1931). His most outstanding work is *Clinton Street* (1936), depicting Jewish life in the New York East Side; his *Labzik* (2 vols., New York, 1935-36), the story of a homeless dog, is regarded as one of the best children's stories in Yiddish literature.

Chaver-Paver's keen mind and vision for character served him well in his many plays, of which the most important is *Hold the Fort* (1931-32), dealing with the life of the Southern negro. He has made dramatizations of Ornitz' *Haunch, Paunch and Jowl* and of Sholem Aleichem's *Nisht Gefidelt* and *Motel Peysi dem Chazens.*

CHAYES, HERMAN E. S., dentist, b. Ukraine, Russia, 1879; d. New York city, 1933. His invention of the Chayes attachment for removable dental bridges earned him a position of prominence in the field of dentistry in 1908.

Even as a boy Chayes showed interest in dental work, despite the attempt of his father, a professor of theology, to launch him on a rabbinical career. He came to the United States at the age of eleven and was graduated with honors from the New York College of Dentistry (now part of New York University) at twenty-one.

At the Jamestown, Va., meeting of the National Dental Association in 1907, Chayes exhibited an original method of replacing missing teeth. During the years following he invented several dental instruments. He also made contributions to dentistry through his active leadership in the movement to establish dental clinics in public schools.

Chayes delivered lectures and conducted classes on dentistry both in the United States and abroad, and, in addition, delivered the following papers on dental subjects: *The Cast Gold and Porcelain Inlay, Movable, Removable Bridgework, Cavity Preparation, Sequence of Thought and Its Value in Teaching.* He was the author of *Technic and Scope of Cast Gold and Porcelain Inlays* (1918). In 1927 he became president of the First District Dental Society.

CHAYIM: for all names under Chayim, *see* under HAYIM.

CHAZAK, *see* PHRASES, POPULAR.

CHAZAN, *see* CANTOR; HAZANUTH.

CHAZARS, *see* KHAZARS.

CHAZER, *see* PHRASES, POPULAR.

CHEATING, *see* FRAUD AND DECEPTION; OVERREACHING.

CHEDER (HEDER), *see* EDUCATION.

CHELM, Polish city situated about forty miles east of Lublin; in the partition of Poland in 1939 it fell just within the German-occupied territory. It was a district capital in Poland and throughout its history was a place of importance, having been the residence of a Ruthenian duchy in the 13th cent. The first mention of Jews in Chelm is dated 1492, in connection with a certain Jacob who was a tax-farmer there. About the beginning of the 16th cent. Josko of Lublin held a similar position for the district. At that time the rabbi of Chelm was Judah Aaron, who is given the title "doctor legis mosaicae" in the documents. In 1520 the king named him collector of the Jewish taxes, and in 1522 promoted him to be chief rabbi of the districts of Lublin, Chelm and Belz.

In 1550 there were in Chelm 371 Jews, who occupied forty houses. In the same year the Jewish community is recorded as owing the king 171 florins, for which it had pawned to him "two pieces of black velvet and two pieces of ordinary cloth." During this period, apparently, the community was considered one of the five leading Jewish communities in Poland, being given equal rank with those of Cracow, Posen, Lublin and Lemberg. The Yeshiva of Chelm was famous for its learning, and its heads were such men as Simon Wolf ben David Auerbach, the son-in-law and disciple of Solomon Luria, and Elijah ben Judah Aaron, better known as the Baal Shem of Chelm. One of his successors was the famous Samuel Edels (MaHaRSHa; 1606-15).

Attacks on the Jews took place in 1580 and 1582, but the most serious outbreak was in 1648, during the Chmielnicki massacres, in which 400 Chelm Jews were slaughtered. The community, however, soon recovered, and took a leading part in the affairs of the Jews of Poland. A period of great financial difficulties came upon the Jews of Chelm as a result of the exactions of the monastic orders.

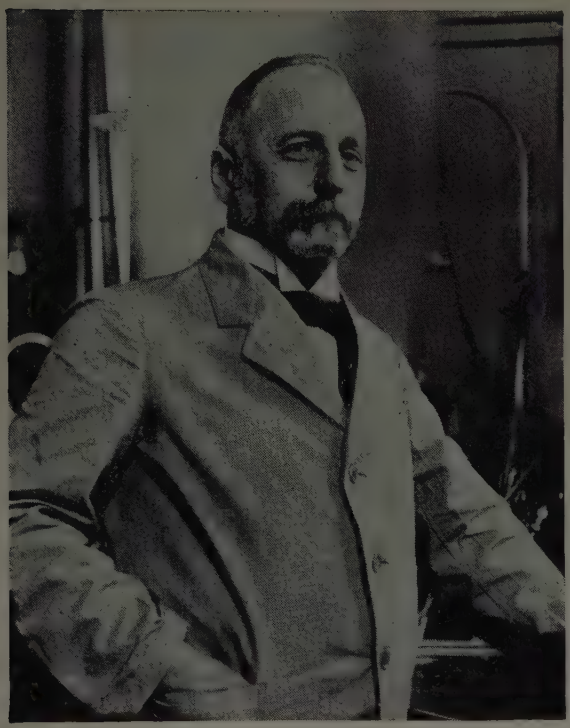
In 1765 there were about 1,500 Jews in the community, which gradually grew until by 1931 it was more than 40 per cent of the total population (13,537 out of 29,074). The synagogue of Chelm, probably of the 17th cent., is a rare type with two naves, patterned after the Old Synagogue at Cracow.

Folk tales in Eastern Europe delighted in ascribing to the Jewish community of Chelm an unusual proportion of fools. These have the same general traits as the fools in other literature, but their exploits are given a Jewish background. The adventures of the Chelm fools are called "Chelmer Narronim" stories.

RAPHAEL MAHLER.

Lit.: *Regesty i nadpisi,* vols. 1 to 3; Schipper, I., in *Ekonomishe Shriften fun Yivo,* vol. 2; Mahler, R., in *Yivo-Bleter,* vol. 15, Nos. 1-2, pp. 76-79; *American Hebrew,* May 3, 1940, p. 8.

CHELMER MAGGID, *see* MAGGID.



Richard Willstätter

CHELTENHAM, municipal borough in Gloucestershire, England, about ninety miles west of London. A Jewish congregation was established here in 1824 and a synagogue in St. James Square erected in 1839. Five years later a cemetery was laid out. But after two generations the Cheltenham Jewish community declined, and just before the turn of the century the synagogue was closed, for there were only a half-dozen Jews in the city.

Refugees from Central Europe arrived to form the nucleus of a new Jewish community in the 1930's, however, and in 1939 the century-old synagogue was reopened.

CHEMISTRY, JEWS IN. No other branch of science has advanced as rapidly in such a relatively short time as has chemistry. This science is basically concerned with the nature and properties of substances and the changes they undergo (pure chemistry). The knowledge derived from observation and experimentation often has proved to be of benefit to mankind, as evidenced by the vast number of discoveries, inventions and improvements that have been put to practical use (applied chemistry). It may be said that there is no modern industry that is not somehow dependent on chemical processes. The rapid progress in all branches of chemistry is the more remarkable when it is realized that up to the end of the 18th cent. scientific chemistry did not exist.

Although Jews wrote on the subject of alchemy and translated some of the influential writings of alchemists, they were not important from a chemical point of view. But with the rise of modern chemistry, a brilliant array of Jewish scientific workers entered the field and have enriched the science of chemistry with important discoveries, experimental methods and explanatory writings.

In the present survey of Jewish contributions to chemistry are included also scientists whose parents, or grandparents, were adherents of the Jewish faith, or one of whose parents was of Jewish origin. The preponderance of German-Jewish scientists is easily explained by the fact that soon after the time of Antoine Lavoisier (1743-1794), German chemists employed the scientific method in their experiments. They became internationally famous for thoroughness and accuracy and attracted students from all parts of the civilized world. This undeniable scientific reputation earned by pre-Hitler Germany was aided and maintained by many Jewish and non-Jewish native scientists. No exhaustive account can be attempted here of *all* Jewish contributions to chemistry. A general appraisal of some of the influence they have exerted in the establishment and progress of chemical science will suffice. Some of these and many others will receive individual biographies throughout the ten volumes.

Adolf von Baeyer (1835-1917) is regarded as one of the outstanding figures in organic chemistry. His mother was the daughter of Julius Eduard Hitzig (1780-1849), Jewish criminologist and historian. Baeyer was a genius in his field and made his first discovery —at the age of twelve—of a new double carbonate of copper and sodium in his home laboratory. He conducted remarkable researches and wrote on the uric acid group, mellitic acid, isatin and indigo, the reduction of benzene carbolyxic acids, acetylene derivatives and a host of other compounds. In 1872 Baeyer was appointed professor of chemistry at the university of Strasbourg, where he developed his benzole theory and discovered the phthalein class of dyes. Three years later he was called to Munich, where for the next forty years he achieved results that made him known throughout the world.

In 1878 Baeyer produced, artificially, isatin from phenylacetic acid and proved that it had the formula suggested by Kekulé. In 1880 he discovered a way of producing indigo from *o*-introphenyl-propriole acid and soon published an explanation of the constitution of the new dyestuff. The results of his researches gave rise to the production of indigo-blue on a commercial scale.

Baeyer was primarily an experimenter and, although he disliked theories, he made use of them whenever they aided in the understanding of problems. It was by this means that he devised his explanation of the constitution of benzene, the structure of oxonium salts, the cause of color in the triphenylmethane series as due to an *oscillation* of the quinonoid state between two or more benzene nuclei. His description of the mechanism of the formation of sugar in the plant are of value to theoretical chemistry. Similarly, his *Spannungs Theorie* was a brilliant conception of real importance descriptive of stability in ring structures. In addition to his numerous discoveries and introduction of now indispensable methods of experimentation, Baeyer exerted beneficial and decisive influence over his pupils, all of whom have become famous investigators in the field of chemistry. In recognition

of his numerous achievements, Baeyer was awarded the Nobel Prize in 1905.

Victor Meyer (1848-1897) received his Ph.D. at the age of nineteen and soon thereafter was appointed professor of organic chemistry at the Polytechnic School of Stuttgart. Here he announced discovery of the nitro compounds of the aliphatic series, which was hailed widely. In 1872 he was appointed professor at the Zurich Polytechnicum and several years later (1878) he devised a new method and invented an apparatus for the determination of gas density. This apparatus is also used to determine the molecular weight of an easily condensable gas. In 1882 Meyer electrified the entire chemical world by announcing his discovery of thiophene, obtained from coal-tar.

In 1888, the great scientist Bunsen resigned his professorship at Heidelberg and recommended Meyer as his worthy successor. Four years later, Meyer made his great discovery of iodoso compounds, which have enriched our knowledge regarding the nature of iodine.

Meyer's remarkable work on the oximes and their stereo-isomerism (he coined the term in 1888) facilitated the study of isomerism and stereo-isomerism, and contributed greatly to the importance of hydroxylamine. He also probed extensively into the structure of camphor, chloral hydrate and the aromatic compounds. Meyer was also a lucid writer, as may be seen from his *Pyrochemische Untersuchungen* (1885). His *Lehrbuch der organischen Chemie* (written with Paul Jacobson) is one of the clearest texts on the subject.

Heinrich Caro (1834-1910) is best known for his discoveries in the chemistry of colors and dyes. After making a special study of color chemistry, he went to England, where he met the chemists Dale and Martius. The three scientists collaborated and obtained a patent for a new method in making mauveine, the discovery of the alcohol-soluble blue indulines and the Manchester yellow. The most important of his collaborative experiments were (with Graebe and Liebermann) on synthetic alizarin (with Graebe), on rosolic acid, rosaniline and acridine, and with Baeyer on oxyanthraquinones, nitrodiphenylaniline and nitrosophenol. Some regard Caro's discovery of the *Sulfomonopersäure* (better known as Caro's Acid) as the most amazing of all his achievements.

Gustav Magnus (1802-1870) was equally important in chemistry and physics. In 1845 he became professor at the University of Berlin. In the course of his experimentations he discovered a peculiar salt compound which is known as the "green salt of Magnus." Among his other discoveries are sulfovinic, ethionic, and isethionic acids, and (in collaboration with Ammermüller) periodic acid. Magnus also made original investigations into the property of the blood which led to the "theory of the absorption of the blood." He demonstrated how diminution in density was caused in garnet and vesuvianite by smelting and made valuable experiments upon the coefficient of the dilatation of gases. For more than twenty years Magnus experimented and wrote (1860) on the transmission of heat through gases by conductibility and radiation.

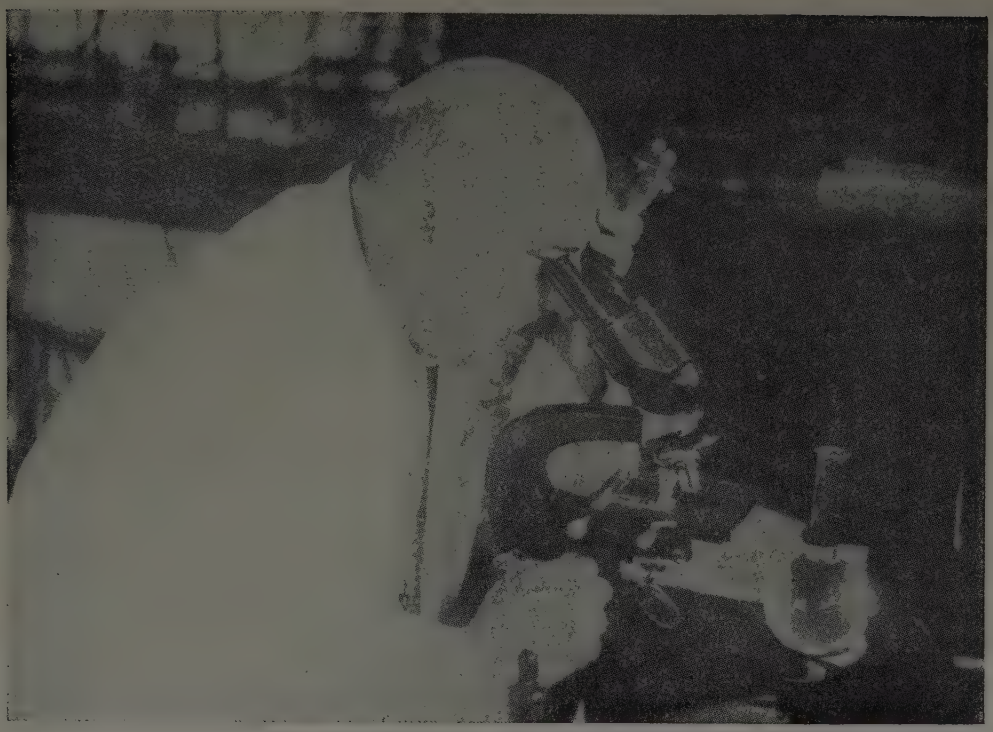
Carl Theodore Liebermann (1842-1914), organic chemist and professor at the universities of Charlottenburg and Berlin, discovered (1867) synthetic alizarin invaluable to the dye industry. With Graebe he also proved that alizarin, on reduction, yielded anthracene. Where formerly the industry had to seek its dyestuffs in animal or vegetable matter, it now could derive them from coal-tar products. Germany became the leading power in the dye industry as the result of Liebermann's discovery, and scientific laboratories throughout the world were enabled to pursue their experiments on dyestuffs with greater assurance of success based on the researches by Liebermann and his collaborators.

Lothar Julius Meyer (1830-1895) was one of the originators and founders of biological chemistry. In 1857 he made the discovery that the absorption of oxygen by the blood takes place through chemical affinity between oxygen and the coloring matter (hemoglobin) of the blood. He published his results in two books, *Die Gase des Blutes* (1857) and *De Sanguine Oxydo Carbonico Infecto* (1858). Meyer was professor at several German universities including Tübingen (1876), which position he held till his death.

Meyer's fame rests especially on his aid to the formulation of the "periodic law," one of the foundation stones of physical chemistry. This law states that the properties of the elements are periodic functions of their atomic weights. Meyer devised a graphic representation of the law which he first developed in his famous atomic volume curve. A controversy arose regarding priority in the discovery of the periodic law. The Russian chemist Mendeléeff (1834-1907) published a similar explanation of the law in 1869, but Meyer had written on periodicity of the elements as early as 1864. In 1882 The Royal Society of England awarded the Davy Medal to both Mendeléeff and Meyer. Meyer was much interested in scientific theory insofar as it helped to explain chemical processes. He introduced many new words into chemical terminology such as univalent, bivalent, trivalent, quadrivalent, etc. in describing combining power of an element. Meyer was equally well-known as a teacher. His *Die modernen Theorien der Chemie* (1864) was the standard work in chemical generalizations till the rise of physical chemistry.

George Lunge (1839-1923) was a leading German technical analyst of his time. Lunge pursued a variety of experiments such as the production of white paper from straw, production of prussiate of potash, sal ammoniac, lead salts and tartaric acid. In 1865 Lunge went to England and there founded the Newcastle Chemical Society, which later became the Society of Chemical Industry. During his stay in England he developed his soda plant and wrote voluminously on his experiments. In 1867 he published his first book on coal-tar and ammonia, which has since gone through many editions. In 1876 he was appointed professor at the Polytechnische Schule at Zurich, Switzerland. It was here that he accomplished the work for which he became universally famous.

Lunge's scientific experiments delved into the lead chamber process in the manufacture of sulphuric acid and he clarified many problems relating to the contact process. Lunge also succeeded in devising a means of eliminating the yellow phosphorous from the manufacture of matches, thus making such work safer. In 1882 he introduced a method for the production of sulphuric acid monohydrate. He invented (1886) a reaction tower, generally called the Lunge-Rohrmann



Chaim Weizmann in his laboratory

plate reaction tower. This apparatus, which had been widely used in the chemical industry, increased the production of sulphuric acid in the lead chamber process considerably.

Lunge made many analyses of silicates and discovered differences in the reaction of colloidal and crystallized silicic acid, important in the manufacture of fire-proof clay. He introduced methyl orange as an indicator and explained the reactions of other indicators. Lunge's method for the analysis of pyrites is used in every chemical laboratory and his gas volumeter is essential for technical analysis.

Lunge was a voluminous writer in German and English. His experimental results are found in about 600 technical papers which he wrote and published. In addition, he has written 86 books all of which are highly technical and standard works. His four-volume *Chemischtechnische Untersuchungsmethoden* has gone into many editions.

Hans Goldschmidt (1861-1923) first invented an electro-chemical process for recovering tin from white iron waste. He achieved international fame when (in 1894) he succeeded in reducing oxides by combustion with aluminum. This invention was hailed by the chemico-metal industry as the most important of that time. The thermite process found an even larger application by the use of mixtures of aluminum with iron oxide for welding together the ends of tramway rails and for repairing broken machinery. Goldschmidt also discovered a process for preventing the flaws in iron castings and for improving steel castings by the addition of aluminum. He was awarded the Elliot-Cresson Medal of the Franklin Institute for his marvelous invention known as the Goldschmidt thermite process.

Otto Wallach (1847-1931) began as experimental chemist at the Agfa works for the manufacture of aniline dyes at Rummelsburg, near Berlin. In 1876 he became professor extraordinary at the University of Bonn and performed numerous experiments there for more than thirteen years. In 1884 he began a series of experiments in regard to the group of terpenes and alizyclic combinations, which brought him fame. Five years later he was called to the professorship of the University of Göttingen and to head the Chemical Institute, where he remained until his retirement in 1915. Wallach did more than any other chemist to demonstrate the structure of terpenes. He developed the structural formulas for the whole range of these compounds. His investigations opened up a new chapter in organic chemistry. In 1909 Wallach published the results of his researches in a book, entitled *Terpene and Camphor*. In addition Wallach is known for his success in transforming chloral into dichloric acetic acid, also for his explanation of the constitution of chloralides and their synthesis. In 1910 he was awarded the Nobel Prize in recognition of his extraordinary work on terpenes, and his contributions to organic chemistry.

Adolf Frank (1834-1916) has been called the founder of the potash industry of Germany. In 1860 he discovered a method for obtaining potassium chloride and other potassium salts from Abraum salts and established their value and use as fertilizers. Later he aided in promoting the manufacture of glass in Germany and helped to establish the cellulose industry in East Prussia, which is of the greatest importance in the manufacture of German textiles, explosives, paper, motion picture film, and other industrial products.

In 1898, Frank in collaboration with Nikodem Caro (1871-1935) demonstrated that when nitrogen is passed over calcium carbide at a temperature of about 1,000°C., combination takes place forming calcium cyanamide, very useful as a nitrogenous fertilizer. The calcium cyanamide was marketed under the name of *nitrolim* and aided in the development of scientific agriculture throughout Germany. He also showed that by treating calcium cyanamide with superheated steam it becomes decomposed and ammonia is formed. This process gave an abundant supply of ammonia from atmospheric nitrogen, which aided Germany during the War of 1914-1918.

Fritz Haber (1868-1934) gained international repute chiefly for his process of producing synthetic ammonia on a commercial scale, which revolutionized industry and agriculture. In 1906 he became professor of physical and electro-chemistry and director of the Physico-Chemical Institute.

Haber has contributed greatly to our understanding of the complicated processes involved in the reduction of aromatic nitro compounds in acid and alkaline media. The development of the pressure synthesis of gases, especially ammonia, is largely due to Haber. He invented the so-called circulating system, whereby the nitrogen-hydrogen mixture, under pressure, circulates continuously and by the addition of fresh gas the reactants are converted into ammonia.

In the course of the World War, Germany was able to supply all her ammonia by utilizing Haber's invention. The artificially prepared fertilizers kept the fields in a healthy state for the production of necessary foodstuffs and the enormous quantities of explosives required were obtained by the Haber process of nitrogen fixation. It may, therefore, be claimed that Germany would have starved, because of the British blockade, if it had not been for this indispensable invention of a Jewish chemist. In 1919 Haber was awarded the Nobel Prize for his contributions to industrial chemistry. When Hitler came to power in Germany in 1933, Haber felt uncomfortable, since he was deprived of some of his most able assistants, and he left Germany as a voluntary exile.

Hermann Julius Grüneberg (1827-97) has contributed greatly to the progress of industrial and applied chemistry. Among his discoveries may be mentioned the recovery of potash (calcium carbonate) from calcium sulphate, used as a fertilizer, and the application of free magnesium sulphate. He also constructed an apparatus for the distillation of ammonia and erected plants for the manufacture of cheap industrial chemicals by newly discovered processes.

Oskar M. E. Liebreich (1839-1908) was one of the leading pharmacologists of Germany. In 1872 he was appointed head of the Pharmacological Institute in Berlin. He discovered the narcotic effects of chloral hydrate, butyl-chloral and ethylchloride, the healing properties of lanolin and the use of new drugs as anaesthetics, as well as the medical effect of many coal-tar products. He was editor of the *Therapeutische Monatshefte.*

Richard Willstätter (1872-) was probably the foremost organic chemist alive in 1940. In more than 200 plants that came under his observation, he found that green coloring matter of plants existed as an active principle under two forms, which he called chlorophyll A and chlorophyll B. Virtually all that is known concerning the composition and constitution of this compound is due to the experimental work of Willstätter.

Willstätter has also shown that the chlorophyll of plants and the hemoglobin of the blood may be derived from the same substance, aetioporphyrin, thus demonstrating the striking fact that the plant coloring matter and the coloring matter of the blood may have a common origin. He also investigated the chemical composition of enzymes and proved that they were not proteins. In connection with his studies on the adsorption of enzymes, Willstätter has introduced several significant terms that are now adopted in the textbooks. For example, he coined the word *elution* to describe desorption of an adsorbed substance and the soluble and insoluble forms of enzymes are termed *lyo-* and *desmo-enzymes.* Willstätter was awarded the Nobel Prize in 1915 for his investigations of dyestuffs in the vegetable kingdom.

Nicolaus Wolfgang Fischer (1782-1850) studied medicine at the universities of Vienna, Prague, Breslau and Berlin, receiving his doctor's degree from the latter institution in 1806. He was appointed assistant professor of chemistry in 1813 at the University of Breslau. A year later he became full professor and chief of the Institute of Chemistry, a position he held until his death. He wrote many scientific articles which appeared in the *Journal für Chemie und Physik,* Schweigger's *Annalen für Chemie,* and in other publications. He is the author of *Medicaminum Mercurialium Praecipua Classificatio* (1806); *De Modis Arsenia Detegendi* (1812); *Über die chemischen Reagentien* (1816); and *Das Verhältnis der chemischen Verwandschaft zur galvanischen Elektricität, in Versuchen dargestellt* (1830). Fischer contributed notably to the establishment of vapor tension and sublimation laws.

Carl Neuberg (1877-) is one of the foremost organic chemists of Germany. In 1906 he founded and edited the famous *Biochemische Zeitschrift,* was appointed professor at the University of Berlin and some time later director of the Kaiser Wilhelm Institute of Biochemistry in Dahlem. In recognition of his many contributions to general chemistry, he was awarded the Emil Fischer Medal (1922) by the German Society of Chemists. Neuberg has carried out valuable research work on sugars, protein metabolism and on the biochemical effects of light. He has prepared optically active petroleum, discovered the ferments carboxylase, carboligase and various phosphotases and found the second and third fermentation phase of sugar. During the World War, Neuberg prepared artificially the glycerine substitutes Per and Perkaglycerine, and cooperated with von Wasserman in the chemical treatment of cancer in mice. He is author of *The Urine* (1911); *Die Gärungsvorgänge* (1913-24); and co-author of *Physiologie und Pathologie des Mineralstoffwechsels.* He has also aided in the establishment of the Hebrew University in Palestine.

Alfred Cohen (1863-) is an authority on photochemistry. In 1899 he was appointed instructor in physical chemistry at the University of Göttingen. From 1899 to 1905 he was assistant to the Nobel Prize winner, Walter Nernst. In appreciation of his electrochemical contributions, he was promoted to full pro-

fessorship, and in 1909 he founded the photochemical division of the Institute of Physical Chemistry. Among his numerous writings are: *"Elektrochemie"* in Müller-Pouillet's *Lehrbuch der Physik;* "Berührungselektrizität" and "Wasserfallelektrizität" in the *Handbuch der Physik,* as well as many papers in the *Annalen der Physik* and other scientific journals.

Eugen Bamberger (1857-1932) was a leading authority on organic chemistry. In 1892 he was appointed professor at the University of Munich and a year later was called to a similar position at the Polytechnikum in Zürich, Switzerland. Bamberger conducted a wide series of experiments on aromatic nitrite, hydrogenated hydrocarbons, chinolin, naphthalene, anthracene, azo and diazo compounds.

Nikodem Caro (1871-1935) was an expert in industrial chemistry. He was particularly interested in agricultural research and experimented with peat as a possible source of power. Over a period of years Caro delved into the possibilities of obtaining nitrogen from its compounds and was finally successful (in collaboration with Adolf Frank) in developing a process for fixation of nitrogen, known as the cyanamide process, upon which almost the entire cyanamide is now based. Caro was the chief of the Bavarian Nitrogen Works and performed many valuable experiments with water-power which have since proved important for the chemical industry.

Herbert Freundlich (1880-), an eminent authority on colloid chemistry, was professor of chemistry at Brunswick (1911) and (1919) vice-director of the Wilhelm Institute for Physical Chemistry in Dahlem. In 1923 he was appointed professor at the University of Berlin and, after performing many valuable experiments, he wrote his famous *Grundzüge der Kolloidlehre* (1924), which is considered the finest textbook, free from technical complexities, written on this subject. Among Freundlich's other writings are *Kolloidchemie* (1930), *Fortschritte der Kolloidchemie* (1926), and *Kolloidchemie und Biologie* (1924).

Rudolph Biedermann (1847-) studied chemistry at the University of Munich, where he became assistant to Liebig. In 1877 he was appointed chief of technical publications at the Patent Office of the Reich. Four years later he became professor of technical chemistry at the University of Berlin. He is author of *Handbuch über die exakten Wissenschaften und ihre Anwendung* and editor of the *Chemische Kalender.*

Heinrich Bechold (1866-) was director of the Institute for Colloidal Experimentation. He studied at the universities of Freiburg, Strasbourg and Berlin and founded (1897) the periodical *Umschau.* He has devoted his studies to medical chemistry and its rôle in physical chemical problems. Bechold has written numerous technical papers on colloids and among his publications are the outstanding *Handlexikon der Naturwissenschaft und Medizin,* and *Kolloide in Biologie und Medizin.*

The following Jewish scientists are among the leading Austrian chemists:

Adolf Lieben (1836-1914) studied chemistry and pharmacology and held professorships at Palermo (1862), Turin (1867) and Prague (1871). He was appointed (1875) to the chair of general and pharmacological chemistry at the University of Vienna. He performed many important experiments and wrote *Über die Einwirkung schwacher Affinitäten auf Aldehyd* (1861), *Jodbenzol* (1869), *Festes Benzolchlorid* (1875). He also published the results of his researches on lactose, the effect of cyanide gas on aldehyde, on formaldehyde and its conversion to methyl alcohol and on the reduction of the exoton chloral.

Carl L. Alsberg

Lieben was equally fluent in the technical terminology of several languages and most of his scientific papers were written originally in German, French, or Italian and published in the language written by Lieben.

Ernest Freund (1863-1914) became physician at the Allgemeines Krankenhaus about 1888 and at the same time continued chemical researches at the laboratory of Prof. Ludwig. In 1891 Freund was appointed director of the chemical laboratory at Rudolfinum, where he conducted a large number of notable researches in medical chemistry. Freund was the first to demonstrate the constitution of acetone by being able to produce it artificially. He is also known for his determination of the constitution of trimethylene (1882) and narcotine (1890). He devised a method for the volumetric estimation of sulphuric acid in urine. He introduced sodium citrate as an anti-blood coagulant, the latter of value in blood transfusions.

Freund contributed many scientific papers to the chemical and medical press, among them "Ein Beitrag zur Kenntnis der Blutgerinnung," in *Medizinische Jahrbücher* (1886), and "Über die chemische Zusammensetzung leukänischen Blutes," in *Zeitschrift für philosophische Chemie.*

Guido Goldschmidt (1850-1915) studied at the universities of Vienna and Heidelberg and became associate professor at the Chemical Laboratory at the University of Vienna. Appointed professor at the University of Prague in 1892, he also wrote many scientific papers descriptive of his experiments on the action of bromal and chloral on benzene. Goldschmidt published treatises on substances of the pyridin and quino-

lin order as well as reports on mononitropyrene, amidopyrene and on opianic acid. Best known for his demonstration of the constitution of papaverin, he was repeatedly awarded the Lieben Prize by the Imperial Academy of Sciences for valuable contributions to organic chemistry.

Edward Lippman (1838-1919) was head of the Institute of Chemistry and professor at the University of Vienna from 1875 until 1919. Lippman's early researches were highly important and yielded valuable information on the action of iodine on mercuric oxide. He also contributed useful data on artificial oil of bitter almonds and nitrobenzoyl and on the preparation of homologues of quinine and on the action of hydriodic acid on quinine and cinchonine. Lippman also devised a capillary electrometer which is used in physical chemistry.

Edmund O. von Lippmann (1857-) is regarded as the leading sugar technologist of Austria. After receiving his degree at Heidelberg in 1878, Lippmann specialized in the sugar industry and was called to Germany where he introduced the Steffen process for the recovery of sugar from molasses. He was influential in introducing the strontium process and in 1890 was appointed head of the largest German refinery at Halle, a position he held until his retirement at the age of seventy. Among his most important books are *Chemie der Zuckerarten* (1904), *Geschichte des Zuckers* (1890) and *Entstehung und Ausbreitung der Alchemie* (1906). In 1927, a *Festschrift* in Lippmann's honor was published and contributed to by the leading sugar chemists of the world. In recognition of his scientific achievements, the Berlin Academy of Sciences awarded him its highest distinction, the Leibnitz Medal.

Holland has produced notable Jewish chemists, among whom Ernst Julius Cohen (1869-) is the most prominent. In 1893 he became assistant to Professor van t'Hoff at the University of Amsterdam and ten years later was himself appointed professor of physical chemistry at the University of Utrecht. Cohen's most important research concerns the allotropic forms of tin and other metals, and his piezo-chemical studies are highly important. Among his many writings are: *Studies in Chemical Dynamics after Van t'Hoff* (1896), *Physical Chemistry for Biologists, Inorganic Chemistry for Medical Students* (1907).

England has had many outstanding Jewish chemists, the earliest among whom was Ludwig Mond (1839-1919). He discovered a method for the recovery of sulphur from the LeBlanc alkali waste, and perfected the Solvay process for the manufacture of ammonia soda. In 1883, he obtained a patent for the Mond producer-gas plant. He also devised a method for the recovery of the chlorine wasted in the manufacture of ammonia-soda. In collaboration with others he discovered nickel carbonyl, a gaseous compound of nickel and carbon monoxide. In 1896 Mond endowed the Davy-Faraday Research Laboratory of the Royal Institution of London. He also pursued research into the carbonyls of cobalt, molybdenum and ruthenium.

Raphael Meldola (1849-1915) was professor of organic chemistry at the University of London and obtained important results through research in coal-tar dyes. He discovered the commercially valuable acid green and (1883) alkali blue XG (also called Meldola's blue). Meldola also conducted researches into naphthalene derivatives, azo-compounds, and other dye stuffs. The Meldola medal, awarded each year for the best contribution to chemistry, was established in his honor. In addition to his many scientific papers, Meldola was author of *Elementary Inorganic Chemistry* (1874), *Organic Chemistry* (1877), *Chemistry of Photography* (1889), and *Chemical Synthesis of Vital Products* (1904).

Julius Berend Cohen (1859-1935) studied chemistry at Munich and was appointed demonstrator in chemistry at Owens College, Manchester, in 1884. Three years later he published *Practical Organic Chemistry*, which became famous in all English universities. In 1904 he was appointed professor of chemistry at Leeds University, where he conducted most of his researches. His earliest studies resulted in clarifying some of the problems connected with chlorination and bromination, and in helping to establish the laws governing substitution in benzene derivatives. Cohen also devoted much study to the preparation of optically active compounds from inactive substances. Cohen also did excellent research on the antiseptic activity of acridine and phenazine derivatives, as well as on pyridine and quinoline compounds.

John Jacob Fox (1874-) is one of the foremost chemists connected with the Government Laboratory in London since 1904. He has done important work on the absorption spectra of benzene and of the isoquinoline alkaloids, on the light-absorbing power of sulphur vapor, and on the solubility of lead sulphate in concentrated solutions of sodium acetate, ammonium acetate, and potassium acetate. Fox has contributed an effective method for the quantitative separation of zinc and cadmium, employed in analytical chemistry, and he has done valuable work on the azo compounds, on the quinoline derivatives, and on the preparation of diphenylene.

Chaim Weizmann (1873-) was for many years professor of chemistry at the University of Manchester. Although known universally as a leader in Zionism, he has likewise earned a permanent niche in the progress of chemistry. In 1908 he secured a patent for the production of camphors from pine chlorine hydrate, and he has discovered the preparation of chloronaphthalene quinone, and certain other derivatives from hydroxynaphthoylbenzoic acid, as well as the preparation of selenodiphenylamine. Weizmann's researches on fluorescence, on the dipeptides and lauryl compounds, and on the synthesis of important compounds of the glucosamine derivatives have been widely hailed.

Ian Morris Heilbron (1886-) is professor of organic chemistry at the University of London. He is the author of numerous technical papers and editor-in-chief of the *Dictionary of Organic Compounds*.

Herbert Levinstein is one of the leading authorities on chemistry applied to industry and was president of the British Association of Chemists. In 1931 he was awarded the gold medal of the Society of Chemical Industry for his contributions to the development of chemical engineering.

Andor Fodor (1884-) is director of the Institute of Biochemistry at the Hebrew University in Jerusalem. He has published many important studies in the field of organic and physiological chemistry, colloidal chemistry, proteins, and the problem of absorption. Among his writings are (with E. Eichwald) *Physikalische Grundlagen der Chemie* (1919), *Das Fermentproblem* (1922), and *Die Grundlagen der Bispermoidchemie* (1925). In 1923 he was awarded the prize of the Colloid Society.

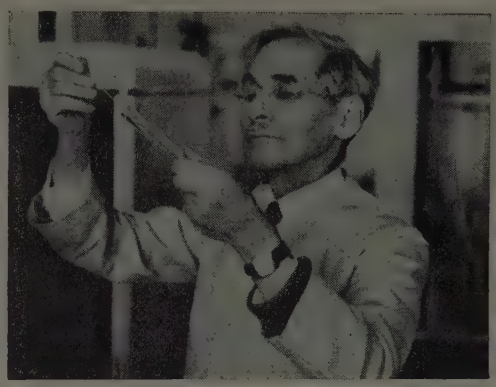
The United States of America is well represented by distinguished Jewish chemists. The following names constitute but a small number of the total:

Morris Loeb (1863-1912) was professor of chemistry and director of the chemical laboratory at New York University. He received his doctorate from Berlin University for his dissertation on *Das Phosgen und seine Abkömmlinge, nebst einigen Beiträgen zu deren Kenntnis* (1887). In a series of experiments Loeb found that the method of determining molecular weights by the depression of the freezing point was preferable to the method of vapor tensions. He also conducted experiments on the kinetics of substances in solution. During his professorship at New York University, Loeb devised apparatus for the delineation of curved surfaces, illustrating the properties of gases.

Albert E. Woolf (1846-1920), of New York, is remembered for his work in the purification of drinking water. He was the first chemist in America to demonstrate the antiseptic properties of hydrogen peroxide, and introduced this valuable liquid into the bleaching industry. He invented a method of decomposing sea water by means of electricity, which was adopted by the United States Government to purify drinking water during the yellow fever epidemic in Cuba. Woolf demonstrated that hypochlorites were capable of destroying vermin and injurious microbes; he also experimented on the possibility of reclaiming marshy land by chemical means.

Carl L. Alsberg (1877-1940) was widely known as a physiological chemist. His final activities were in the service of the government as member of the National Resources Planning Board. He is credited with the creation of a new field of biochemistry affecting nutrition. His development of this occurred while he was instructor at Harvard Medical School. He was chemical biologist (1908-12) in the United States Bureau of Plant Industry. For fifteen years (1912-27) he was chief of the Bureau of Chemistry of the United States Department of Agriculture. Dr. Alsberg was special investigator (1906-08) for the Bureau of Fisheries. From 1937 until his death (Nov. 1, 1940, at Berkeley, Cal.) he was director of the Giannini Foundation of Agricultural Economics at the University of California. Son of the founder of the New York Chemical Society (parent body of the American Chemical Society), Alsberg was president of the American Academy of Biological Chemistry, of the Washington Academy of Science, and chairman of the International Research Committee of the Institute of Pacific Relations.

Lafayette Benedict Mendel (1872-1938) was a pioneer in the scientific study of nutrition. He is best known for his analysis of the value of food constituents as shown by their influence upon growth. As Sterling Professor of physiological chemistry at Yale University, he has influenced many scientists who have had their training under him.



Phoebus A. Levene

Moses Gomberg (1866-) is professor of organic chemistry at the University of Michigan. He began his research studies in 1897 and experimented with the preparation of a tetra-phenylated methane. He proved, experimentally, existence of the free radicals and conducted studies into the quinoid structure and its relation to color. Gomberg has also undertaken the synthesis of biaryl compounds by means of diazo-reactions. He is recipient of the Nichols, Willard Gibbs, and Chandler medals awarded for his chemical researches.

Phoebus A. Levene (1869-1940), of the chemical division of the Rockefeller Institute, is widely known for his work in organic chemistry. Particularly noteworthy are his studies in nucleic acids, amino sugars, lecithins, cephalins, fatty acids, cerebrosides, inorganic esters of sugars, thiosugars in yeasts and the derivatives of tetracosanic acid. Levene has synthesized a number of tertiary hydrocarbons, enhancing our knowledge of pyruvic acid and d-ribose derivatives, and he has discovered two new isomeric tetramethylmannolactones.

His researches in the last fifteen years centered around the problem of correlation between optical activity and chemical constitution. For these fundamental contributions to stereochemistry he was awarded the William H. Nichols medal in 1938. He was also recipient of the Willard Gibbs medal in 1931.

Kasimir Fajans (1887-), of the University of Michigan, is co-discoverer (with Göhring) of brevium (uranium X_2). He formulated (with Soddy) the law of radioactive displacement of elements in the periodic system, and he has performed notable research in thermochemistry, theory of solutions, and chemical forces in atomic structure.

Julius Stieglitz (1868-1937) was America's foremost authority on the relation between chemistry and medicine. He made striking contributions to organic and physico-organic chemistry such as catalysis, molecular rearrangements, the stereo-isomerism of nitrogen compounds, the theory of indicators, the solubility product and the purity of gypsum deposits.

Morris Goldberg.

Lit.: Bugge, G., edit., *Das Buch der grossen Chemiker* (2 vols., 1930); Blackman, Philip, "The Jew and Chemistry," in Newman, H., edit., *The Real Jew* (1925) 186-96; Harrow, Benjamin, *Eminent Chemists of Our Time* (1927); Moore, F. J., *History of Chemistry* (1931).

CHEMOSH, national god of the Moabites, mentioned in the Bible (*I Kings* 11:33) and in the Mesha inscription (Moabite Stone). In *Judges* 11:24 he appears also as a god of the Ammonites; but since there is no other trace of his cult among the Ammonites, this statement is generally believed to be a later insertion.

CHEREM, *see* ANATHEMA; EXCOMMUNICATION.

CHERETHITES AND PELETHITES, King David's bodyguard of foreign mercenaries (*II Sam.* 8:18; 15:18; 20:7; *I Kings* 1:38, 44; *I Chron.* 18:17), probably composed of Cretans and Philistines. Pelethite is generally accepted as a modification of *pelishti,* the usual Hebrew word for Philistine, and Cherethite is obviously analogous to Cretan. This conclusion is supported by the fact that the 600 men of David, under the leadership of Ittai, came from Gath in Philistia and are closely associated with the Cherethites and Pelethites (*II Sam.* 15:18) and that the Cherethites are closely identified with the Philistines as dwelling in the south of the land of Canaan by the sea-coast (*I Sam.* 30:14; *Ezek.* 25:16; *Zeph.* 2:5). This contention is further supported by the fact that the Philistines are believed to have originally come to Canaan from Caphtor (*Deut.* 2:23; *Jer.* 47:4; *Amos* 9:7), whose identification with Crete is generally accepted.

The employment of foreign mercenaries for the royal bodyguard was very widespread, notably among the Egyptian kings of the nineteenth dynasty, whose corps d'élite was mainly recruited from among the Sardinians and Libyans. The existence of the royal bodyguard is not confined to the reign of David (*I Kings* 14:27-28; *II Chron.* 12:10). That the royal bodyguard even in later times was usually composed of foreigners may be gleaned from *II Kings* 11:4, 19 and inferred from *Zeph.* 1:8-9 and *Ezek.* 44:6-8.

Lit.: Smith, W. R., *The Old Testament in the Jewish Church,* vol. 2, pp. 260-62; Driver, S. R., *Notes on the Hebrew Text of the Books of Samuel,* 2nd ed. (1913) 223, 284; Macalister, R. A. S., *The Philistines* (1913) 5-6, 11, 13, 61, 88-89.

CHERKASSKY, SHURA, piano virtuoso, b. Odessa, Russia, 1911. As a boy he was regarded as a musical prodigy, having composed a five-act opera in his eighth year, and directed a symphony orchestra when he was ten. He received much of his early training in music from his mother, who had been a concert pianist in Russia. After giving a series of concerts in Russia, he came to the United States in 1922, and performed a series of concerts in Baltimore, followed by his New York debut in 1923. Two years later he became a pupil of Josef Hofmann at the Curtis Institute of Music, studying with him for seven years.

Cherkassky, who later acquired American citizenship, gave several significant recitals at Carnegie Hall, New York, in 1925 and 1926. In 1929 he made his first European concert tour, which lasted for three years. He returned to the American concert stage early in 1932. On this and subsequent tours in 1933, 1935, 1936 and 1940 he gave concert recitals in Austria, England, France, Germany, Italy, Russia, China, Japan, Australia, and the Union of South Africa, and made annual tours of the United States. He has also performed at the White House.

CHERNI, JOSEPH JUDAH, Russian ethnographer and explorer, b. Minsk, Russia, 1835; d. Odessa, Russia, 1880. His special field of investigation was Jewish ethnography and folk-lore. In 1864 the Society for the Promotion of Knowledge Among the Jews of Russia sent him with a letter of recommendation to the governor of the Caucasus, Grand Duke Michael, who gave him a circular letter to the local authorities, instructing them to lend him assistance in his work. After ten years of travel in the Caucasus, as well as in Daghestan, Persia and Afghanistan, Cherni returned to Odessa. Lack of funds prevented him from publishing the results of his researches, and he embarked on another journey, returning to Odessa in 1879. The Society for the Promotion of Knowledge issued the first part of his work, *Sefer Hamasaoth* (Book of Travels; edit. Harkavy, 1884). It contains observations about Jewish life and customs of the countries he visited, legends, documents and epitaphs.

Lit.: Yevreiskaya Enciclopedia, vol. 15, pp. 862-63.

CHERNICHOVSKY, SAUL, *see* TSCHERNICHOWSKI, SAUL.

CHERNIGOV, capital of the province of the same name in the Ukraine, situated on the Desna river, about ninety miles northeast of Kiev. An Isaac of Chernigov is mentioned in a document of 1239, the period of Mongol invasion, but there is no other information until the 17th cent. In 1623 the Polish king, Wladislaus IV, who had become master of Chernigov in 1604, issued a decree expelling the Jews from the city and its environs. This decree was never enforced, or else the Jews returned soon after their expulsion, for when the town was stormed by the Cossacks in 1648, there were Jews there who were massacred. Individual Jews are reported in the town at the end of the 18th cent., and their numbers grew in the 19th cent. until in 1897 they numbered 8,805, or 32.6% of the population.

There were pogroms in Chernigov in 1905, when a few Jews were killed and many wounded, and again immediately after the World War of 1914-18. The figures of Jewish population during this period were: 1910: 13,954; 1920: 10,253; 1923: 12,278.

Lit.: Budushchnost, 1909, No. 42, p. 848; Khizhnyakov, V., "Chernigovskaya Starina," *Kievskaya Starina,* vol. 65 (1899) 373-75.

CHERUB (Hebrew *kerub*), an angelic being associated with the Deity in the late Biblical period. The exact meaning or source of the term is unknown. Figures of cherubim were used as decorations in the Temple (*Ex.* 26:1, 31; 36:8, 35; *I Kings* 7:29, 36; *Ezek.* 41:18-20, 25; *II Chron.* 3:7, 14) and particularly in the Holy of Holies, where two such figures spread their wings over the Ark (*Ex.* 25:18-22; 37:7-9; *I Kings* 6:23-35; 8:6-7; *I Chron.* 28:18; *II Chron.* 3:10-13; 5:7-8). Possibly the designation of Yahveh as "the one who dwells between the cherubim" (so in *I Sam.* 4:4; *II Sam.* 6:2; *I Chron.* 13:6; *II Kings* 19:15; *Isa.* 37:16; *Ps.* 80:2; 99:1) comes from this device in the Holy of Holies where God is said to have revealed Himself (*Ex.* 25:22; *Num.* 7:89).

Outside of the Temple also God was occasionally represented as accompanied by cherubim. In *Ps.* 18:11 (*II Sam.* 22:11) he comes riding upon a cherub, and

several times in *Ezekiel* His glory (*kabod*) appears borne by cherubim (9:3; 10; 11:22).

According to Bertholet, the cherubim were originally personifications of thunder clouds. The cherubim at the east of the Garden of Eden (*Gen.* 3:24) guarded the way to the tree of life. A similar tradition is alluded to in *Ezek.* 28:14-16.

The cherubim were part human and part beast. They alternated with lions and bulls in the decorations on Temple vessels (*I Kings* 7:29). Once Ezekiel imagined them with two faces, one human and one of a lion (*Ezek.* 41:18-20). In another vision he saw "beasts" with four faces (the faces of men, lions, oxen and eagles). These had four wings, as well as arms and legs, though their feet had hoofs; they glowed like fire and had eyes on all sides. Someone, probably not the prophet himself, later identified these "beasts" with the cherubim which Ezekiel saw in another vision (*Ezek.* 10). The cherubim in the Holy of Holies were more than man's size and stood erect (*II Chron.* 3:13); the spread of their wings was fifteen feet. They were doubtless similar to the winged beings, part human and part beast, which appear on ancient Assyrian, Babylonian, Egyptian, Canaanite and Hittite monuments. They differed from the sphinxes in that they stood erect. Other Egyptian figures, however, and certain Assyrian-Babylonian forms correspond more nearly to the descriptions we have. In later times cherubim and seraphim were regarded as the highest orders of angels (*Enoch* 61:10; *Rev.* 4:6).

SHELDON H. BLANK.

Lit.: Jirku to *Gen.* 3:24; Bertholet, A., *A History of Hebrew Civilization* (1926) 211, note 3; Torczyner, *Die Bundeslade und die Anfänge der Religion Israels* (1922); Gressmann, *Abat* (1927), vol. 2, pp. 86 et seq., 106-17 and plates CXLVIII-CLXI.

CHESHVAN (a month in the Hebrew calendar), *see* CALENDAR (under HESHVAN).

CHESS. While the exact origin of chess is unknown, most students of its history agree that it arose in India under the name of chaturanga, as a war-simulating game at first played with the aid of dice. It passed to Persia about the 6th cent., where it was known as shatranj. The same name was employed by the Arabs, who took it over from the Persians after they had conquered their country in the 7th cent. The modern name, chess, is derived from check-mate, from the Arabic *Shah mat* ("the king is dead"). The game

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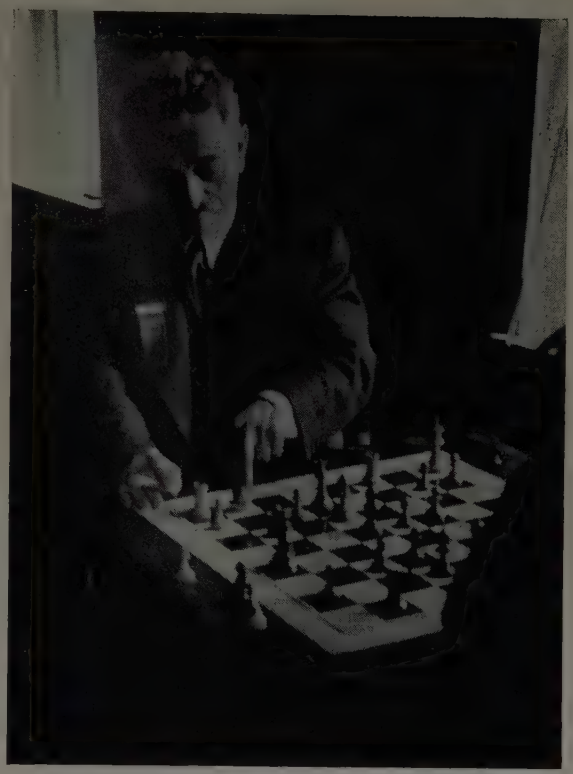
Isaac Kashdan



Emanuel Lasker

reached Europe about the 11th cent. In the course of its history it underwent considerable changes, the modern form not being established until the middle of the 16th cent.

Franz Delitzsch correctly maintains that no allusions to chess are found in the Talmud, inasmuch as the game did not appear in the regions of Jewish settlement until after the Talmud was completed. The words *nardeshir* (*Keth.* 61b) and *pesifos* (*Sanh.* 25b), which some have thought to refer to chess, probably indicate different forms of dice-playing. According to a legend, Simeon Hagadol, who flourished at Mayence about the 11th cent., was influential with the Pope because of his expertness at chess; but this account is connected with the legend of the Jewish pope, Elhanan (or Andreas), which arose as late as the 14th cent.

A more definite piece of evidence is found in a Hebrew poem describing the game of chess, which has been translated into English by Nina Davis (*Songs of Exile,* 1901, pp. 129-31). If the ascription to Abraham ibn Ezra (about 1092-1167) is correct, it is the oldest European description of the game. This poem gives the names of the pieces and their moves as known in medieval times. Thus the bishop is known as the elephant, and can move but three squares at a time; the rook is known as the wind; the queen can move only a square at a time in any direction.

A number of other Jewish poets or writers have referred to the game. Ibn Yahya composed a poem emphasizing the warlike aspect of the game (published in Berechiah Hanakdan's *Mishle Shualim,* Mantua, 1557-58). *Maadane Melech* (Royal Pleasures) is an anonymous treatise on chess; there is a chess parody in the mock-tractate *Massecheth Purim* of Kalonymus ben

Kalonymus (1286 to after 1328). Moses Azan (before 1350) composed a poem praising chess and condemning all other games. Solomon ben Mazal Tob describes the moves of the chessmen in a poem, while Zebi Uri Rubinstein wrote a treatise (1809) and Jacob Eichenbaum a long poem (about 1839).

In addition to such literature devoted expressly to the game itself, there are numerous references to indulgence in this recreation by Jews. One of the earliest appears in the writings of Judah Halevi (about 1085-1140). Profiat Duran, who mentions chess in his *Maaseh Efod* (about 1403), deplored indulgence in the game. On the other hand, Maimonides (1135-1204), who uses the term *shatranj* in connection with a forced mate, declares only against those Jews who play chess for money (commentary on *Sanh.* 3:3). In general, the game was not regarded as an ordinary form of entertainment. Thus, in 1575, on the occasion of an epidemic, when all games were prohibited by the rabbis as being evil, an exception was made in favor of chess. The same exception was made at Frankfort, Germany, in 1711, when the rabbis decreed a fourteen-year prohibition of all games "because of grief and as a penance" after a disastrous conflagration. While Elijah Hakohen of Smyrna (18th cent.), who wrote the popular ethical work *Shebet Musar,* strongly disapproved of chess as a waste of time, Hayim Joseph David Azulai warmly recommended it as a remedy for hypochondria. According to the authoritative opinion of Moses Isserles (Joseph Caro, in his *Shulhan Aruch,* does not mention the game at all), the playing of chess is permitted even on the Sabbath, provided that no money is staked.

Jewish authors have contributed largely to the development of the considerable literature on chess, beginning with the second half of the 18th cent. Brief mention may be made of the following: Elias Stein (*Nouvel essai sur le jeu des échecs,* The Hague, 1789); Moses Hirschel (1784); Rabbi Albert (Aaron) Alexandre (*Encyclopédie des échecs,* Paris, 1837); Hirsch Silberschmidt (1826); and especially Julius Mendheim, who published a valuable collection of chess problems and end-games (1832) and was a notable player. Mendheim is regarded as the founder of the "Berlin school" of chess, which was of great importance in the development of the art of the game in the middle of the 19th cent. The following are the more noteworthy of the more recent authors, all of whom are tournament players: Siegbert Tarrasch (*200 Schachparteien, gespielt und erläutert,* Leipzig, 1894); Emanuel Lasker (*Common Sense in Chess,* London, 1896); Sewelij Tartakower (*Die hypermoderne Schachpartei,* Vienna, 1924; *Das neuromantische Schach,* Berlin, 1928; *Schachmethodik,* Berlin, 1929); Aron Nimzowitsch (*Mein System,* Berlin, 1925-26).

Jews have attained special distinction in chess competition, especially in tournament play. The more important of the older Jewish masters were Albert Alexandre of Paris (about 1766-1850), Bernhard Horwitz of Germany and England (1809-55) and Johann Jacob Löwenthal of Hungary and England (1810-76).

Johannes Hermann Zukertort of Poland and England (1842-88) excelled as a brilliant blindfold player. William Steinitz of Austria (1836-1900), who had great influence in superseding the old dashing style of play and the reliance upon gambits with the slower and steadier modern form of the game, was world champion for twenty-eight years, until he was defeated in 1896 by another Jew, Emanuel Lasker of Germany (1868-). Lasker successfully defended the title against a number of redoubtable challengers, but finally succumbed to José R. Capablanca in 1921. Steinitz and Lasker are the only two Jews to have been world champions, but their combined reign covered a span of fifty-five years.

Modern Jewish masters include such names as David Janowski, Abraham Kupchik, Emanuel Lasker, Jacques Mieses, Aron Nimzowitsch, Richard Reti, Akiba Rubinstein, Rudolph Spielmann, Siegbert Tarrasch and Sewelij Tartakower. There are a number of promising youthful Jewish players since 1930, such as Mikhail Botwinnik, Salo Flohr, Isaac Kashdan, Reuben Fine, and Samuel Reshevsky; the two last named have each held the United States chess championship.

SIMON MOWSHOWITZ.

Lit.: Steinschneider, M., "Schach bei den Juden," in Linde, *Geschichte und Literatur des Schachspiels,* vol. 1, pp. 155-202; Abrahams, I., *Jewish Life in the Middle Ages* (2nd ed., 1932) 412-14; Jellinek, A., *Beth. Hamidrash,* vol. 6, pp. 124-26; Endevelt and Weissblatt, *Dos Ershte Yiddishe Shachlehrbuch* (1917).

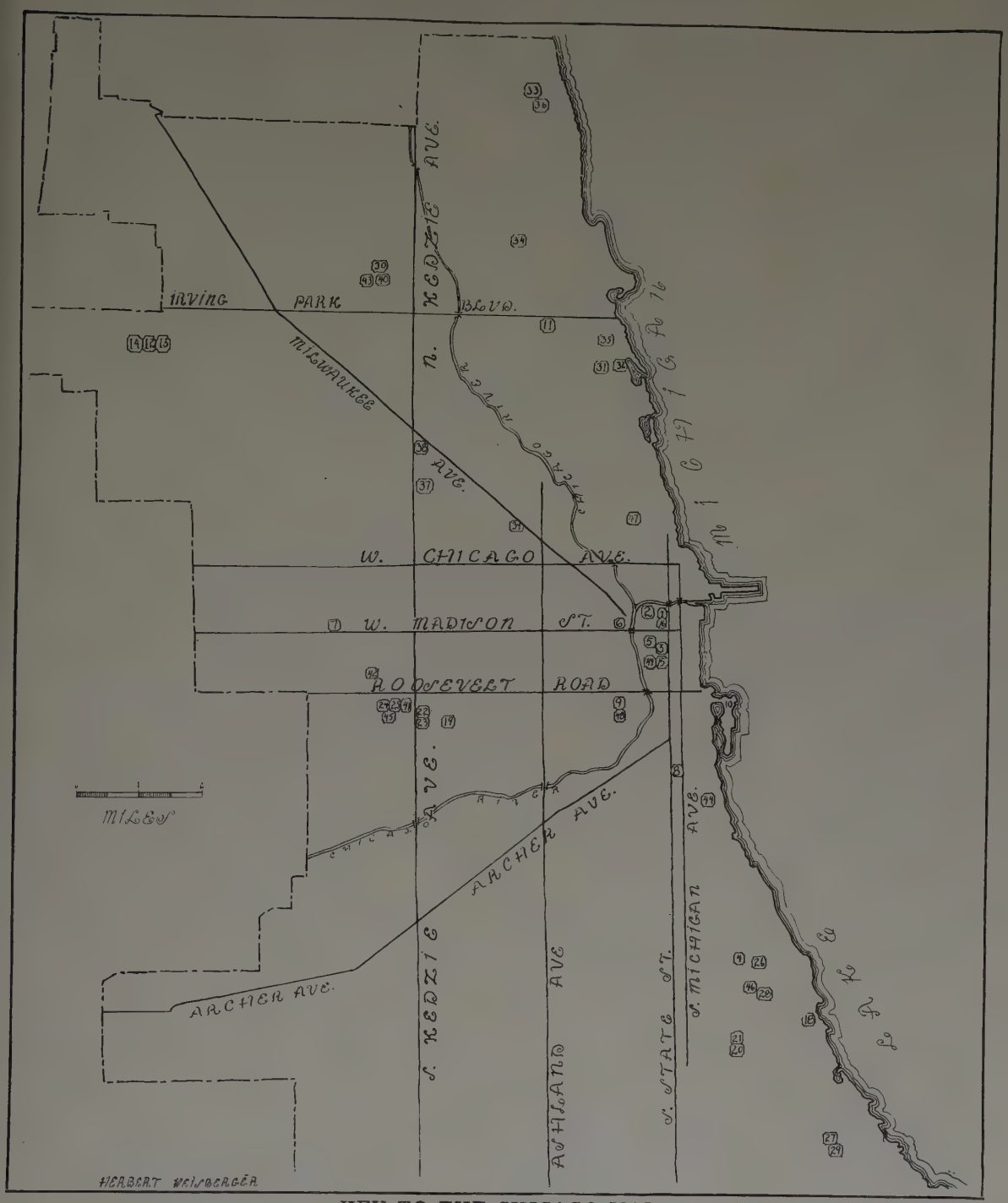
CHEVRA KADDISHA, *see* BURIAL AND BURIAL CUSTOMS; BURIAL SOCIETY.

CHICAGO, second largest city in the United States, located in the state of Illinois. In 1940 it had 363,000 Jewish inhabitants out of a general population of 3,384,556; thus, with the decline of the Warsaw Jewish community following the German conquest in 1939, Chicago probably had the second largest Jewish population of any city in the World.

History up to the Great Fire. The only Jew known to have been resident in the Illinois territory prior to its admission as a state in 1818 was one John Hays, who was the son of the American Revolutionary lieutenant, Baruch Hays. John Hays settled in Illinois in about 1793 and served as sheriff of St. Clair County in the southwestern part of Illinois, then the most populous section. There is but little information available concerning the early Jewish settlers in Chicago. The first Jewish arrival seems to have been a peddler, J. Gottlieb, who visited Chicago in 1836, a year previous to the incorporation of Chicago as a city.

In 1841 the first permanent settlers arrived from Bavaria: Benedict Shubart, Philip Newburgh, Isaac Ziegler and Henry Horner (whose grandson of the same name was governor of Illinois from 1933 to 1940). Horner rose to prominence in Chicago's early commercial life, laying the foundations of one of the city's great wholesale grocery establishments and helping in the organization of the Chicago Board of Trade. The four early settlers fitted into the life of the young and thriving community and were soon joined by fellow immigrants. By 1845 Chicago had a promising Jewish colony and the first public Rosh Hashanah and Yom Kippur services were held in the community that year. Mayer Klein, a cantor who had arrived in Chicago in 1843, conducted the services.

The glowing accounts of the opportunities in the young city reached the East and attracted an increasing



KEY TO THE CHICAGO MAP

1. First brick house in Chicago
2. K. A. M., first meeting place
3. K. A. M., first synagogue
4. K. A. M., present location
5. Sinai Congregation in 1861
6. Zion Congregation, first synagogue
7. Washington Blvd. Temple
8. Standard Club in 1872
9. Ohave Sholom Mariampol
10. Adler Planetarium
11. Hebrew Benevolent Cemetery
12. Mount Isaiah Cemetery
13. Mount Mayriv Cemetery
14. Mount Israel Cemetery
15. Standard Club, present location
16. Covenant Club
17. Sinai Congregation, present site
18. Museum of Science and Industry
19. Mount Sinai Hospital
20. Chicago Home for Jewish Orphans
21. Chicago Home for the Jewish Aged
22. Marks Nathan Jewish Orphan Home
23. Orthodox Jewish Home for the Aged
24. Jewish People's Institute
25. Hebrew Theological College
26. Temple Isaiah-Israel
27. South Shore Temple
28. Rodfei Zedek
29. South Side Hebrew Congregation
30. Beth Israel
31. Temple Emanuel
32. Temple Sholom
33. Mizpah Congregation
34. Agudas Achim
35. Anshe Emet
36. B'nai Zion
37. Humboldt Blvd. Temple
38. Logan Sq. Congregation
39. Tifereth Zion
40. Beth Itzchok
41. Anshe Kneses Israel
42. Anshe Sholom
43. Beth Hamedrosh Hagodol, Albany Pk.
44. Michael Reese Hospital
45. Beth Hamedrosh Hagodol Anshe Luknik
46. Beth Hamedrosh Hagodol Anshe Dorim
47. First Jewish hospital in Chicago
48. Anshe Kneses Israel (old)
49. B'nai Sholom, first synagogue

number of immigrants. Among these were Levi Rosenfeld, Jacob Rosenberg, and three of the members of a family named Kohn who were destined to play an important role in the life of Chicago. Rosenfeld and Rosenberg formed a business partnership which developed into a thriving and successful enterprise. In a room above their store, twenty Jews met on November 3, 1847, and agreed to form a congregation, Kehilath Anshe Ma'ariv (Congregation of the Men of the West). A Jewish Burial Ground Society had been formed somewhat previous to 1847 under the leadership of Isaac Wormser, and its one-acre burial plot (on a site now within the limits of Lincoln Park) was turned over to the new organization. The congregation adopted a constitution, signed by fourteen of its members: Abraham and Julius Kohn, Jacob Rosenberg, Samuel Cole, Morris L. Leopold, Philip Newburgh, Benedict Shubart, Leon Greenebaum, Levi Rosenfeld, Jacob Fuller, M. Becker, Isaac Wormser, B. Stern, and M. Braunschild. Morris L. Leopold and Abraham Kohn were elected president and vice-president, and a scholar of uncompromising Orthodoxy, Ignatz Kunreuther, was engaged as Shohet, reader and teacher.

For several years K. A. M. (as the congregation was called) conducted services on the second floor of a modest building on the southwest corner of Lake and Wells streets. Because there was no gallery, women worshippers sat in the rear seats of the room. The continuous influx of new immigrants soon made it necessary for the congregation to seek more ample accommodations, however. In 1849 K. A. M. leased a lot on Clark Street between Adams and Quincy streets, upon which was erected a frame building (dedicated 1851). The site is now occupied by the Federal Court House, which bears on one of its walls a bronze plaque with the inscription: "On this site stood in 1851 the first Jewish house of worship in the State of Illinois."

The Jewish community continued to grow during the next decade. With the expiration of the lease on the Clark Street lot, the building was moved to the northeast corner of Adams and Wells streets, where it stood from 1852 to 1865, for a time the only synagogue in Chicago. Beginning in 1853 a daily Hebrew and secular school was conducted in the synagogue's basement.

In the year in which the synagogue was dedicated the Hebrew Benevolent Society was organized, with Michael Greenebaum the first president. This society, still in existence in 1940 although not very active, had as its objectives: "to provide in time of health for each other; for times of need and sickness to which the human frame is liable; and also to pay the last duty and homage in what must fall to the living." Three acres of ground were purchased at Graceland Cemetery for the sum of six hundred dollars. Another benevolent society, Chevra Gemilath Chassodim Ubikur Cholim, was established in 1857.

There were no Sephardim among the Jewish pioneers of Chicago. The Jewish settlers in the 1840's and 1850's immigrated principally from Baden, Württemberg and Bavaria, or from Silesia, Posen and East Prussia. Most of them, in this period, were penniless young men who were forced to engage in peddling, especially pack-peddling, in order to earn a livelihood. The Jewish settlers from the German states were followed in ever-increasing numbers by coreligionists from Hungary, Bohemia and Poland who likewise sought refuge in the new republic from legal discriminations and from the reaction that followed the revolutionary movements of 1848 in their fatherlands.

Chicago was a fast-growing city at this time: the population was 28,269 in 1850, 60,662 in 1853, and by the end of the decade, 93,000. The Jewish population also increased, and to the community were added numbers of Jewish immigrants who had originally intended to go to the gold-fields of California.

In May, 1852, the Jews accustomed to the Polish Minhag organized a new congregation, Kehilath B'nai Sholom, with Solomon Harris, Caspar Summerfield, Jacob Pieser, Jacob Frost and Jacob Auerbach as charter members. The first meeting was held in rooms above Harris' clothing store on Clark Street between Washington and Randolph streets. Reverend A. Alexander officiated. Harris became the first president. B'nai Sholom did not have a house of worship until 1864.

In order to achieve solidarity among the divergent elements in the Jewish community, Michael Greenebaum took the initiative in applying to B'nai B'rith for a charter. Ramah Lodge No. 33 was thus instituted on June 15, 1857. This lodge undertook, in a conscientious fashion, to carry out in practical life its motto "Benevolence, Brotherly Love and Harmony." As Henry Greenebaum, his brother, years later aptly expressed it, "Here some of the best minds of German and Polish Jews joined hands to remove the miserable provincial barriers existing in Chicago." Ramah Lodge suggested and finally brought to fruition, in 1859, the formation of the United Hebrew Relief Association, the first agency centralizing Jewish relief activities in Chicago. The organization coordinated the charitable work of the congregations, of the two benevolent societies, and of the newly-formed Young Men's Fraternity, Ladies and Young Ladies benevolent societies. It also sought "to provide a hospital in which poor co-religionists shall be attended when sick, and for an asylum to receive Jewish widows and orphans without means." The Association was reorganized as the United Hebrew Charities in 1888.

During the 1850's a number of members of K. A. M. found themselves out of harmony with the religious philosophy and practices of their congregation. Heated agitation for Reform took place. The dissenters rallied around Bernhard Felsenthal, an unusually gifted person who had arrived in Chicago in April, 1858, and, following a series of meetings the first of which occurred in the office of the Greenebaum brothers on June 20, 1858, the Jüdischer Reformverein was formed. Felsenthal was elected secretary. A teacher born in the Rhenish Palatinate, Felsenthal had come to America expecting to enter a business career, but the lure of his early training was too strong to permit him to fulfill this expectation. As secretary of the Reformverein he published a German pamphlet which he called *Kol Kore Bamidbar* (A Voice Crying in the Wilderness), in which he advocated the modernization of Judaism. A congregation devoted to Reform Judaism was finally organized in April, 1861, with Benjamin Schoeneman as president and Felsenthal as rabbi. The Einhorn ritual was adopted. The congregation purchased and

(Left) The Emil G. Hirsch Center and (right) Sinai Temple, Chicago

Temple of the Congregation Kehilath Anshe Mayriv, Chicago

The Orthodox Jewish Home for the Aged, Chicago

remodelled a church on Monroe Street between Clark and La Salle streets; it was here that Chicago Sinai Congregation began its distinguished course.

It was not odd that the outbreak of the Civil War found the Jews of Chicago in the vanguard of those who served the cause of the Union. Many had been revolutionists in Germany in 1848, when for a time it seemed that they would be able to overthrow despotism and establish a home for free men. Chicago Jews were accordingly not slow in supplying both men and money. When President Lincoln called for troops, the second man in Illinois to respond was Joseph B. Greenhut, and immediately thereafter Edward S. Salomon, who was alderman of the Sixth Ward, offered himself. A troop of one hundred Jewish soldiers was organized and in order to pay each trooper a bonus of $100, a fund of $10,000 was raised by the Jewish community. At the time the Chicago *Tribune* observed that "the rapidity with which the company was enlisted had not its equal in the history of recruiting."

The Jews of Chicago participated actively in the war, yet during the years 1863 to 1865 the progress of internal Chicago Jewish life did not abate. In 1863 the dedication of Sinai's second temple took place at what is now Plymouth Court and Van Buren Street. At the dedicatory services, men worshippers removed their hats for the first time at any Jewish religious service in Chicago. In the summer of 1864 a number of Sinai's members, dissatisfied with the treatment accorded Rabbi Felsenthal, who had resigned his pulpit because he was not re-elected for a term longer than a single year, withdrew as members and formed a new Reform congregation, known as Zion. The first services were held on Rosh Hashanah in a Baptist Church on the West Side. The congregation then removed to a house of worship on Desplaines Street between Madison and Washington streets. Felsenthal was elected rabbi. Although Zion Congregation moved its house of worship several times, it always remained on the West Side. Max Heller, Joseph Stolz, Rabbi Arnold, Jacob S. Jacobson, Samuel S. Cohon and Samuel Schwartz served, in turn, as its rabbis.

B'nai Sholom Congregation grew both in membership and prestige. In 1864, a dozen years after it was founded, the congregation dedicated its first synagogue at Harrison Street and Fourth Avenue. The organization, in its ritual and membership, remained strictly Orthodox. Shortly after the opening of the new edifice, which until the Great Fire was the most impressive Jewish house of worship in Chicago, Rabbi Aaron J. Messing was called to the pulpit. Messing was in his twenties when he began his brilliant ministry here. He spoke a fluent and classic German; his eloquence and scholarship made themselves evident in the prominence which his congregation enjoyed.

The influx of many Jews into Chicago in the 1860's and the 1870's necessitated the organization of new institutions. Among them was the North Chicago Hebrew Congregation, which was established at Superior Street near Wells Street in 1867, the first synagogue in this part of the city. This congregation, which was later known as Temple Sholom, was served first by Rabbi A. Ollendorf, who was followed by Rabbi Aaron Norden (1870-98).

B'nai Abraham, a German-speaking congregation, was established in 1870. This synagogue was later to be combined with Zion Congregation as the Washington Boulevard Temple (1921).

To serve the needs of the East European immigrants, several new congregations sprang into existence. These strictly Orthodox Jews settled in the southern part of the city not far from the river. Their first synagogue here was the Beth Hamedrosh Hagodol, organized in March, 1867, by a group of Latvian Jews. It was first located on Pacific Avenue on land purchased from Henry Horner. Todras Ticktin was the first rabbi.

Even before the war had ended many of the more public-spirited Jews felt the necessity of establishing a hospital to be conducted under Jewish auspices. The initial step was taken to carry out this project on March 22, 1864, at a banquet at which $1,600 was raised. Within three years the goal of $15,000 was passed, and building operations were begun. The hospital was opened to receive patients on August 10, 1868.

During the war and the following years, the B'nai B'rith had grown steadily. Hillel Lodge No. 72, Chicago's second lodge, was instituted in 1866 by Samuel Straus, assisted by Joseph L. Gatzert and Abraham Hart of Ramah Lodge. Two years later Maurice Mayer Lodge No. 105 was established. Several lodges outside of Chicago joined the Chicago lodges in setting up District Grand Lodge No. 6 which was chartered on September 20, 1868. Among those who came to the ceremonies instituting the grand lodge was the representative from Springfield, Ill., L. Rosenwald, the uncle of Julius Rosenwald. This is the first time that the family name appears in Chicago records. Henry Greenebaum was elected first Grand Nasi Ab of the district grand lodge, and Herman Felsenthal, the first Grand Sopher or secretary.

The Reform movement was furthered, in this decade, by Rabbi Isaac Chronic (or Chronik) of Sinai Congregation, who in 1865 was called to the pulpit vacated by Felsenthal. Chronic increased the radical tendencies of Sinai and was among the first rabbis in the country to propose the substitution of services on Sunday for the traditional Sabbath services. This change actually occurred in 1874, after Chronic had left Sinai, during the ministry of Kaufmann Kohler. It was also during Chronic's incumbency that Sinai arranged for a burial ground in a non-Jewish cemetery at Rosehill. Chronic's most important contribution to the Reform movement was a German monthly publication, *Zeichen der Zeit* (Signs of the Times), wherein he expounded his views on Judaism and Reform. This was the first Jewish periodical in Chicago.

One of the organizations which served communal Jewish needs was the Concordia Club, founded in 1862. All public gatherings of the Jewish community took place in its hall. With the growth of the Jewish population other organizations of a social and civic character came into being. The Standard Club was incorporated with a membership of sixty-nine on July 7, 1869. The first meeting was held in Brunswick's Hall on Washington Street between Clark and La Salle streets. With the erection of its first building at the corner of Michigan Avenue and Thirteenth Street, the club began a long career of social and philanthropic service. A new

The Anshe Emet synagogue (right) and (left) its adjoining community center

The Hebrew Theological College, known also as Beth Hamedrash Latorah

structure was later built at the corner of Michigan Avenue and Twenty-fourth Street in the heart of the then exclusive residential neighborhood, and still later a magnificent building to house the organization was erected in the downtown section on Plymouth Court near Jackson Boulevard. Another downtown social club, the Covenant Club, was later established in an elaborate building on North Dearborn Street. About a dozen country and gold clubs whose membership was largely Jewish were established in Chicago and its suburbs.

From 1871 to 1900. The Great Chicago Fire, which began on October 8, 1871, and raged for several days, marks a turning point in Chicago history—Jewish and non-Jewish. This disaster virtually wiped out the physical structure of the city, but with a vigor characteristic of the growing west, Chicago arose out of its ashes to become a great metropolitan center.

Three synagogues and the Jewish Hospital were among the buildings which the conflagration destroyed. The frame synagogue of the North Chicago Hebrew Congregation (Temple Sholom) was lost; the congregation was not reorganized until four years later, and had no synagogue of its own until 1884. B'nai Sholom and Sinai Congregation also lost their synagogues, but the congregations were large enough numerically to survive the blow. Chicago actually gained a congregation at this time, for on the very night of the fire (Simhath Torah, 1871), a new congregation was organized on the Northwest Side. This was Rodeph Shalom, later known as Beth El, where Herman Eliassof became rabbi. The relief needs of the Jewish victims of the conflagration were served by the five B'nai B'rith lodges united as a Central B'nai B'rith Relief Committee, and by the United Hebrew Relief Association, which successfully met its first real test.

In the period immediately following the fire some of the very important Jewish women's organizations came into being. The Deborah Verein (known afterwards as the Deborah) was formed in 1872 and proved most valuable in the support given to the United Hebrew Relief Association. Jochannah Lodge No. 9 of the United Order of True Sisters was organized two years later as the first branch of a national Jewish women's organization in Chicago. The Chicago Rabbinical Association was established in 1873 to bring the rabbis and their respective congregations into closer cooperation and to serve as a channel for the scholarly interests of the rabbis.

The beginnings of the mass movement of Jews to the West Side occurred with the second Chicago fire of 1874. While not as widespread as the fire of 1871, it destroyed much of the property east of the Chicago River, on the south side of the fast growing city. The Polish Jewish settlement, previously only slightly harmed, now sustained severe losses. The Jews began to move to Canal Street and started the trek west which, with new immigration from Eastern Europe during the closing decades of the 19th cent., was to create one of the great ghettos of the world. The first congregation of East European Jews to locate west of the river was Ohave Sholom Mariampol (now called Anshe Sholom), which formerly worshipped on Clark Street near Polk. Other congregations followed as the community grew. The district became even larger as immigration was accelerated by conditions in Czarist Russia.

K. A. M. Temple, which had withstood the great fire of 1871, was destroyed by the 1874 conflagration. The congregation purchased a church edifice at Indiana Avenue and Twenty-sixth Street and remodeled it for a synagogue. During the ministry of Rabbi Liebmann Adler (1861-82) K. A. M. became a Conservative congregation; in 1882 it became Reform. Adler was followed by Rabbis Samuel Sale, Isaac S. Moses, Moses P. Jacobson and Tobias Schanfarber.

Sinai Congregation also moved after the second fire, dedicating a new temple at Indiana Avenue and Twenty-first Street in 1876. In 1880 Sinai called to its pulpit Emil G. Hirsch, a young rabbi who had been serving Adath Israel in Louisville, Ky. In his four decades at Sinai the membership of the congregation increased from forty-five to more than 800. Hirsch, who combined the qualities of scholarship and oratory, was a protagonist of Reform Judaism in his generation. He exercised a strong influence not only on the Jewry of Chicago and the intellectual circles of the city generally, but also in the counsels of the liberal, religious movement among Jews throughout the nation.

Three other congregations destined to become important factors in the religious life of the community were founded in the eighth decade of the century: Anshe Keneseth Israel, known as the Russische Schul (1875) on the West Side, Anshe Emeth Congregation (1878) and Emanuel Congregation (1880), both on the North Side.

The Zionist Literary Society was founded in 1877. This society, organized by Michael Greenebaum, had a brilliant career for almost a decade and a half and was a genuine cultural and social force in the Jewish community. Following the Great Fire of 1871 members of the Jewish community had sought to build a new hospital to serve the constantly expanding Jewish population, but the depression of 1877 had blocked their efforts to raise the necessary funds. In 1878, an unexpected legacy of $30,000 from Michael Reese, a former Chicagoan, stimulated interest in the hospital. An additional $50,000 was obtained from a charitable fund of $200,000 also left by Reese. Accordingly, the new hospital building at the corner of Twenty-ninth Street and Ellis Avenue was dedicated as the Michael Reese Hospital on November 4, 1880.

The Young Men's Hebrew Charity Association was organized in 1882, immediately becoming an important adjunct to the United Hebrew Relief Association. Its annual ball became a high spot in the social life of Chicago's Jewry while raising large sums for charitable purposes. This organization also served as a stimulus in the formation of several social clubs: the Ideal Club on the North Side, the Lakeside Club which rivaled the Standard Club on the South Side, and the West Chicago Club. The year 1882 also witnessed the organization of the Young Ladies' Aid Society, the name of which was later changed to the Chicago Woman's Aid; while established originally to assist in the support of the Michael Reese Hospital, it developed wide philanthropic and cultural interests.

The 1870's saw the rise of Chicago's Jewish press. *The Occident,* an English weekly (not to be confused with the monthly of the same name published by Isaac

Temple Sholom, Chicago

Community House of South Shore Temple, Chicago

Temple Isaiah-Israel, Chicago

Leeser in Philadelphia), made its appearance in 1874. *Hekal Haibriyah,* a Hebrew weekly, was published by Nachman B. Ettelson and S. I. Marcus from 1877 to 1879. The same men established the short-lived weekly, the *Israelitishe Presse,* Chicago's first Yiddish publication, in 1879. The *Jewish Advance,* a weekly in German and English, appeared from 1878 to 1882.

The May Laws and the pogroms in Russia in the 1880's sent 100,000 East European Jews to Chicago before the end of the century. These newcomers joined their brethren on the West Side, in the district beyond the Chicago River, south of Harrison Street, and as far west as Halsted Street. Jefferson Street became the chief artery of this newer ghetto, which was as crowded as the old Canal Street district had been before the fires. The new immigrants engaged in peddling and in the retailing of dry goods; many found work in factories. New Jewish institutions—religious, educational, charitable and social—were established by these settlers to meet their particular needs. The first Hebrew Literary Society was organized in 1883 by two of the first Hebrew teachers in Chicago, Moses Dulsky and Nathan B. Grossberg. The society became a potent force in the local community. A Hebrew library was opened at Canal and Polk streets.

A *Directory of the Jews of Chicago,* published in 1884, lists ten lodges of the B'nai B'rith and nine of the Order of Free Sons of Israel. The membership of the five leading congregations, at the time of the publication of the *Directory,* was as follows: Sinai Temple, 150; K. A. M., 122; Zion, 98; North Side Hebrew Congregation, 92; B'nai Abraham, 54.

The celebration of the one hundredth anniversary of the birth of the great philanthropist, Sir Moses Montefiore, in 1884, helped considerably in bringing together the diverse elements of the Jewish community. Both Jews and non-Jews participated in the gala affair which was notable because it led to the establishment of the Moses Montefiore Talmud Torah, and had a deep influence on the Jewish cultural life of the city.

Also in 1884 the *Chicago Israelite,* a local edition of the (Cincinnati) *American Israelite,* was established. Another English weekly, the *Reform Advocate,* was organized in 1891 by Rabbi Hirsch in order to express his and his congregation's religious views. The Yiddish periodical, *The Courier,* was founded in 1887 by M. Philip Ginzburg, one of the members of the Hebrew Literary Society who played an active role in the communal affairs of the Orthodox Jews. *The Courier,* which was edited by Leon Zolotkoff, began as a weekly, but became a daily about 1895. A second Yiddish daily, the *Chicagoer Yiddisher Tageblatt,* made its appearance in 1895 but lasted only a single year.

An important constructive effort to make the American Jew self-reliant emerged in Chicago through the organization of the Jewish Agriculturist Aid Society of America in 1880, under the leadership of Rabbi Abraham R. Levy of B'nai Abraham congregation. This society placed a number of Jews on the land as farmers in the vicinity of Chicago.

The Jewish Training School, located in the heart of the West Side Jewish district, was organized largely by members of Sinai Congregation. A non-sectarian institution offering a complete grammar school and vocational course of eleven years, it made no charge for instruction. When the school was opened in 1890, instead of the 800 children for whom accommodations had been made, twice that number applied for admission. Eleven hundred were actually provided for. Under the guidance of Gabriel Vanberger the school became a model of its kind. A night school for adults was opened where instruction in the English language and American history was offered, as well as in vocational subjects.

The World's Columbian Exposition at Chicago in 1893 had an important effect upon American Jewry. Leaders of Jewish thought were brought to the exposition for the World's Parliament of Religion, and a Congress of Jewish Women was held. Out of this, through the efforts of Hannah G. Solomon and Sadie American, developed the National Council of Jewish Women. The Chicago section of the Council, organized in 1894, had a long and varied record of activity and service.

The Home for Aged Jews was begun in 1891, and the building, at Drexel and 62nd streets, was dedicated two years later. Abraham Slimmer of Waverly, Iowa, the principal donor to this asylum, was also the chief contributor to the Chicago Home for Jewish Orphans, which was first located on Vernon Avenue (1894), afterwards in a building adjoining the old folks' home (1899). The Orthodox Jewish Home for the Aged or Beth Moshav Z'Keinim (sometimes called the "BMZ") was also established largely through Slimmer's generosity, in 1900.

The growth of the population on the West Side brought demands for a social and educational center. Hull House, located nearby, was conducted on a strictly non-sectarian basis, but in 1893 the Maxwell Street Settlement was opened under Jewish auspices. This institution was the forerunner of the Chicago Hebrew Institute.

The development of the Russian Jewish community on the West Side caused the Jewish community of Germanic origin to move to the South Side. Thus the members of Zion Congregation living on the South Side formed Isaiah Congregation in 1895, with Joseph Stolz as rabbi. Temple Israel opened its doors on Rosh Hashanah, 1898, at the corner of 44th Street and S. Lawrence Avenue; Isaac S. Moses was rabbi. This congregation was intended as a "free synagogue," but the idea proved impractical. During the 1890's a number of very important Orthodox synagogues were organized on the West and Northwest sides.

At the turn of the century (*American Jewish Year Book,* 1901-2) the Chicago Jewish community included the following organizations: fifty congregations, thirty-nine charitable societies and hospitals and asylums, sixty lodges, thirteen loan associations, eleven social clubs, four Zionist societies, two mutual benefit associations, a technical school, a training school for nurses, a Sabbath school association, a Hebrew literary society, and a rabbinical association.

Zionism. The Zionist movement took root in Chicago early. Leon Zolotkoff, editor of *The Courier,* went as delegate to the Basel Conference in 1897, and upon his return organized the Knights of Zion, the first national Zionist organization in America. The fra-

Mandel Hall at the University of Chicago

The Home for Jewish Orphans, Chicago

ternal aspect of the organization was later abandoned, and the efforts devoted solely to the furtherance of Zionism. An English monthly, *The Zion Messenger*, was established by the Knights in 1904. In time the Knights affiliated with the Federation of American Zionists; in 1918 it became part of the Zionist Organization of America. Chicago had its full quota of active Zionist organizations in 1940, including Hadassah and Mizrachi.

Philanthropy. With the constantly increasing number of Jewish institutions and the continual demand for their support, by 1900 it became necessary to set up a central agency to collect and disburse funds for all the various Reform Jewish organizations (except the synagogues themselves). The Associated Jewish Charities was established in that year; it included the United Hebrew Charities and a number of separate institutions. Edwin G. Foreman was chosen first president. Eight hundred and thirty-five persons volunteered an initial subscription of $117,000. The Orthodox, East European Jews consolidated their distinctive philanthropic and educational institutions in 1911, under the title of Federated Orthodox Jewish Charities; the first president of this federation was Bernard Horwich. Finally, on January 1, 1923, the Associated and the Federated Charities were amalgamated under the presidency of Julius Rosenwald into the Jewish Charities of Chicago. In 1939, this federation embraced eighteen organizations and had 9,451 members who contributed the sum of $1,359,802 annually. The total cost of collection and distribution is from two to three per cent. The president, in 1940, was Lester N. Selig; Morris Pearlstein and Charles B. Stumes were vice-presidents.

The first decade of the 20th cent. was marked by a growth in the buildings of Chicago Jewish philanthropic institutions and also by a series of communal gifts on the part of Jewish citizens. The family of Jacob and Hannah Rosenberg increased the capacity of the Michael Reese Hospital (1901). Mrs. Morris Rosenbaum gave a new wing to the Home for Aged Jews (1903). Marks Nathan made possible the building of a second (Orthodox) Jewish Orphan Home (1903). Caroline Stetauer gave munificently to the further development of the Michael Reese Hospital, the Jewish Training School, United Hebrew Charities, Home for Jewish Orphans and Home for Aged Jews (1903). The Kuppenheimer family developed further the Chicago Home for Jewish Orphans (1905) and later made possible the erection of the Home for Jewish Friendless and Working Girls. The new building of the Michael Reese Hospital costing three-quarters of a million and dedicated to serve not only the Jewish but also the general community, was opened in 1907. Following the death of Mrs. Nelson Morris in 1909, $450,000 was made available to Chicago charities, $300,000 of which went to the Michael Reese Hospital and lesser sums to other Jewish philanthropies. Emanuel Mandel erected the West Side dispensary (1910).

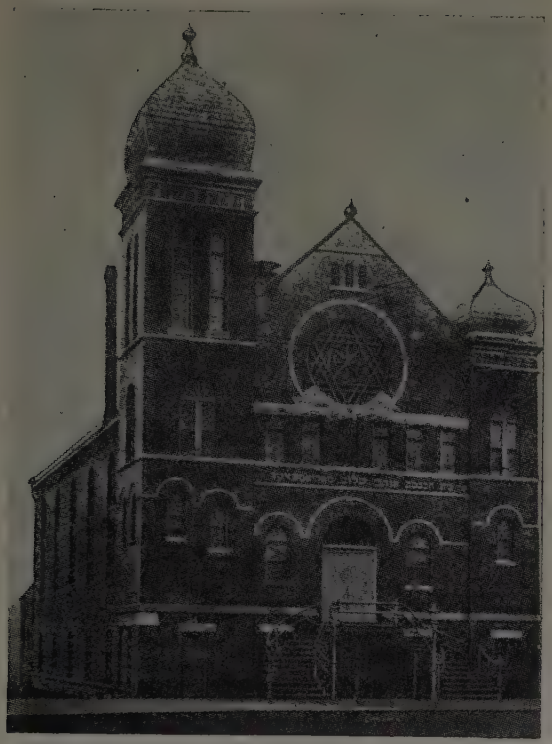
The Jewish Homefinding Society and three lesser organizations to serve the needs of young women who found themselves without a home, particularly when seeking employment, grew out of the work of the Home for Jewish Friendless and Working Girls. The Jewish Consumptive Relief Society of Chicago, an organization intended to demonstrate the value of home training for tuberculous patients, was founded in 1904; the Young Men's Associated Charities in 1906. In 1910 there was organized the Conference of Jewish Women's Organizations to coordinate the work of the various women's philanthropies of the city; Rest Haven for Convalescents was established by the Sarah Greenebaum Lodge of the United Order of True Sisters. Mount Sinai Hospital, an institution for providing kosher accommodations for observant Orthodox Jews, was dedicated in 1913. The Infants Aid Society was established in 1914.

There were also a number of noteworthy communal gifts. Leon Mandel erected the Leon Mandel Hall at the University of Chicago (1901). Julius Rosenwald, president of the immense mail order house, Sears, Roebuck & Co., established the Julius Rosenwald Fund of thirty-four million dollars in 1917, "for the well-being of mankind." Rosenwald ordained that the fund, both its principal and the interest, should be expended within twenty-five years after the donor's death, which occurred in 1932. Among Rosenwald's valued benefactions in Chicago were the Museum of Science and Industry, the Julius Rosenwald Geography Building and other bequests to the University of Chicago, and a foundation for law and legal literature at Northwestern University (located in Evanston, a suburb of Chicago). The planetarium in Grant Park, the first to be erected in the United States, was the gift of Max Adler (1930).

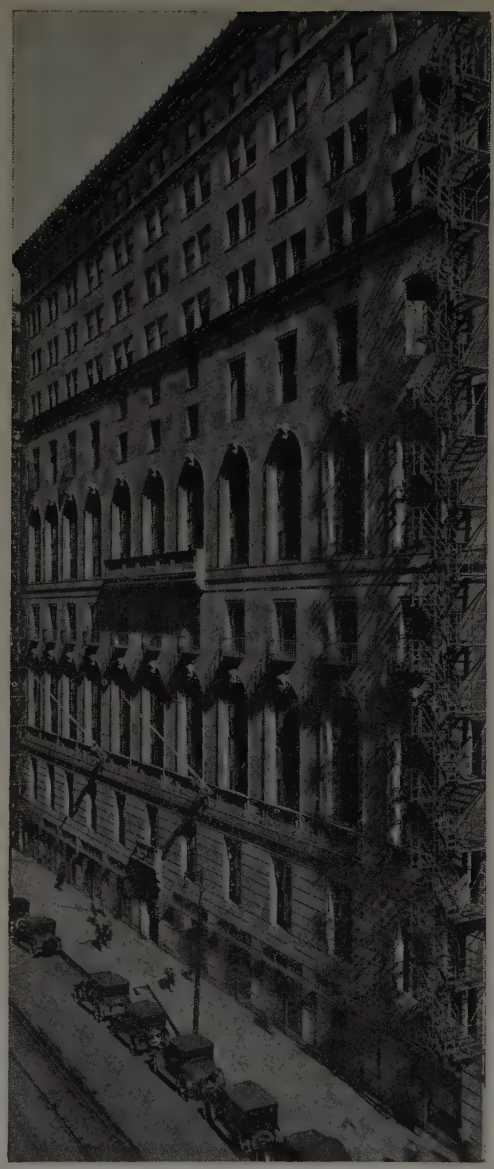
Congregations. The first decades of the 20th cent. and the post-War period witnessed the merging of several important congregations, the creation of a number of new congregations and the erection of a number of new synagogues. Temple Israel and B'nai Sholom were united in 1906 and called B'nai Sholom Temple Israel; Rabbi Messing became rabbi emeritus and Gerson B. Levi the rabbi. Temple Zion and B'nai Abraham were merged as the Washington Boulevard Temple in 1921. Isaiah and B'nai Sholom Temple Israel joined in 1923 as Temple Isaiah-Israel, with its synagogue at Hyde Park Boulevard and Greenwood Avenue.

Sinai Congregation completed its new synagogue at Grand Boulevard and Forty-sixth Street in 1911; this was the first synagogue to be built without an Ark since ancient times. New synagogues were erected also by Temple Sholom, K. A. M., North Shore Congregation Israel, Agudas Achim, Beth Jacob B'nai Bezalel Anshe Mizrach, B'nai Zion, the Humboldt Boulevard Temple, B'nai Jehoshua, Logan Square Congregation, Rodfei Zedek, South Side Hebrew Congregation, Anshe Kneses Israel, Anshe Sholom, Kehillath Jacob, B'nai Israel and the First Roumanian Congregation. Community centers were erected by the South Shore Temple and by Temples Judea, Mizpah, Beth-El and Beth Israel. A total of between six and eight million dollars was thus expended for new congregational buildings in the 20th cent.

Among the new congregations, most of them in outlying districts of the city, founded during and after the World War, were Temple Judea, Lawndale (1914); Temple Beth Israel, Albany Park (1917); North Shore Sons of Israel (1917); Temple Mizpah, Rogers Park (1919); B'nai Zion of Rogers Park (1919); Beth Itzchok, Albany Park (1919); South Shore Temple



Synagogue of Congregation Ohave Sholom Mariampol



The Standard Club

Beth Hamedrash Hagodol

The Michael Reese Hospital

(1922); Am Echod; and Ner Tamid and the South Side Hebrew Congregation, both of which resulted from the merger of earlier congregations.

In 1940 there were about 150 synagogues in Chicago. Of the more important Reform congregations the following, with their locations and rabbis, may be mentioned: Beth El, Palmer Street, Rabbi Mayer Lippman; Beth Israel, N. Bernard Street, Rabbi S. Felix Mendelsohn; Emanuel, Buckingham Place, Rabbi Felix A. Levy; Isaiah-Israel, Greenwood Avenue, Joseph Stolz, rabbi emeritus, and Rabbi Morton M. Berman; Judea, Rabbi Norbert L. Rosenthal; K. A. M. (Anshe Mayriv Congregation), East Fiftieth Street, Tobias Schanfarber, rabbi emeritus, and Rabbi Jacob J. Weinstein; Mizpah Congregation, Morse Avenue, Rabbi Jacob Singer; Sholom, Lake Shore Drive, Abram Hirschberg, rabbi emeritus, and Rabbi Louis Binstock; Sinai Congregation, South Parkway, Rabbi Louis L. Mann; South Shore Temple, Jeffery Avenue, Rabbi G. George Fox.

Among the leading Conservative congregations were: Anshe Emet, Pine Grove Avenue, Rabbi Solomon Goldman; Agudath Achim, Kenmore Avenue, Rabbi Jacob B. Agus; Am Echod, North Sheridan Road, Rabbi Benjamin L. Teller; B'nai Zion, Pratt Blvd., Rabbi Abraham L. Lassen; Beth Jacob B'nai Bezalel Anshe Mizrach, Champlain Avenue, Rabbi Alfred Fruchter; The Humboldt Boulevard Temple, Rabbi David Graubart; Logan Square Congregation, West Fullerton Avenue, Rabbi Benjamin H. Birnbaum; Oir Chodosh of Englewood, West Englewood Avenue, Rabbi Irving B. Faden; Rodfei Zedek, East Fifty-fourth Place, Rabbi Benjamin A. Daskal; South Side Hebrew Congregation, Seventy-fourth Street and Chappel Avenue, Rabbi Morris Teller.

Among the more important Orthodox congregations were: Anshe Kneses Israel, Douglas Blvd., Rabbi Ephraim Epstein; Anshe Sholom, Independence Blvd., Rabbi Saul Silber; Beth Hamedrosh Hagodol of Albany Park, North Lawndale Avenue, Rabbi Abraham E. Abramowitz; Beth Hamedrosh Hagodol Anshe Dorim, Greenwood Avenue, Rabbi Eliezer Muskin; Beth Itzchok, North Drake Avenue, Rabbi Isaac Siegel; Beth Hamedrosh Hagodol Anshe Luknik, Douglas Blvd., Rabbi Zev Wein; Kehilath Jacob, Douglas Blvd., Rabbi Joseph Kagan; Kneses Israel Nusach Sford, Independence Blvd., Rabbi David Kaminker; Tifereth Zion, North Wolcott Avenue, Rabbi Moses Kahn; Anshe Roumania, Douglas and Millard Streets, Rabbi Hirsh Goldstein; Austrian Galician Congregation, North California Avenue, Rabbi Moses Eichenstein; Hagro Anshe Wilno, West Congress Street, Rabbi Boruch Rabinowitz; Ner Tamid Congregation, Rosemont Avenue, Rabbi Chaim Ezra Cohen.

Chicago's congregations are organized in the Chicago Federation of Jewish Congregations, the midwest branch of the United Synagogue of America, and the Union of Orthodox Congregations (Kehillah). Both Reform and Conservative rabbis belong to the Chicago Rabbinical Association; the Misrad Harabbonim is the association of Orthodox rabbis.

Education. The pattern for the development of Jewish education in Chicago was not unlike that of the other larger cities in the United States. The very earliest congregations organized their schools of instruction associated with the synagogues. The unusually rapid growth of the crowded sections of the city in the Southwest and West Side, however, led to the founding of institutions to answer the local needs. Thus the Chicago Hebrew Institute to serve the intellectual and social needs of the West side was chartered in 1903, although it was not opened until four years later, when a building on Blue Island Avenue was rented for the purpose. The following year, in large part through the assistance of Julius Rosenwald, the Institute was moved to spacious quarters at Taylor and Lytle streets. Later relocated in an imposing new building on Douglas Boulevard at St. Louis Avenue, it is now known as the Jewish People's Institute.

The Hebrew Theological College of Chicago (Beth Hamedrash Latorah) is one of America's leading Orthodox rabbinical seminaries. It was founded by a group of rabbis in 1920 as a development from the Hebrew high school, Yeshivath Etz Chaim (1899). Ben Zion Lazar was the first president. In 1922 the building on Douglas Boulevard at St. Louis Avenue was dedicated, a $200,000 edifice housing a library of ten thousand volumes, classrooms, study rooms and an assembly hall. Saul Silber was president in 1940.

The religious education of the Jewish youth of Chicago is, in general, voluntary, congregational, and limited. It has been estimated that only twenty-eight per cent of Jewish children of school age receive religious training.

Since 1923 the Board of Jewish Education has sought, with the cooperation and financial assistance of the Jewish Charities, to dignify the cause of religious education in Chicago by training teachers, improving the curriculum and test books, lengthening the years of study, and promoting advanced Hebrew learning. It established a College of Jewish Studies in 1924, an institution affiliated with the University of Chicago. Leo L. Honor was director (1929-).

Jewish Press. In addition to the two Yiddish dailies, the *Daily Jewish Courier* (founded 1887) and the *Forverts* (founded 1919), Chicago supports five weeklies: the *Chicago Israelite* (founded 1885), the *Advocate* (founded as the *Reform Advocate* in 1891), the *Sentinel* (founded 1910) and the Chicago *Jewish Chronicle* (established 1918), all in English; and the *Express,* a Yiddish weekly founded in 1933. *Hapardes* (Hebrew, 1927) and *Chicago* (Yiddish, 1929) are monthlies; Indritz's *Yom Tov Shriften* (1933) appears quarterly.

Public Office. Since the time that George Schneider, Leopold Mayer, Julius Rosenthal and Adolph Loeb numbered themselves among the founders of the Republican Party in Chicago, Jews have played a distinguished part in the political and civic life of the city. Henry Greenebaum was alderman in 1856, and a Democratic presidential elector in 1860 and 1872. Schneider was appointed consul to Denmark by President Lincoln. Edward S. Solomon (or Salomon) was elected alderman in 1860, but resigned the following year to enlist in the army. He rose to the rank of brevet Brigadier General, and after the war served four years as governor of the Washington Territory. Charles Erhardt was the first Chicago Jew to sit in the Illinois legislature, serving in the House of Representatives from 1866 to 1880. Nathan M. Plotke (1881) was also an early legislator; Lewis Solomon was the first Jewish state senator (1870). Leopold Mayer (1868) and Julius

Temple Judea

Temple Emanuel

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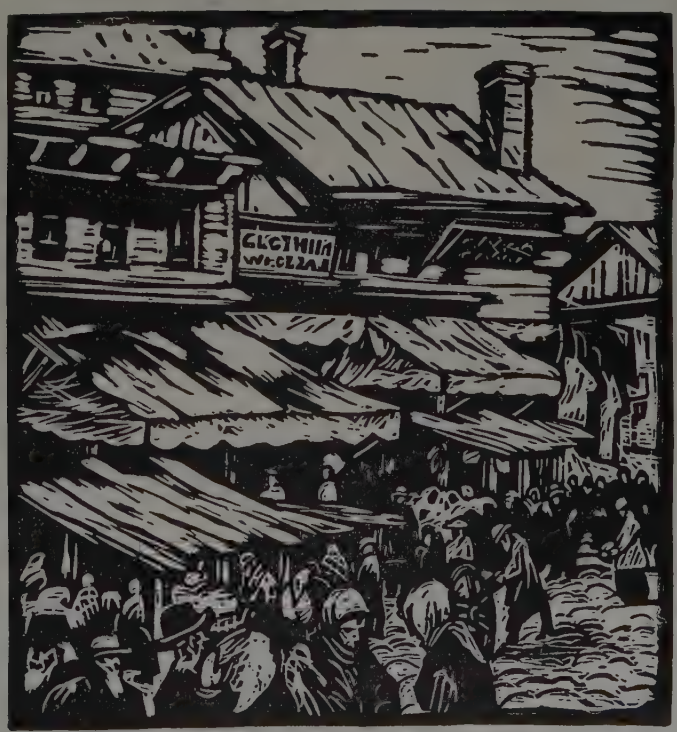


Maxwell Street, known as Chicago's Jewish section

The Marks Nathan Jewish Orphan Home

Jonas (1873-78) were other early members of the board of aldermen.

Adolph Kraus, who was chairman of the school board in 1887, was Chicago's first Jewish corporation counsel (1894). Others who held this post were Sigmund Zeitel (1895), Samuel A. Ettelson (1915-23) and Barnet Hodes (1935-).

Henry Horner of Chicago was governor of Illinois from 1933 to 1940, the first Democratic chief executive in seventeen years. The number of Jews who sat in the state legislature is large, but among those who served an especially long time were Benjamin M. Mitchell (1893-1922) and Samuel A. Ettelson (1907-23). Men high in the state executive branch included Barney Cohen, commissioner of labor, Benjamin Lindheimer, chairman of the Illinois Commerce Commission (1933-35), Jacob M. Braude, director of finance (1931-33), Samuel Nudelman, director of finance (1937-).

Three Chicago Jews sat in Congress: Julius Goldzier (1893-95), Martin Emerich (1903-05), and Adolph J. Sabath (1906-). In 1940 Sabath was the senior member of the House in point of service, and was chairman of the powerful Rules Committee. Ira Nelson Morris was U. S. Minister to Sweden (1914-1923). Theodore Brentano (who was justice of the Superior Court of Cook County from 1890 to 1921 and chief justice from 1916 to 1921) was United States minister to Hungary from 1922 to 1927. Albert D. Lasker served as head of the U. S. Shipping Board from 1921 to 1923. Sidney Hillman, for years head of the Amalgamated Clothing Workers of America, was labor commissioner on the National Defense Advisory Commission in 1940.

In the courts of the city, state and nation, Chicago Jews achieved positions of prominence. Samuel Alschuler sat on the United States Circuit Court of Appeals from 1915 to 1936 and was presiding judge. Julian W. Mack also served in the federal Circuit Court (1911-). Philip M. Stein, Chicago's first Jew to be elevated to a judgeship, sat in turn on the Cook County Circuit Court (1888-1892), Superior Court (1892-1903), and Appellate Court (1903-5), where he was chief judge. Hugo M. Friend sat on the Circuit Court (1921-1930) and Appellate Court (1930-) benches. Judges of the Superior Court included Theodore Brentano (1890-1921), chief judge (1916-1921); Hugo Pam (1912-1930); Joseph B. David (1916-1938), chief judge; Joseph W. Sabath (1916-); Joseph A. Graber (1939-); and Ulysses S. Schwartz (1939-). Harry M. Fisher was judge of the Municipal Court (1912-21) and Circuit Court (1921-). Benjamin P. Epstein was chief judge of the Cook County Circuit Court; others on the same bench in 1940 were Michael Finer and Julius H. Miner. Henry Horner was head of the Cook County Probate Court from 1914 until he resigned to run for governor in 1932.

Summary. In the span of a century the Chicago Jewish community developed into one of the largest, most prominent and most influential in the world. Its institutions include about 150 congregations, rabbinical organizations, federations of synagogues, a theological seminary and two other institutions of advanced Jewish learning, the federated Jewish Charities of Chicago (including two hospitals, two dispensaries, two homes for the aged and two for the orphans). Members of the community enter every phase of service to their city and nation as well as their own people.

See also: College of Jewish Studies; Hebrew Theological College; Illinois. Samuel D. Schwartz.

Lit.: Meites, Hyman L., editor, *History of the Jews of Chicago* (published by the Jewish Historical Society of Illinois, 1924); Bregstone, Philip P., *Chicago and Its Jews* (1933); Felsenthal, Bernhard, *The History of the Jews of Chicago* (1894); idem, *The Beginnings of the Sinai Congregation;* Eliassof, Herman, *History of K. A. M. Congregation;* idem, in *Jahrbuch der deutsch-amerikanischen historischen Gesellschaft* (Chicago, 1915); Wirth, L., *The Ghetto* (1928); Postal, Bernard, "A Century of Chicago Jewry," *B'nai B'rith Magazine* (1933) 299, 316-18, 330 et seq.

CHICAGO RABBINICAL ASSOCIATION, *see* RABBINICAL ASSOCIATIONS.

CHIFUT-KALE, *see* CHUFUT-KALE.

CHIGITILLA, *see* GIKATILLA.

CHILD, *see* PARENTS AND CHILDREN.

CHILD CARE. 1. In Bible Times. In ancient times as today, the birth of the child was greeted with great joy, and much affection was lavished upon the growing boy or girl. Indeed, in order to describe the love of God toward his children, the Bible often compares it with that of a parent. "Like as a father hath compassion upon his children, so hath the Lord compassion upon them that fear him" (*Ps.* 103:13). Both the mother and the father devoted themselves to the young. In much the same fashion that the Arab Palestinian mother today rears her infant, the Hebrew mother of old carried the baby either in a bag or on the mother's back. When the child grew older and stronger, it was swung on her shoulder and there rode astride, clutching the mother's head (compare *Isa.* 49:22). The child was not weaned until very late (*II Macc.* 7:27), so that this absolute dependence and continuous company would result in an extraordinary attachment and devotion of the children to their mothers. A family festival was held the day the child was weaned, marked with sport and sacrifice (*Gen.* 21:8; *I Sam.* 1:24). In exceptional cases the child was suckled by a nurse (*Gen.* 24:59; *Ex.* 2:9; *II Kings* 11:2).

The father had absolute authority over the children (*Gen.* 22; *Ex.* 21:7), and the penalty for disobedience to parental authority was severe (*Ex.* 21:15, 17; *Lev.* 20:9; *Prov.* 20:20). Marriage arrangements were often made for the son by the father (*Gen.* 28; 38:6), although the influence of the mother played its part (*Gen.* 21:21; *I Kings* 2:17). Again, it was the girl's father or guardian who determined her marriage (*Gen.* 29; *Ex.* 2:21; *Josh.* 15:16; *I Sam.* 17:25).

The education of the child seems to have devolved altogether upon the parents. *Proverbs* frequently mentions the instruction of the father and the teaching of the mother. Nowhere does the Bible refer to elementary schools or pedagogues unless we see a reference to a professional teacher in such passages as *Ps.* 119:99 or *Prov.* 5:13. The Bible does contain many injunctions to the parents about "telling," "relating to," and "teaching," children. This, however, probably has to do with the transmission of the tradition from generation to generation. There was certainly instruction, but not primarily of a literary nature. For example, Esau was taught to become a hunter and Jacob a shepherd, occupations for which they were trained no doubt by actual participation. Religious education also was absorbed by the child's activity and participation in the observances together with the other members of the family (*Deut.* 12:12, 18; 16:11; 31:12; *Jer.* 7:18). It may be presumed that children were able to read and write in ancient days (*Judges* 8:14); certainly in Isaiah's time (*Isa.* 8:1; 10:19). DAVID JACOBSON.

2. In Talmudic and Medieval Times. The chief difference between the care of children in Biblical and post-Biblical times is the greater emphasis that is laid upon education. The family organization remained essentially the same, and children in the period when they were unable to support themselves were almost invariably provided for by their relatives. There were no orphanages or institutions for delinquent or subnormal children; orphans were usually taken into the family of an uncle or a grandfather, less frequently, into that of a friend of the family; the parents themselves were responsible for the proper care of those children who in modern times are considered a community problem.

Education was widespread. Biblical tradition traces the origin of a school system to Jehoshaphat (*II Chron.* 17:7), but this seems to have been more of a system of lectures to adults. In the period of the Second Temple the number of schools for children multiplied, and the high priest Joshua ben Gamla provided for schools for children of even five and six in every city in Palestine (*B.B.* 21a; about 64 C.E.). Thus there was ample opportunity for the Jewish child to receive a thorough education, beginning at the age of five (some precocities began even earlier) and continuing until the time when he began to work (about fifteen to eighteen). Nevertheless, parents were expected to provide some instruction of their own; a father was expected to teach his son something of the Torah, a means of earning his living, and how to swim (*Kid.* 29a).

The chief attention paid to children, since they did not need any special protection from want and deprivation, was to see that the responsibilities imposed upon them by Jewish life were made as agreeable as possible. Thus the first day of a child's schooling was made the occasion of a feast. They were allowed to take part in the synagogue services, being given a sip of wine from the Kiddush cup on the Sabbath and festivals, and participating in the Passover services and the singing of the Hallel on the festivals. Young boys were often permitted to read the Haftarah, and sometimes to light the synagogue candles. In the 15th cent. there were cases where some of the boys who were especially proficient would read a part of the regular synagogue services. The special occasion for children in the synagogue was on Simhath Torah, when they marched in the procession with the scrolls, bearing flags in their hands, and crowded to the reading desk to receive a blessing. Another special occasion was the reading of the Megillah on Purim, when they were allowed to rattle noise-making toys (*Greger* or *Dreher*) on the mention of the name of Haman. The Seder ceremony in the home also made concessions to children in its summoning them to ask the four questions or to hunt for the Afikomen.

Finally, Jewish law concerned itself with the health of the child as a part of the community. Though there were no public health services, the pages of the Talmud and rabbinical writings contain words of advice on the care and the rearing of children. Much of it was naive, and some superstitious; yet it was characteristic that concern for physical welfare was part of the religious life. Thus the Jewish child of the Talmudic and medieval period, though not receiving care through public institutions, was amply guarded in his intellectual, social and physical life by the teachings of Judaism.

3. In Modern Times. a. In Europe. With the emergence of the Jew into the atmosphere of modern civilization the problems of Jewish child care changed.

Jewish parents began to desire to have their children receive a modern education rather than the traditional instruction in the Heder, Talmud Torah or Yeshiva. Hence, at an earlier period in Western and Central Europe (end of the 18th and beginning of the 19th cent.) and at a later period in Eastern Europe (middle of the 19th cent.), a profound change in the education of Jewish children took place. New Jewish schools were established in which secular education was given side by side with instruction in things Jewish, or the older Jewish schools were modified by the introduction of subjects derived from current educational systems of the non-Jewish world. In other cases, as Jewish children began to attend the public schools in increasing numbers, Jewish schools confined themselves solely to instruction in Hebrew, Jewish history, religion and the like. After 1860 the Alliance Israélite Universelle devoted itself to the establishment of Jewish schools not only in the backward countries of Europe, but also in Africa and Asia.

Another change was the creation of orphanages for Jewish children. This arose out of the changed conditions of Jewish life, which made it less easy for relatives to provide for orphans, as well as the feeling that a systematic care of these fatherless children could be best accomplished under public supervision. Generous individuals made endowments for orphanages, and the example was followed by organizations and communities. By the second half of the 19th cent. all the countries of Central and Western Europe had enough children's homes to take care of their parentless Jewish children; Germany alone had no less than a dozen. Apprentices' homes, vocational schools and children's hospitals were also created for the needs of Jewish children.

Provision for neglected children has been usually part of the work of the social service agencies, as there has been no need for the creation among the Jews of such an organization as the Society for Prevention of Cruelty to Children. In cases of broken families, the social agencies have sometimes sent the children to orphanages, sometimes have been able to aid children by aiding the family as a whole. There are a number of organizations to promote health among the Jews, and one of their primary functions has been the giving of instruction in the care of infants and young children; there are also institutions for the care of the young children of working mothers. SIMON COHEN.

War and Post-War Period. The contemporaneous period of child care activity grew out of the devastation created by the first World War. Hundreds of thousands of children in Russia wandered about homeless, orphaned by war or pogroms. Large numbers of children in Poland and the Baltic countries were in a similar plight. Orphans were a problem also in Central Europe —Germany, Austria, Czechoslovakia—but perhaps even graver was the fact that almost all children in these countries suffered from malnutrition and exposure. The American Jewish Joint Distribution Committee, which had been formed in 1914 to deal with problems of emergency relief and reconstruction resulting from the war, made child care one of its major functions. It built up child welfare work in almost every European country as well as in Palestine, where large numbers of European Jewish orphans were brought during the post-war period.

Originally engaged in the care of Jewish war orphans, the J. D. C. was later able to stimulate and develop local communities throughout Europe to engage in child welfare work on a large scale. Thus, war orphan work grew into general orphan work and then general child care, embracing all types of social service for children. Child care institutions such as orphanages, day nurseries, homes for young apprentices, etc. were established in all countries. Provision was made for the physical strengthening of Jewish children; undernourished youngsters were given supplementary feeding through schools and institutions; summer colonies were organized; Jewish boys and girls were given technical and manual training for productive occupations.

The aim in all countries was to normalize the problem to a point where it could be taken over by governmental or municipal agencies. In countries like Russia, Germany, Austria, and Palestine, this was eventually accomplished. In Eastern Europe, however, continued aid from American Jewish sources was required. In Poland, the child care movement was directly supervised by the J. D. C. until 1925, when local initiative and responsibility had developed to a point where the work could be entrusted to a central local organization known as the Centos (Federation of Jewish Child Care Institutions). Thereafter, the J. D. C. confined itself to granting regular subventions to the various central and local Polish Jewish organizations which operated the actual machinery of child care work, which was conducted along completely modern and scientific lines.

Child care in Poland grew from year to year. In 1933, for instance, an average of 37,000 children in 114 different localities were daily fed with the aid of the J. D. C. Over 200 summer colonies cared for some 26,000 children. Five years later, in 1938, more than 70,000 children were being daily fed in Poland through grants made to Centos and to Toz (Society for the Protection of the Health of the Jewish Population in Poland), and 363 summer colonies were attended by 102,000 children. This growth was duplicated in Roumania, Lithuania and other parts of Eastern Europe.

Beginning with 1933, a program of caring for German-Jewish refugee children in European lands of temporary asylum was launched by the J. D. C. through special local units and also through the Ose medical society, which had headquarters in Paris and branches in almost every country of Europe.

The outbreak of the second World War, beginning with the invasion of Poland, disrupted all social welfare activities in that country for many months. By the summer of 1940 child care had been partially resumed, concentrated primarily on rudimentary programs of feeding and medical assistance. The organizational and functional structures of the Centos and Toz were retained, although many of the buildings and institutions belonging to these organizations had been bombed or otherwise destroyed during the hostilities. In other lands directly or indirectly affected by the second World War—Hungary, Roumania, Latvia, Lithuania, France—programs of child care were not only uninterrupted but augmented despite the hostilities. FANNY ADLERSTEIN.

b. In the United States. "Child care" is used in this section in a restricted sense as relating principally to children who, for various reasons, must live away from their own families and be placed either in institutions or foster homes, and who are partially or completely dependent upon a children's agency for support.

Foster care is of two kinds: foster institutional care and foster family care. The first definite plans for an institution for Jewish dependent children were formulated in New York city in 1822, but the institution, The Hebrew Orphan Asylum, was not opened until 1860. The period 1855 to 1870 saw in quick succession the establishment of several large German Jewish orphan asylums in the United States, the first being The Widows and Orphans Home of New Orleans, established in 1855. Other institutions which duplicated the existing facilities were established by the Orthodox group. In the beginning, institutions housed their children in one or more large buildings of the congregate type, but within the 20th cent. there has been a tendency to build smaller institutions or the cottage plan. The Jewish institutions, with minor exceptions, have confined their services largely to the normal, dependent child. The early institutions were designed for the purpose of meeting the needs of the particular community in which they were located; a notable exception was the program of the B'nai B'rith that built regional institutions, the first and the largest being the Cleveland Jewish Orphan Home, established 1868.

In the main, the first institutions followed the pattern of the German institutions, both in structure and in program. Great emphasis was placed on strict discipline and religious and moral training. The children's individual needs were not understood, and children were kept quite isolated from the community about them. With the increase in knowledge about children, progressive institutions modified their program. These changes, which were reflected in the introduction of the cottage plan, and in a more individualized program, were due particularly to the influence of the mental hygiene movement and social case work concepts. Modern institutions provide children with opportunities for normal community relationships through the use of the extra-mural schools and greater freedom in contacts with friends and relatives through visiting. The application of psychology, psychiatry and case work is being introduced in the more progressive institutions. Though the importance of having a paid professional person in charge was recognized by some institutions as early as the last decade of the 19th century, comparatively little progress has been made in the employment of trained personnel in institutions.

Toward the close of the 19th cent., sporadic efforts were made to place children who were not suitable for institutional care in foster families. Then came a period of organized effort in this direction, and in 1907 the first Jewish independent child placement organization, the Jewish Home Finding Society of Chicago, was established. The objective of this agency was to place children in foster families. Similar agencies were soon established in Philadelphia and New York. The most direct stimulus to foster home placement was the pronouncement of the first White House Conference in 1909 that all children, deprived of their natural parents, were better off under the care of foster parents. The Jewish foster home movement, however, grew very slowly, but showed its greatest development during the third decade of the 20th cent. Approximately 96 per cent of the children placed in foster homes are in paid homes, the rest are in free and adoptive homes. Significant changes have occurred both as to aims and methods of work with the child, his natural and foster family. The more progressive Jewish foster home agencies equip themselves to meet the needs of the child as they are revealed, and have pioneered and experimented in the treatment of children. The importance of professional skills have been appreciated, and the larger agencies employ only graduates of schools of social work.

There are in America forty-seven Jewish foster home and institutional agencies, exclusive of temporary shelters, offering substitute parental care. In smaller communities, it is customary for family agencies to place and supervise children in foster homes. The total number of children receiving substitute parental care from Jewish agencies was 12,193 in 1939. Since 1931, the number of children under the care of foster family agencies has exceeded the number of children cared for in institutions. Between 1929 and 1939 the proportion of children in foster homes increased from 44 to 61.3 per cent. Over these eleven years, the proportion in institutions dropped from 53.8 to 31.7 per cent.

In accordance with Jewish tradition, the Jewish community always tried to preserve the family. Children were seldom removed from their families for economic reasons alone. This principle was strengthened by significant changes occurring in the United States. Extension of public assistance to fatherless families and housekeeper service to motherless families, benefit provisions under compensation laws, and application of improved case work principles in the practices of family agencies helped to preserve the family unit.

The field of child care was less coordinated than other forms of social work, on account of the overexpansion and duplication of institutional facilities. Under these conditions, intelligent allocation of children in accordance with their needs was difficult. Efforts to solve these problems have led to the creation of clearing bureaus, or committees, whose function it is to allocate a particular child to the agency which will best meet his needs. The first clearing bureau was established in Baltimore in 1919, and was followed by the Clearing Bureau in New York city in 1922. At the same time there was a marked trend to carry the principle of coordination to its ultimate conclusion in organic mergers of the cooperating agencies. Baltimore led the way in concentrating all its child placement work in one agency in 1921, and was followed by partial or complete consolidation in Boston, Philadelphia and Chicago. The latest merger, affecting the largest number of children, took place in 1939 in New York city.

See also: Family and Family Life; Orphans; Social Service.

Leon H. Richman.

Lit.: Bogen, Boris D., *Jewish Philanthropy* (1917); Abrahams, I., *Jewish Life in the Middle Ages;* proceedings of the Council of Jewish Federations and Welfare Funds, 1936 and 1937; *Year Book of Jewish Social Work,* 1933 to 1939 (especially 1936 and 1937), section on Child Care; *Social Work Year Book,* 1929 and 1939; Solender, Samuel S., "Levindale, an Experiment in Child Care," *Jewish Social Service Quarterly,* Dec., 1926.

CHILD LABOR, *see* LABOR.

CHILD SACRIFICE. The practice of sacrificing children to one or more of the deities worshipped was definitely a part of the religion of a number of peoples of ancient times. Despite the large amount of literature on the subject, but little is known of its exact extent or purpose. Most of the descriptions of ancient authorities come from authors who were definitely hostile to the nations who made child sacrifices, and who hence were prone to misunderstand the purpose of this cult and to exaggerate the number of children sacrificed. In general, however, three forms of child sacrifice can be distinguished: first-born sacrifice, connected with the idea that the first-born of whatever kind belonged to the deity; propitiatory sacrifices, made at the time of great personal or national peril; foundation sacrifices, based on the idea of providing a guardian spirit for a new edifice.

Archeological investigations in Palestine and nearby countries have shown that many of the Semitic peoples of ancient times practised child sacrifice. Thus, excavations at Gezer, Megiddo and Taanach have revealed jars containing infant skeletons. All but two skeletons of the Gezer necropolis, dating back to the 13th cent. B.C.E., are of a uniform age, all under a week old. This militates against the theory of a burial ground for children too young to be interred in the communal cemetery. Accordingly, these skeletons are presumably those of first-born sacrifices. The two older skeletons at Gezer are deposited in the same jar and show signs of burning, which corroborates the idea that this was a sacrificial burial ground, and suggests that these two skeletons are those of propitiatory sacrifices.

Complete obedience to the command to sacrifice the first-born was undoubtedly hard on loving even if pious parents. Therefore the practice of circumventing the law had probably originated as early as the law itself. Thus in Taanach only a half of the skeletons are those of the newly-born, while the rest are under two years of age. If we note that the nursing age in the Orient is still two years, an inference may be drawn that these children had died a natural death, and were substituted, by a pious fraud, for newly-born. As an illustration from another part of the world where the same customs prevailed, there is the account of how the Carthaginians, in the time when Agathocles of Sicily was threatening to destroy the city (310 B.C.E.), attributed their misfortunes to the wickedness of the rich who purchased children of the poor for sacrifice, instead of offering their own (Diodorus Siculus, *Bibliotheca Historica,* book 20, chap. 14).

Still another method of avoiding child sacrifice was the substitution of animals for the children, or making symbolical sacrifice, such as burying a lamp, the symbol of the soul. This practice is found in Canaan as early as the 15th cent. B.C.E.

The testimony of the Bible on child sacrifice as practised by the Israelites and their neighbors furnishes a number of interesting pieces of information. Biblical law, which definitely declares that every first-born, including that of man, belongs to God (*Ex.* 13:2), indicates, on the other hand, that child sacrifices are not to be performed, but that the child is to be redeemed (verse 13; cf. *Ex.* 34:20), either by a sum of money paid to the sanctuary or by the substitution of the tribe of Levi for the first-born in the service of the shrine (*Num.* 18:6, 15-16).

The story of the offering of Isaac in *Gen.* 22 is of extreme interest in this connection. Abraham takes the command of God to offer up his favorite son as a matter of course. On the other hand, he avoids telling of it to Sarah; and Isaac, of a new generation, apparently knows nothing of child sacrifice, as he inquires about the sacrificial lamb. Because of these facts, and because the sacrifice is not condemned with the vehemence of the later prophets, but is merely interpreted as a test of Abraham's obedience, it can be inferred that the writers of this narrative were not unfamiliar with the presence of child sacrifice, but that they expected the substitution of an animal for the human victim.

Another Bible story, that of Jephthah (*Judges* 11:30-40), tells of the sacrifice of a child in obedience to a vow. Jephthah promises God to offer to Him whoever first comes to meet him from his house if he returns victorious. His daughter meets him; and, grieved as he is, he is constrained to carry out his vow. While this story is more a matter of human than of child sacrifice, it is significant that Jephthah's vow and his fulfillment of it provoke no comment; there is no intervention on the part of God, as in the case of the Isaac story. Nor is there any reason to suppose that the sacrifice thus promised was not actually performed; later suggestions that the daughter was not sacrificed, but was merely dedicated to virginity, are purely of an apologetic nature.

There is no evidence of the practice of child sacrifice from the time of Jephthah down to the 8th cent. B.C.E. None of the kings of Israel and Judah who are stigmatized as wicked is charged with this practice. Yet it was regarded as efficacious; for when the combined armies of Israel and Judah were besieging the king of Moab in his last fortress, the latter offered up his first-born son as a propitiatory sacrifice, "and there came great wrath upon Israel," and the siege was abandoned (*II Kings* 3:25-27).

In another place the fall of the kingdom of Israel to Assyria is ascribed to the fact that, among other abominations, "they caused their sons and daughters to pass through the fire" (*II Kings* 17:17). However, as this is the only instance where the Israelites of the Northern Kingdom are accused of such a sin, it may well be a result of the animosity of the Judean authors of the book. In another place in the same chapter (verse 31) the same accusation is made against the Sepharvites (people of Sippur, Babylonia) who were reported to have been settled in the land in place of the Israelites. This may be part of a propaganda against the Samaritans.

At the same period, in the kingdom of Judah itself, King Ahaz is accused of burning his children to the heathen deities, just outside of the city, in the valley of the son of Hinnom (*II Chron.* 28:3). Hezekiah apparently did not indulge in this practice, but Manasseh again is said to have caused his son to pass through the fire (*II Kings* 21:6). The reforms of Josiah (*II Kings* 23:10) put an end to child sacrifice, at least in the vicinity of Jerusalem. However, if the passage in *Isa.* 57:5, which refers to those "that slay the children in the valleys, under the clefts of the rocks," is post-Exilic,

Child sacrifice

as is the general opinion of Bible students, child sacrifice lasted until the time of Ezra and Nehemiah.

The fiery condemnations of child sacrifice on the part of some of the prophets, especially Ezekiel (16:20; 20:31; 23:36-39), are good evidence for its existence in or shortly before their time. The famous passage in *Micah* 6:7, with its mention of the sacrifice of the first-born as a sin-offering, is not clear evidence, however, since it may be a poetic hyperbole.

There is a possible single reference to foundation sacrifice in a story told in *I Kings* 16:34. Hiel, who rebuilt Jericho despite the curse of *Josh.* 6:26 that he who rebuilt the city would do so at the cost of his sons, is reported to have laid the foundation with his first-born son and set up the gates with his youngest son. However, the Hebrew text is capable of more than one interpretation; it may refer to actual sacrifice, or it may mean that he accomplished his purpose only by the loss of his two sons through some illness sent by God.

The critical viewpoint of the prevalence of child sacrifice in ancient Israel interprets these data from the Bible as follows: The custom of child sacrifice was adopted by the ancient Israelites, either previous to their entrance to Canaan or from the Canaanites, but it was not widespread. As they became more civilized they tended to abandon it; first-born sons were ransomed or became priests (later these priests were replaced by the Levites, hence the ransom of the first-born, or Pidyon Haben, which has survived to this day). This practice of redemption is recognized in the early legislation of the Pentateuch, which permits a substitution, while the traditional acknowledgment that the first-born belongs to God was connected by the Biblical historians with the sparing of the first-born of Israel during the tenth plague in Egypt. The story of the sacrifice of Isaac, written about the 8th cent. B. C. E., reflects the idea of substituting an animal. It is written, not to uphold child sacrifice, but to condemn it; it states emphatically that God does not want Abraham to kill his son, but only to express his willingness to do so if God commands. In the latter part of the period of the Kings the practice had come to be regarded as a foreign abomination, unworthy of true worship, and only practised by those who worshipped heathen gods or practised sorcery. With the wiping out of these foreign cults by Ezra and Nehemiah, the practice ceased altogether among the Israelites. ANATOL SAFANOV.

Lit.: Frazer, J. G., *The Golden Bough,* vol. 2, pp. 39-50; *Cambridge Ancient History,* vol. 3, pp. 449-53; vol. 6, p. 190; Dussaud, R., *Les sacrifices humains chez les Cananéens;* Lagrange, *Religions sémitiques,* pp. 424-36; Loisy, Alfred, "Le sacrifice humain dans l'antiquité israélite," *Revue d'histoire et de littérature religieuse,* New Series, vol. 1 (1910).

CHILDBIRTH, *see* BIRTH.

CHILDLESSNESS. The Jews of antiquity were a people with a high birth rate and a comparatively moderate infant mortality. This circumstance helps explain their survival despite all the adverse factors of later times such as severe persecutions, unsanitary ghetto conditions, and the marriage restrictions toward the end of the Middle Ages. Once these checks were removed, the Jews increased fourfold in the 19th cent., as compared to something like a twofold increase of the peoples among whom they lived. In the 20th cent. the rate of increase began to drop, although in Eastern Europe Jewish families were still comparatively large. While Jewish population has increased in this century, it was more due to greater longevity, as a result of a reduction in the mortality rate, rather than to any proportionately high birth rate.

Though infant mortality has been reduced materially by the progress of modern medicine, the same period has brought checks to the growth of Jewish population in the form of birth control, delayed marriage due to unstable economic conditions, and limitation of children or celibacy due to a desire for greater personal comfort.

Bringing children into the world was held as a virtue of high esteem in ancient Israel; it can readily be understood, therefore, that childlessness was regarded as a grave misfortune. Children were wealth; their absence, poverty. The barren wife, in Hebrew poetry, is the symbol of misery, while the greatest delight is likened to that of a childless woman who after long waiting becomes a mother. The story of the patriarchs dwells dramatically upon the birth of children to those mothers who were long in sorrow because of their childlessness, such as Sarah, Rebekah, Rachel, Hannah.

The same sentiment is evidenced in Talmudic times. Thus Joshua ben Levi visited a house of mourning only if the deceased had left no descendants; this, in his opinion, was the only case where mourning was necessary (*M. K.* 27b). A barren marriage was to be dissolved after the end of ten years (*Yeb.* 6:2). The first commandment was that of having children (*Gen.* 1:28), and this was not fulfilled until at least one child of each sex was born (*Yeb.* 61b). Hence there was a constant disapproval of those who remained unmarried or childless.

See also CELIBACY.

CHILDREN, ADOPTION OF, *see* ADOPTION.

CHILDREN OF GOD, *see* FATHERHOOD OF GOD.

CHILDREN, ILLEGITIMATE, *see* ILLEGITIMACY.

CHILDREN OF ISRAEL (*bene yisra'el*), a term used about thirty times in the Bible to designate the Israelite nation as a whole. It is an embodiment of the idea that all the members of the nation came from a common ancestor, Jacob, whose name was changed to Israel (*Gen.* 32:28). It emphasized the kinship and the unity of all the people; they were not only inhabitants of a city or the members of a tribe, who might be hostile to those of other cities or other tribes, but members of one great family union. In this way the scattered groups of the Israelites, who, as the history of the period of the Judges shows, were often disunited in time of peril and prone to civil warfare, were gradually welded into a single people under the influence of this idea of common ancestry. On the religious side, this name symbolized a continuity of belief, a God-concept that had been revealed to the patriarchs and preserved throughout all succeeding generations.

CHILDREN'S SERVICES, *see* LITURGY.

CHILE, republic on the west coast of South America, with a population of 4,626,500, of whom 42,000 are Jews (1940 estimate, Joint Distribution Committee).

Marranos (secret Jews) are believed to have come to Chile, probably from Callao, Peru, during the earliest years of the Spanish rule at the end of the 16th cent. They settled chiefly in Santiago, the capital, operated an extensive merchant marine, and became leading storekeepers, handling almost every kind of commodity and object of commerce. Both Spanish and Portuguese Marranos were among this group, most of whom enjoyed full rights of citizenship.

The establishment of the Spanish Inquisition in Lima in 1570 opened an era of persecution for the Jews of Chile as well as for the Peruvians. Activities of the Inquisition were carried on in Chile through Don Tomas de Santiago. The Chilean clergy strongly objected to the encroachments of the Lima Office (1634-40) and thus prevented the establishment of a tribunal within Chilean territory, but victims of the Inquisition were imprisoned and tortured in Chile and brought to Peru for execution at autos-da-fé. The soldier Luis Duarte (whipped and sent to the galleys in 1614) was one of the first Chilean Marranos to suffer from the Inquisition. Francisco Maldonado de Silva, the scholar and surgeon (executed in 1639), was another victim.

An interesting sidelight on these times is the story of Simon de Caceres, English Jewish merchant, who in 1655 submitted to Oliver Cromwell a plan "for the conquest of Chili." De Caceres believed that the capture of the Chilean coast would enable England to intercept richly-laden Spanish frigates and to control shipping in the Pacific. The bulk of the men engaged in this adventure were to be Englishmen, but de Caceres proposed to assemble a group of young Jews as part of the company, with the understanding that they go as Englishmen. De Caceres intended to lead the expedition himself if Cromwell did not appoint his own "chief of the action." Cromwell considered the plan, but never acted upon it.

The influence of the Inquisition extended over Chile throughout the period of Spanish domination, and the mistrust of the Jew as a kind of devil persisted even longer. In 1852 the Hungarian violin virtuoso, Miska Hauser, had to flee from Chile for his life, so vehemently was he accused of "conspiring diabolically to ruin Christian folk with his hellish art" with the violin.

Centuries of oppression and of opposition to the settlement by Jews were believed to have wiped out all traces of the original Chilean Jews, but one long-forgotten Marrano community was discovered in the 20th cent. In the province of Cautín (of which Temuco is the capital) live the Sabbatarios, descendants of early Marranos who retreated from the coastal cities where the Inquisition was most active and apparently intermarried with both the Spaniards and the Araucanian Indians. Numbering sixty-five or seventy families, they inhabit the towns of Cura-Cautín, Lastarria, Cunco and Villarica in the Chilean hinterland. They observe the Sabbath and the festivals, meeting in private homes and praying in Spanish. According to one source, the Sabbatarios

A family of Chilean Marranos prominent in the reclamation of their brethren in the province of Cautin, photographed in 1934

Chilean Marranos at Concepcion, province of Bio Bio

acknowledge the divinity of Jesus. This group was unknown until 1919, when officials at a South American Zionist Congress at Buenos Aires were surprised by a letter from Cura-Cautín requesting admission to the Zionist organization.

Virtually the entire Chilean Jewish population today, however, consists of immigrants of the 19th and 20th centuries and their descendants. Following the declaration of independence in 1810 and the subsequent establishment of religious liberty, Jews began to settle in Magallanes (formerly Punta Arenas), Valdivia, Valparaiso and in Santiago (where they became the chief jewelers of the city). Most of them came from the Argentine; a few came direct from Macedonia.

By the time of the World War there were perhaps 3,000 Jews in the country, largely of German origin, but with an increasing number of Sephardim from the Near East. Three hundred and fifty Jews lived in Santiago, engaging in the jewelry trade and as bankers and retailers. This group held Holy Day services, but did not form a congregation.

By the end of the 1920's, however, a number of communities were organized, as the Jewish population of Chile had passed the 10,000 mark. In addition to Santiago and Valparaiso, there were Jewish settlements at Inquique, Antofagasta and La Serena to the north, and at Concepción, Temuco and Osorno to the south. The last-named city became a center of Ladino-speaking Sephardim who organized the Centro Israelita Macedonica. Throughout the country Jews began to appear as merchants, artisans, and small industrialists; there were also Jewish university professors.

The persecution of the Jews in Germany in the fourth decade of the century brought an influx of new Jewish immigrants. According to the records of the Joint Distribution Committee, almost 12,000 refugees arrived in Chile between 1933 and 1939 (more than 7,000 of these between May and December of 1939), but at the end of 1939, further immigration was prohibited.

Chile's several Jewish communities are well-organized. In Santiago, the Circulo Israelita, whose building cost about one million pesos, is the center of Jewish activity. German refugees organized their own "Chebra" in 1938. The Sephardim have their separate organization. The chief Jewish periodical of the country, *Nosotros* (founded 1926), is published in Santiago, where almost all the Chilean ventures in Jewish journalism were located. In Valparaiso, Chile's great seaport, the Jewish community is organized as the Unión Israelita. Although there is a tendency for the Jews to congregate in the two largest cities, Jews are found in at least half of the country's fifty departments. The HICEM is committed to placing new immigrants in cities other than Valparaiso and Santiago.

The Zionist Federation of Chile was established in 1919. The organization had 1,324 members in 1938. A very active department of culture and propaganda, headed by S. Goren, established schools and Hebrew evening classes throughout Chile, and held lectures and social functions. The Zionist press (bi-weeklies in Spanish) dates from 1920.

Anti-Semitic agitation made its appearance in Chile in the late 1930's, stemming chiefly from German sources such as the Partido Nacional Socialista Alemán (German National Socialist Party). *Lunes,* a viciously anti-Jewish weekly which was opposed also to the Popular Front government, was financed by Hans Voigt, head of the German State Railways Bureau at Santiago; Voigt was expelled from Chile in 1939. The Popular Socialist Vanguard party and the Partido Nacional Fascihu were Chilean organizations based on Nazi doctrine.

Nevertheless, the government in 1939 appointed Benjamin Cohen as its first ambassador to Bolivia. In 1940, when France fell, the government of Chile offered refuge to a number of anti-Nazi French intellectuals, among them Jean-Richard Bloch. DAVID LANDMAN.

Lit.: Kohut, George Alexander, "Simon de Caceres and his Plan for the Conquest of Chili," *American Hebrew,* June 18, 1899, pp. 201-3; Bab, Arthur, "Marrano Survivors Discovered in Chile," *ibid.,* vol. 134, pp. 199, 219; idem, "Die Juden im Amerika Spanischer Zunge (1492-1916)," *Jahrbuch für Geschichte und Literatur,* 1927, pp. 138-65.

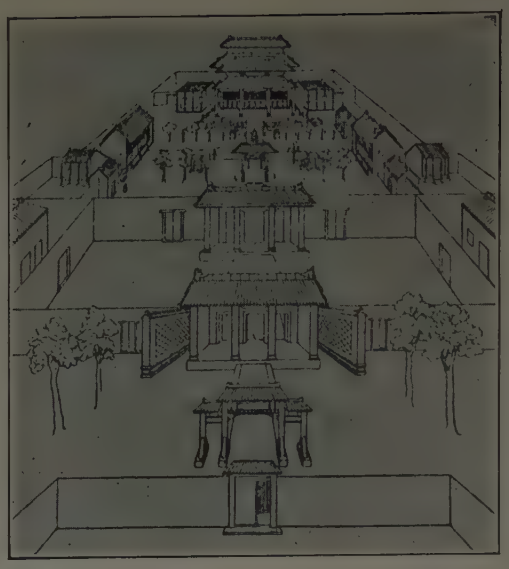
CHINA, a republic in eastern Asia. The Jewish population of China, including Manchukuo (now a Japanese puppet state), was estimated at 36,000 in 1940. Half this number represents refugees from Germany, Austria, and Czechoslovakia, who arrived after 1936 and 1937. Russian and Polish Jews, most of whom came after the first World War, account for 18,000 more. The rest are Indian and Iraquian Jews, employes of the Sassoons, Kadoories and other Jewish industrialists, together with a sprinkling of American and British. Shanghai is the largest Jewish center, having a Jewish population of 21,000. Harbin, metropolis of Manchukuo, once the biggest Jewish community in the Far East, counts 8,000. Mukden has 3,500 and Tientsin 1,000. There are also smaller settlements in Canton, Hankow, Nanking, Peiping, and Hongkong, the latter being a British crown colony.

Some authorities believe that Jews first came to China in the days of King Solomon, for his ships reached all known ports of the world. There is also a tradition that during the Babylonian Captivity Jews reached China with Babylonian caravans via the then known land route across Central Asia. The prophet Isaiah, predicting the return of the Jews from captivity to Jerusalem, said: "Behold, these shall come from far; and, lo, these from the north and from the west, and these from the land of Sinim" (*Isa.* 49:12). Sinim is supposed to have referred to China. Another indication linking Jews of the Biblical epoch to China is a stone tablet recording the history of the ancient Chinese Jews which relates that Jews entered China during the Chow dynasty (1120-220 B.C.E.); the Babylonian Captivity fell within this period. Moreover, early Chinese writings refer to Jewish traders in China.

Opinions as to the date of the first permanent Jewish settlements in China differ. One belief is that Jewish settlers arrived from Persia during the reign of Emperor Ming-Ti of the Han Dynasty some time between 58 and 75 C.E. N. M. Adler, in his *Chinese Jews* (Oxford, 1900), adduced the existence of a Jewish colony in 34 C.E. Graetz holds that large numbers of Jews arrived in 231 C.E. as a result of persecution in Persia. Professor Chavennes believes that another colony was established between 960 and 1126 by Jews from India. Elkan Adler held that Jews from Bokhara came to China via Persia in the 16th cent.

1. The Original Community. Because the Chinese Jews possessed fragments of *Zechariah* and *Malachi* among their archives and knew several Talmudic rites, it has been suggested that they came from Chaldea. But their ignorance of Babylonian punctuation suggests a pre-Talmudic period of emigration, or possibly a Palestinian origin.

Perhaps the earliest reliable information is contained in the reports of Ibn Zeyd al Hassan, a 9th cent. Arabian traveler, who mentions Jews as one of the sects massacred at Khanfu. By the 8th cent. C.E. Jews were sufficiently numerous for the emperor to have appointed a special officer to supervise them. Marco Polo, who visited China at the end of the 13th cent., testified to the important role of the Jews in Cathay, as did Ibn Batuta, Arabian envoy to the Mongol court. Annals of the Mongol dynasty for 1329 and 1354 mention *Dju-Hudu* (*Yehudim?*) in connection with the reinforcement of a tax on dissenters and as being called to Peking together with Mohammedans to help put down an insurrection.



Chinese temple structures at Kai-fung-foo. Reproduced from the "Jewish Quarterly Review"

During those early years the Jews of China scrupulously avoided intermarriage, kept the laws of Israel, enjoyed complete equality, reached high office, acquired considerable competence and were known to their neighbors as the *Tiao Ching Chiao,* "the sect that plucks out the sinew." While there is evidence that they once had a flourishing religious and communal life and maintained numerous synagogues, little or nothing is known of any community but the one in Kai-fung-foo. The first Kai-fung-foo synagogue of which there is record was built in 1163 by express permission of the Emperor Sung. It was rebuilt in 1279 and enhanced in 1421 by order of the Ming emperor.

In 1461 the synagogue and much of its accumulation of sacred books and documents were destroyed when the Yellow River overflowed. It was rebuilt in 1489, 1515 and 1653 after other disasters. The rebellion of 1642, which established the Manchu dynasty, marked the beginning of the end of the Kai-fung-foo community, and with it began the demise of the original Chinese Jews. To prevent the rebels from taking the city, its defenders flooded it, and once more the synagogue was destroyed. Although it was rebuilt in 1653, irreparable damage had been done to the community during the dislocation of ten years of war. The absence of religious instruction for the young during a whole decade, the loss of inspirational books and records, the washing away of burial grounds, recurrent famines, the economic damage wrought by the war and the inroads of intermarriage undermined the moral and material basis of the community.

The Jews of Kai-fung-foo were indistinguishable in appearance from the local inhabitants of China. Not only did they wear Chinese dress, but they had in the course of ages acquired Chinese features, including the yellowness of complexion and the so-called "slant eyes." They spoke Chinese and observed Chinese ways. Their only mark of distinction was their practice of removing the sinew and their separate house of worship with its sacred books—no reason for a real class distinction in tolerant China.

When the older generation died, the last real link with the past went with them. A handful of Jews continued to observe the rites of circumcision and sinew-plucking that distinguished them from their neighbors. They still abstained from eating pork, but the observance of festivals was all but forgotten. By 1700 few of them knew Hebrew. When the last rabbi died in 1800, the community was left without spiritual guidance or anyone familiar with the Hebrew language. Its treasures of Torah scrolls, manuscripts and records were sold to Christian missionaries, who later disposed of them in various centers of Europe. Some of these relics later were acquired by the Hebrew Union College, Cincinnati.

2. **Rediscovery of the Chinese Jews.** The western world first learned of the existence of the Chinese Jews in the 17th cent. In 1605, Father Matteo Ricci, head of the first Jesuit mission to China, received a visit from a man professing to be a monotheist and a coreligionist of the Jesuit. The man seemed to be Chinese in dress, appearance and mannerisms, but further inquiry established that the visitor was Ai T'ien, a Jew from Kai-fung-foo. It was Ai T'ien who revealed the story of the Jews in China.

Three years later Ricci sent another Jesuit to investigate, and it was he who first saw the synagogue. Father Julius Aleni, Ricci's successor, and later Catholic missionaries, who were Hebrew scholars, not only visited Kai-fung-foo, but succeeded in obtaining copies of the manuscripts owned by the Chinese Jews and a plan of their synagogue.

The first attempt made by their coreligionists in the West to get in touch with the Chinese Jews was in 1760, when the Portuguese Jewish community of London addressed a letter to their brethren in Kai-fung-foo. No record exists of any reply. The London Jewish community tried to establish communication in 1815, but with no results. In 1844, James Finn, a British official in Hongkong, also wrote to Kai-fung-foo. The answer came in 1870 and told of a community doomed to oblivion.

In 1850, Bishop G. Smith, of the Anglican Mission in Hongkong, dispatched two recent Chinese converts to Christianity who had learned Hebrew, to Kai-fung-foo to study the Jewish community at Kai-fung-foo and make a report. These visitors, probably the last outsiders to see the Kai-fung-foo synagogue standing, published their findings in a pamphlet that appeared in Shanghai in 1851. From Kai-fung-foo they also brought two Jews, a number of Hebrew transcripts from the Old Testament, and scrolls, books and texts of Chinese and Hebrew inscriptions, which they had copied from steles in the courtyard of the synagogue.

Chinese Jewish father and son. Reproduced by courtesy of the Union of American Hebrew Congregations

Bishop Smith's emissaries not only confirmed earlier reports of a moribund community, wretched, poor and despised, and decimated by mixed marriages, disease, famine, civil war and migration, but found evidence of a Sinification of Hebrew names and the virtual disappearance of all remnants of Judaism. More important, however, was the fact that their investigation made it possible to piece together a picture of the religious life of the Kai-fung-foo community and of its synagogue before decay had set in.

Chinese Jews in outdoor garb

3. **The Synagogue and the Last of the Original Community.** It appears that the synagogue was 400 feet long and 150 feet wide and consisted of several buildings and four courtyards, all facing West, toward Jerusalem. The synagogue proper, located in the fourth court, included a hall of ancestors where the Chinese Jews worshipped the Hebrew patriarchs in the manner of their neighbors. But unlike the Chinese custom, there were no pictures or statues of ancestors; only their names were inscribed on tablets and homage was paid to these. The only concession to Chinese tradition was the burning of incense for Abraham, Isaac, Jacob and his twelve sons, and for Moses, Joshua and Ezra.

Architecturally the temple was a blend of Chinese and Byzantine. In the main part was the Holy of Holies, barred to all but the chief rabbi, an altar and a platform, from which the Torah was read. The Sabbath and all major Jewish festivals were rigorously observed.

Only Purim and Hanukah were unknown holidays, indicating that the Chinese Jews came to the Far East before the events commemorated by these holidays, or at least that their religious tradition stemmed from those unfamiliar with those events. The ritual was Persian, for the Chinese Jews were in close touch with their coreligionists in Persia, from whom prayer-books and Torahs were obtained. There was also a record of a Chinese translation of the Torah.

One of the steles found in Kai-fung-foo, and dated 1512, refers to the Most High as Tao. Another tablet dated 1663 points out that there is little or no difference between Judaism and Confucianism. A third stele reads in part: "Our first ancestor was Adam, our religion was founded by Abraham, afterward Moses came, who was the mediator of the Holy Scriptures. At the time of the Han dynasty (200 B.C.E. to 200 C.E.) this religion was introduced in China. In the second year of Hias-Tsung (1153), a synagogue was erected in Kai-fung-foo. Those who worship idols and images as gods, pray in vain to inane phantoms. The Holy Scriptures and the eternal wisdom supply and complete each other and confirm wherefrom and how man was created. All confessors of this creed strive after good deeds and abhor sin."

In 1866, when Dr. Martin, a Protestant missionary who sought to convert the Chinese Jews, visited Kai-fung-foo, he found that the synagogue had vanished. Inquiry established that the dwindling and impoverished Jewish community had been forced to sell their house of worship stone by stone to the Mohammedan community, who used the materials to erect a mosque. Until 1914, however, the Jews retained ownership of the land on which the synagogue had stood when they finally sold the site to the Canadian Church Mission, together with two heavily inscribed tablets which they had retained from the synagogue's walls. The stones were sold with the proviso that they would never be removed from the Province of Honan, of which Kai-fung-foo was the capital, and would be returned if the synagogue was ever rebuilt.

The street leading to the synagogue site is still called "Jewish Colony Lane." The stele referred to above as giving the date of the first coming of the Jews to China still stands about fifty yards from the Anglican Cathedral. Although the Cathedral was badly damaged by Japanese bombs (Kai-fung-foo in 1940 was in Japanese hands), the slab was unharmed.

Jewish efforts to rescue the dying community began in 1900 with the formation by leaders of the Shanghai Jewish community of a Society for the Rescue of the Chinese Jews. (An earlier effort in the United States in 1852 never materialized.) This Society invited some of the Kai-fung-foo Jews to Shanghai. Only one aged man and his son came, and they told the committee that while the Kai-fung-foo Jews still existed as a group, all that distinguished them was their name and the fact that they abstained from eating pork. All other Mosaic rites had vanished. The ambitious program of salvation collapsed when funds were not forthcoming. Later efforts met a similar fate, although a few children from Kai-fung-foo were given some elementary Hebrew learning in Shanghai. In 1940 a handful of Chinese Jews still lived in Kai-fung-foo, which suffered horribly from floods and Japanese bombs.

4. **The Modern Period.** The modern Jewish settlement in China dates from the 1840's, when the opening of the Treaty Ports brought a number of British Jews to Shanghai from Hongkong and India. A decade later Elias David Sassoon opened a Shanghai branch of the Sassoon firm in India. He was followed by the Kadoories of Baghdad. These two Jewish families brought a large number of Jewish clerks to Shanghai for whom the Kadoories and Sassoons built the city's first synagogue. Thus began the Jewish community of Shanghai. Until 1905 Shanghai Jewry was overwhelmingly Sephardic. But after the Russo-Japanese War a number of Russian Jews settled there.

Until the first World War, however, there was no Jewish community in China worthy of the name, although there were two Sephardic synagogues in Shanghai, Ohel Rachel and Beth Aharon, and a Jewish school which provided both secular and religious education. The real growth of the new community commenced with the Russian Revolution of 1917 when thousands of middle-class Russian Jews sought safety in nearby Manchuria (Manchukuo). They settled in Harbin and Mukden. Overnight, communal and religious institutions sprang up. Zionism gained a strong foothold. The Jewish community seemed well-established despite White Guard Russian terrorism.

Then came the Japanese invasion of 1931, the seizure of Manchukuo and the Sino-Japanese War. These developments seriously affected the Jews. Synagogues closed; economic suffering increased and a new migration set in, to the South, to Tientsin, Hankow and Shanghai. In China proper the Russian Jews, and later arrivals from Poland and Roumania, began life anew with all prospects for a peaceful future. In Tientsin they established the flourishing fur industry. In Shanghai they became important commercial factors. They created a Zionist organization, established new synagogues and a Jewish Club, and founded a number of Jewish periodicals in Russian and Yiddish. As late as 1936 there were thirteen Jewish papers in China, nine in Russian, three in English and one German-English.

For some years the Sephardic and Russian Jews went their separate ways, but in 1928 a rapprochement was effected through the establishment of a B'nai B'rith lodge which, together with *Israel's Messenger*, a weekly journal in English founded in 1904 by Nissim E. B. Ezra, became the spokesman of the Jewish community. It was only in 1939 that the two communities set up a provisional joint executive looking to the formation of a united community. In 1940 the community had three rabbis: Mendel Brown, who came from England, and served as president of the B'nai B'rith lodge and rabbi of Ohel Rachel Synagogue; Rabbi M. H. Abraham of Beth Aharon Synagogue and Rabbi M. Z. Ashkenazi of Ohel Moshe Synagogue. Until the advent of the Nazi regime in Germany in 1933, the Jews of China proper lived an uneventful life. They were largely cut off from the main stream of Jewish affairs, but they were happy and content with their lot.

When the first flood of German Jewish refugees began to pour over the world, only a handful ventured upon the long journey to China. This vanguard con-

At the entrance of the home of a Jewish family in China

sisted largely of doctors, scientists and other professional men who had no difficulty in establishing themselves. Many found places in Chinese hospitals, missionary institutions and laboratories. By 1937 there were already some 2,000 refugees located in China.

The first great tide of Jewish refugees reached China in the summer of 1938—after the Nazi acquisition of Austria—when it was discovered that the free port of Shanghai was open to émigrés without visas. Even greater numbers began arriving after the dismemberment of Czechoslovakia in the same year. The sudden influx found the Shanghai Jewish community still suffering from the disastrous effects of the Japanese bombardment of 1937. Yet the community was spending $30,000 a year on relief.

The first arrivals were set up in temporary camps and later established in small businesses. The Chinese, Japanese, English and French authorities were all very friendly and cooperative. At first the local community thought it could handle the problem alone, but the wave of refugees soon became so great that assistance had to be provided from abroad by B'nai B'rith and the Council for German Jewry. The Sassoons and Kadoories contributed liberally, too.

But as every ship brought its new quota of penniless refugees, the problem became critical. In August, 1939, the Japanese authorities banned further refugees in the Hongkow area of the International Settlement, where empty warehouses had been converted into refugee camps. Shortly thereafter the Shanghai Municipal Council announced that no further refugees would be allowed to land in Shanghai because the city could absorb no more. At that time a census taken by the Jewish Refugee Committee showed 15,000 refugees in the city. Of these 1,500 had obtained employment; 7,000 were self-supporting with the aid of funds from abroad; and 6,500 more were living in camps dependent on charity. Several hundred already on the high seas were later admitted. The outbreak of the European War in September, 1939, curtailed refugee immigration to a bare trickle and gave the Jewish community an opportunity to orientate itself. Schools were set up for the refugees; a hospital was opened for them; soup kitchens, made-work provided by the Sassoons and Kadoories and retraining centers were established.

Part of the hostility of the Japanese to the refugees grew out of resentment at the help given the Chinese by the newcomers in the Sino-Japanese war. As early as 1933, Bernhard Weiss, former deputy police chief of Berlin, had been helping reorganize the Chinese police. Many former Jewish officers in the German army came to China to serve in Chiang Kai-shek's army. The founder of the famous Chinese women's battalion was Miriam Karnes, a Jewess, who was killed in the bombardment of Nanking. General Moishe Cohen had been a factor in organizing supplies and obtaining equipment for the Chinese forces.

Important industries operating in Western China, Chiang Kai-shek's stronghold, were established with the aid of refugee technicians and scientists. Because of this help the Chinese army became independent of imports for infantry weapons. Refugee chemists enabled the Chinese to make their own munitions, and Jewish refugee doctors tended the wounded. One of these, Dr. Attilie Frankel, was widely beloved by the Chinese as "Wong, the Doctor" because of her great service to the Chinese army.

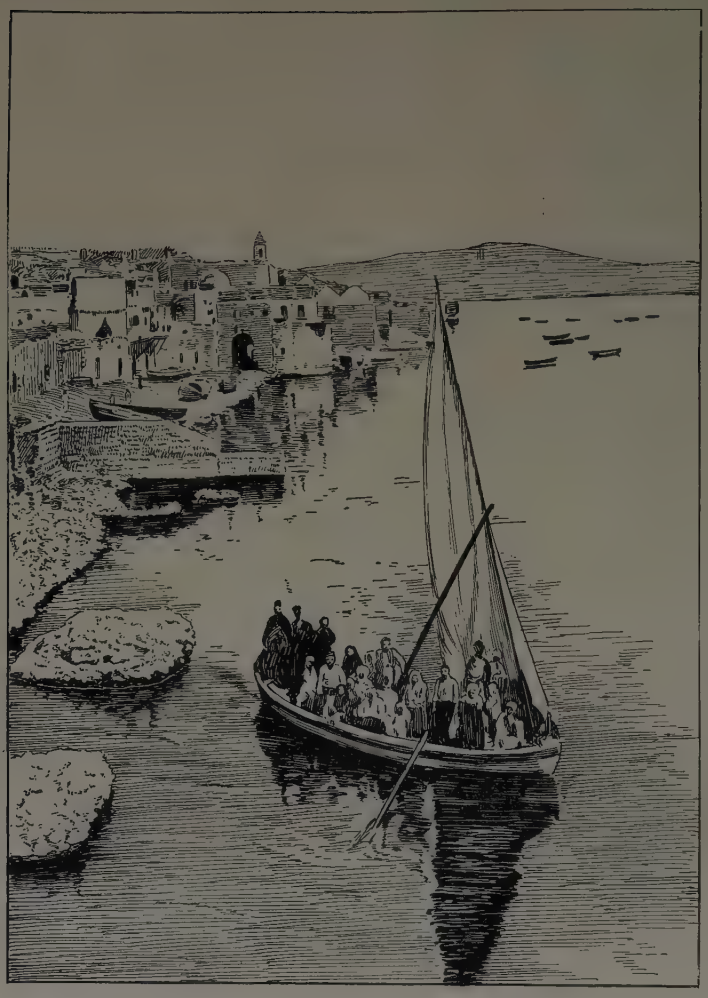
Apart from the Kadoories and Sassoons, Jews have been important figures in Chinese public life. Sir Matthew Nathan served as governor of Hongkong. Silas Hardoon, who gave away millions for education and charity, served on the Shanghai Municipal Council and was decorated by France and England. A Jewess by the name of Rosenthal is one of China's leading novelists. The noted Shanghai Volunteer Corps, organized in 1933 to police the European quarters, included a Jewish company, which served heroically during the Japanese bombardment of 1937.

Anti-Semitism was unknown in China prior to 1933, although White Russians terrorized the Jews of Manchuria for many years. In 1935 Shanghai was stirred by reports of a ritual murder in a Jewish cemetery. The municipal council investigated and branded the story as false. In 1938 and 1939 Jewish leaders in Tientsin were arrested by the Japanese, who seemed to believe that Jews and Communists were synonymous. After the Japanese took over Shanghai the city was frequently flooded with Nazi propaganda, but it made no headway.

BERNARD POSTAL.

Lit.: Ezra, E. I., *Chinese Jews* (1926); Cordier, *Les juifs en Chine* (1891); Renaudot, *Ancient Accounts of India and China* (1773); Finn, J., *The Jews in China* (1843); Büchler, "The Jews of Hongkong," *B'nai B'rith Monthly,* Nov., 1931; Perlman, S. M., *History of the Jews in China* (1909); see also the literature cited in Bloch, J., "Jewish Life in Oriental Countries," *New York Public Library Pamphlet* (1927) 6-8.

CHINNERETH, Biblical name of the Sea of Galilee, later called Gennesaret or Tiberias. It is twelve and a half miles long, between five and five and a half miles wide, and about 154 feet deep. The name is derived from the ancient town of Chinnereth, going back to Canaanite times, modern Tell el-Oreimeh, southwest of Capernaum. Its surface is 682 feet below sea level, and its waters abound in fish. The Jordan flows through the blue lake, which in Bible times was encircled by cities and villages. On the western side,



On beautiful Lake Chinnereth, on the shores of which is situated Tiberias in Galilee. Reproduced by courtesy of the Union of American Hebrew Congregations

north of Tiberias, is situated the plain of Gennesaret, called today El-Ghuweir and where, according to the Talmud and Josephus, an abundance of sweet fruits flourished. The lava soil of the plain is very fruitful, producing a subtropical vegetation because of its high temperature. The hot springs of Hammath are located south of Tiberias. At the southern end of Chinnereth is the village of Semakh, a station on the Haifa-Damascus Railway. Chinnereth is also the name of a Jewish colony situated at the southwestern corner of the lake.

CHIPIEZ, CHARLES, architect and archeologist, b. Ecully, France, 1835; d. Paris, 1901. He drew the designs for the École Nationale at Armentières, to which he applied his polychromous style; he also made reconstructions, in drawings, of the Temple at Jerusalem and the Hall at Karnak, which are of considerable interest to Biblical archeologists. He and Perrot were the authors of *Histoire de l'art dans l'antiquité* (7 vols.), the fourth volume of which deals with art in ancient Judea. He wrote *Histoire critique des origines et de la formation des ordres grecs,* and contributed numerous articles to encyclopedias, dictionaries and periodicals.

Lit.: Vapereau, *Dictionnaire universel des contemporains,* 336; *La grande encyclopédie,* vol. 11, p. 123; Perrot, *Histoire de l'art,* vol. 8, p. 11.

CHIPKIN, ISRAEL S., educator, b. Vilna, Poland, 1891. He was brought to the United States as an infant. He was educated in the public schools of New York city, at the College of the City of New York, and Teachers College, Columbia, where he received his M.A. degree in 1915. He received his Jewish education in the Graduate Department of the Teachers Institute of the Jewish Theological Seminary of America. He later studied at the Hebrew University and the American School of Oriental Research, in Palestine.

When the Bureau of Jewish Education in New York City was organized in 1910, and its director, Dr. S. Benderly, attempted to reorganize American Jewish education, Chipkin was the first of a group of young men to be called together for the purpose of experimenting with new techniques and new approaches and of training a new type of American Jewish educator. Chipkin served as the principal of the first experimental school established by the Bureau. With the organization of the League of Jewish Youth in 1916, he devoted himself to the problem of youth education.

During the World War he served in the United States Army as psychological examiner. Following the

war he resumed his interests and activities in Jewish youth education. He organized the Israel Friedlaender Conference of Jewish Youth Organizations in 1920 and served as its secretary until 1923. In 1921 he became the registrar of the Israel Friedlaender Classes of the Jewish Theological Seminary, in which capacity he still served in 1940. Chipkin was largely responsible for the remarkable growth and development of these classes.

In 1922 Chipkin was appointed educational director of the Jewish Education Association of New York. In that capacity he was responsible for a number of improvements in Jewish religious schools in New York city, the establishment of a Board of License for Hebrew teachers, for the Hebrew teachers' insurance scheme, and for the promotion of Hebrew in the public high schools and the municipal colleges of the city. In 1932 he was appointed lecturer in Jewish education at Teachers College. Two years later he organized the Women's Institute of Jewish Studies.

With the merging of the Jewish Education Association into the Jewish Education Committee of New York in 1939, Chipkin joined the Committee to be associated with Alexander M. Dushkin in the administration and supervision of the work of religious schools.

He was one of the organizers of the National Council for Jewish Education, serving as its first secretary (1926-27) and its president (1927-28) and on its executive committee (1928-). He has also served as chairman of the Commission on Zionist Education and Youth Organization, member of the administrative committee of the Zionist Organization of America, chairman of the Lena Sokolow Palestine Fund, vice president of the Religious Education Association, and vice president of the National Conference of Jewish Social Welfare.

Chipkin is the editor of the *Jewish Youth Hand Book* (1922), author of *Twenty-five Years of Jewish Education in the United States* (1936), and contributor of articles on Jewish education in the *Encyclopedia of Educational Research* and the *Phi Delta Kappa Dictionary of Education*. He served on the editorial board of *The Reconstructionist* and *Jewish Education* magazines, and contributed to various Hebrew and English books and periodicals on the subject of Jewish education.

LEO L. HONOR.

CHIQUITILLA, *see* GIKATILLA.

CHIREK (HIREK), *see* VOWELS, HEBREW.

CHMIELNICKI MASSACRES, a series of outbreaks against the Jews in Ukraine, Volhynia and Podolia, during the years 1648 and 1649, in which untold thousands of Jews were butchered (some estimates set the number as high as 300,000) by Cossacks under the hetman Bogdan Chmielnicki. This disaster forms a turning point in the history of the Jews of Eastern Europe.

In the 17th cent. that portion of Europe which is now Southern Russia was under the control of Poland. Its inhabitants were divided into three sharply divided classes: the Polish *pans* or nobles, and their clergy; the masses of peasantry and Cossacks; and the Jews who acted as agents and tax-gatherers for the nobility. Each of these three groups had its own form of religion, for the Poles were Roman Catholic and the Ukrainians, Greek Catholic. The Polish nobles, who cared only for their revenues, were content to employ the Jews to wring as much money as possible from the lower classes, whom they considered as little more than serfs; hence they allowed them a great deal of license. Thus every ritual performed in the Greek Catholic churches was taxed; the local Jewish tax-collector, who was entrusted with the keys of the church, would not open it until the tax was paid to him. The population in general hated the arrogant Polish nobles and the Jewish agents of their extortions.

A number of other factors added fuel to a possible conflagration of hate. The Polish king and his nobles were mutually hostile and ever ready to war upon one another; the Roman Catholic church was anxious to extend its power into Eastern Europe; there was a long standing enmity between Poland and Russia, as a result of which the latter country was inclined to support rebels against the former's government; and Poland was menaced by the Swedes to the northwest, the Zaporojian Cossacks in the east and the Tatars in the Crimea. All these constituted the setting of the stage for a tragedy which began in 1648 and continued for nearly a decade.

It must be added that some of the Jews themselves contributed to the magnitude of the disaster. There were those who had grown arrogant and had abused the power vested in them by the nobles. They disregarded the warning of 1638, when several hundred Jews had been killed in a Cossack uprising. One of the reasons for their optimism was the Cabalistic prophecy of the advent of the Messiah in 1648. Instead of the Messiah, it was Chmielnicki who appeared, inspiring his hosts with the slogan, "The Poles sold us to the accursed breed of Jews."

Intelligent, ambitious and cunning, Bogdan Chmielnicki (1595-1657) was well equipped for his career. A pupil of the Jesuits, he was an educated man for his time. He had been schooled in the art of war in raids on Turkey with the Zaporojians. He served in the guard of Sigismund, king of Poland, took part in the Turkish war, was captured in 1620, lived two years in Constantinople, and finally settled on his estate in Subbotovo, in the province of Chigirin, the domain of the magnate Koniecpolsky. A wealthy man himself, he became camp-secretary (*piser*) of the Cossacks subject to Koniecpolsky. A feud between the two men resulted in a raid on Chmielnicki's estate during his absence, in which his son was mortally wounded and his wife made captive and carried away.

In this raid Koniecpolsky's bailiff was aided by a Jew, Zachariah Zabilenky, the lease-holder of Chigirin. Chmielnicki himself was soon imprisoned, but escaped, and fled to Zaporoje, where he was proclaimed hetman. In concert with the khan of Crimea, to whom he had promised all the prisoners, he marched against the Poles in April, 1648. His initial victory was a signal for the revolt against the Polish magnates, which spread over the whole of the Ukraine, Volhynia and Podolia. The Jews of Pereyaslav, Piryatin, Lokhvitz, and Lubny were massacred. About a thousand were

murdered in Polonnoye. The greatest tragedy occurred in Nemirov, where about 10,000 local Jews and refugees were gathered. Unable to take the town by direct attack, the Cossacks retreated, reorganized, approached the town again, bearing Polish banners, and claiming to be Poles. The ruse was successful; they were admitted, and a general massacre ensued. The day of the Nemirov tragedy (the 20th of Sivan) was subsequently a fast day. In Tulchin the Jews were delivered over to the Cossacks by the Poles as the price of their own safety. Chmielnicki and his host massacred first the Jews and then the Poles. The Tulchin lesson saved the Jews from further treachery on the part of the Poles.

While Chmielnicki himself advanced westward, his lieutenants turned northward, and ravaged Vladimir, Kovel, Brest, Pinsk and Homel. Cruelty surpassing that of the Middle Ages accompanied their march. Baptism and capture by the Tatars were the only means of escape for the Jews. Those captured were sold into Turkey; there they were ransomed by the local Jews. The only relief which the Poles and Jews secured was the campaign of Jeremiah Vishnevetzky who, with his private army, recaptured and avenged Nemirov and some other towns. Unsupported by the Polish high command, he was forced to retreat, carrying in his train many Jewish refugees.

In the meantime, Chmielnicki besieged Lemberg. Unable to take it, he demanded the surrender of the Jews. The city council refused, on the grounds that the Jews were the property of the king and that they bore the burden of the defense as well as the Poles. Chmielnicki accepted a rich ransom, collected chiefly from the Jews, and proceeded toward Warsaw. He halted his activities, pending the election of a new king after the death of Sigismund. Early in 1649 peace negotiations were begun, but these failed, and the war broke out anew. An immediate result was more slaughter of the surviving Jews, who had in the meantime returned to their old homesteads, believing the hostilities to be over.

In the battle of Zbaraz the Poles were defeated, and sued for peace. Under one of the clauses of the treaty persons of non-Russian faith were barred from living in the Cossack provinces and from owning and leasing land there; this automatically excluded the Jews, except those who had been baptized. However, after King Jan Casimir permitted the forcibly baptized Jews to profess their old religion, many baptized Jews fled to Poland.

In 1651 the peace was broken. Chmielnicki's popularity had waned, and his army decreased. On the other hand, the Poles were better organized. A detachment of Jewish militia, about a thousand strong, was incorporated into the Polish army. New massacres followed; but this time there were not many Jews to be killed, and those surviving were better prepared. In the battle of Beresteck the Tatars deserted the Cossacks, and the Polish victory was complete. Chmielnicki was captured, but was soon released. In the new peace treaty anti-Jewish clauses were rescinded.

The following years were marked by sporadic uprisings, while Chmielnicki, seeing himself unable to cope with Poland, carried on negotiations for the purpose of uniting the Ukraine with Russia. In 1654 the treaty with Moscow was signed, and the Russians invaded Poland. They ravaged Mohilev, Polotsk, Smolensk, and Vitebsk, while Chmielnicki was busy in the south fighting the Poles and the Tatars, now united. In 1655 the Russians took the whole of Lithuania, while the Swedes took Posen, Warsaw, and Cracow, and Chmielnicki ravaged Ruthenia and besieged Lemberg. Chmielnicki's ambition to annihilate Poland was frustrated by the war between Sweden and Russia. He died of a stroke, and was buried in his native Subbotovo. The contemporary Jewish authors called him *Zlodey* ("evil-doer").

During the decade following the major massacres of 1648 the plight of the Jews was in every sense lamentable. The invasion of Poland by the Cossacks, Russians, and Swedes made them flee westward; the wave of refugees reached as far as Amsterdam. When the Poles reclaimed some of their losses, they, too, avenged themselves on "the Jewish traitors." The synagogues of Cracow and Posen were turned over to the Dominicans and Bernardines. It is estimated that upward of 100,000 Jews perished in this period. The survivors never did recover, either spiritually or materially; and this period is a sign-post in the history of Eastern and Western European Judaism. In the East, mysticism gained ground as the only solace, while the study of the Talmud gained in the West, whither it had been brought by the Eastern European refugees.

ANATOL SAFANOV.

Lit.: Dubnow, *The Jews in Russia and Poland,* vol. 1, pp. 139-87; Graetz, *History of the Jews,* vol. 5, pp. 1-17; Rawita-Gawronski, *Bohdan Chmielnicki* (2 vols., 1909); Hannover, Nathan, *Yeven Metzulah;* Schamschon, *Beiträge zur Geschichte der Judenverfolgungen in Polen 1648-58* (1912).

CHOFETZ CHAYIM, *see* KAHAN, ISRAEL MEIR.

CHOIR. Choir singing at divine services is an old institution with the Jewish people. Large choirs of Levites as well as orchestras participated at the services of the First and Second Temples in Jerusalem. While there was a limit to the maximum number of the musical instruments employed at those services, no such limitation existed with regard to the maximum number of the participating Levitical singers, as "the principal value of music is in its vocal part" (*Arach.* 11a; *Suk.* 50b, 51a). On the other hand, a minimum of twelve singers for a choir was established (*Arach.* 13b).

The singers were admitted into the choirs at the age of thirty, after having been trained, according to tradition, for five years (*Hul.* 24a). At the age of fifty, when the voice usually begins to lose its power and color, they were withdrawn from the choirs (*Num.* 4:43). Women-singers were not included in the choirs of the First or the Second Temple, and did not appear in Synagogue choirs until modern times.

In addition to the choirs of the Temple, there were secular choirs maintained by the king (*II Sam.* 19:36), as well as by wealthy families (*Ezra* 2:65; *Neh.* 7:67). These choirs were mixed, consisting of female and male voices. Women also participated in the welcoming of conquerors returning from the battlefields (*Ex.* 15:20-21; *I Sam.* 18:6). There were also professional

female-singers (*Mekonenoth*) who sang elegies at funerals (*II Chron.* 35:25; *Keth.* 4:4).

While in the Babylonian Exile, the Jews presumably chanced to witness pagan services in which priestess-singers participated, or which were even led by them. It seems that the exiles carried away a favorable opinion regarding the high voices of those priestesses. Thus with the return from the Babylonian Exile small boys, whose voices are similar to female voices, were added to the male voices of the Levitical choirs (*I Chron.* 25:7-8), since women were not permitted to take part in the Temple services. These boys were called assistants (*so'adim*) of the Levites (*Arach.* 13b).

After the destruction of the Second Temple the Levitical choirs came to an end. The precentor of the synagogue—the messenger of the congregation (*sheliah tzibbur*)—took the place of the officiating priest as well as of the Levitical singers of the Temple. A pleasant voice and the knowledge of the traditional canticles were among the requirements of a Sheliah Tzibbur (*Taan.* 16a).

In the course of time, two assistants (*tomechim*) or helpers (*mesaye'im*) were appointed to accompany the precentor during the service. This institution of permanent assistants to the precentor led later to the establishment of permanent synagogal choirs. Thus the Jewish communities of Mantua, Padua, Venice, and other cities, influenced by the general music of the Renaissance in Italy, introduced choir singing in their synagogues on a larger scale. Leo (Judah) ben Isaac di Modena (1571-1649) established in Ferrara (1605) a choir of eight voices, and the famous composer of that period, Salomone Rossi Ebreo, composed thirty-three liturgical Hebrew compositions for soli and choir, for three to eight parts. This innovation, however, provoked strong opposition, as "joy and song in the synagogue were prohibited after the destruction of the Temple."

Attempts to introduce choir-singing at the synagogue services were also made by the Hazanim (precentors) of Western Europe. Here, too, these attempts were met with antagonism. However, despite the opposition, nearly every community in Western Europe toward the beginning of the 18th cent. maintained Kahal (community) singers, consisting of a bass and a discant (soprano). Because of the opposition to these singers, which affected also the attitude of the community toward the Hazan himself, the latter and his two singers were nicknamed sarcastically "Kele-HoMos" (instruments of robbery), the consonants of the second word standing for the initials of the words Hazan (precentor), Meshorer (chorister) and singer.

In addition to these paid professional singers, there were in some congregations (Prague) volunteer choir-singers.

Choir-singing in four parts was introduced in Western Europe by Israel Lovy (b. 1773), cantor in Paris, and especially by Salomon Sulzer (1804-90), chief cantor in Vienna, whose choir became famous throughout Europe. Sulzer enjoyed the cooperation of Christian composers, such as Schubert, Seyfried, Drechsler and others, who contributed to the dignity of the repertoire of Sulzer's choir by their compositions on the original Hebrew texts.

In Germany, Louis Lewandowsky (1823-94), musical director of the Jewish community in Berlin, greatly enriched the repertoire of synagogue choirs by his numerous musical compositions.

The innovations of Sulzer and Lewandowsky penetrated into the communities of Eastern Europe, where *Chorschulen* (synagogues with choirs) were established in the middle of the 19th cent. There, too, cantors as well as choir leaders, such as Gerowitsch, Nowakowsky, Dunajewsky and others, contributed considerably to the enrichment of the choir literature of the synagogue.

In the United States, every Reform temple and a great number of Conservative as well as Orthodox synagogues employ choirs, professional or voluntary, permanently or, at least, for the High Holidays. Here, too, famous Jewish composers, through their valuable musical creations, and talented choirmasters, through their splendid direction, are steadily increasing the choral repertoire as well as the beauty of choir singing in the American synagogue. The American synagogal choirs are usually mixed (male and female voices), the Orthodox congregations substituting boys' voices for female voices. JACOB BEIMEL.

Lit.: Sulzer, Salomon, *Schir Zion* (1905); Friedmann, Aron, *Der synagogale Gesang* (1908); Idelsohn, A. Z., *Jewish Music* (1929).

CHOL HAMOED, *see* HOLIDAYS.

CHOLEM (Holem), *see* VOWELS, HEBREW.

CHORIN(ER), AARON, rabbi and exegete, b. Weisskirchen, Moravia, 1766; d. Arad, Hungary, 1844. He studied under Rabbi Jeremiah of Mattersdorf and Ezekiel Landau, but had acquired a moderate amount of secular education. He became rabbi of Arad in 1789, and his first writing was occasioned by a question on the dietary laws which was put to him there. This treatise, *Imre Noam* (Words of Pleasantness; 1798), argued in favor of permitting sturgeon to be eaten. The treatise was attacked by Mordecai Benet, and Isaac Grosshaber attempted to refute it in his *Makkel Noam* (Staff of Pleasantness); to which Chorin replied in his *Shiryon Kaskasim* (Coat of Mail; 1800).

In 1803 Chorin published *Emek Hashaveh* (Vale of the Plain), in which he pleaded for a return to the simple faith of Maimonides' creed, and boldly argued that the rabbis might modify the traditional laws. This work aroused the Orthodox; Benet summoned Chorin to appear before a board of rabbis who were distinctly hostile to him, and demanded that he retract such heretical opinion. Chorin, who had been stoned by the populace during the period of his examination before the board, was compelled to sign a retraction of his views; but in 1806 the government annulled the condemnation passed by the rabbinical board.

Chorin for a while refrained from writing, but he was a true son of the Enlightenment movement, and desired above all to ameliorate the social and intellectual status of the Jews of his time. He attempted to elevate cultural conditions through the improvement of the communal schools and vocational training. He welcomed the Reform Movement of the second decade of the 19th cent. and endeavored to supply it with a Talmudic basis. His religious and ethical work, *Dabar Beitto* (A Word in Its Season; Vienna, 1820), sets forth the concept that love of God and man is more

important than mere ritual observance. Similarly, he approved of the innovations introduced at the Beer Temple in Berlin, justifying his position in his *Kinath Haemeth* (Zeal for Truth; 1818). In 1824 he published his "Hillel," a dialogue between Hillel I and Johanan ben Zakkai (*Bikkure Haittim,* 1824) in which he suggests the possibility of a supreme religious authority in Jerusalem as a fulfillment of the words of the prophets. An inquiry of the government of Baden as to his opinion on the duties of the rabbi and reforms in Judaism was answered in his *Iggereth Eliasaf* (Letter of Eliasaph; published later, Prague, 1826) in Hebrew and German, in which he advocated praying in the synagogue with uncovered head.

At the same time he succeeded in effecting various reforms within his own community of Arad, permitting the eating of rice and pulse during Passover, modifying the services, and placing an organ in the synagogue. He continued to advocate further changes in Jewish laws, such as the abridgment of the seven days of mourning, and permission in some cases to travel by railway on the Sabbath. In his last work, published in *Allgemeine Zeitung des Judentums* shortly before his death, he still was advocating new ideas, maintaining, among other matters, that a belief in the restoration of the Jewish state is no longer necessary. He agreed with the replies of the French Sanhedrin to Napoleon, but differed from them in not regarding mixed marriages between Jews and Christians as forbidden. JAKOB RENZER.

Lit.: Löw, Leopold, *Gesammelte Schriften,* vol. 2, p. 251 et seq.; Grünwald, Max, *Hayehudim Beungaria,* No. 45.

CHOSEN PEOPLE, a free rendering of the Biblical terms *'am segullah* ("treasure people") and *'am nahalah* ("heritage people"), which designate the people of Israel as chosen by Yahveh to be His peculiar people. These terms imply that Israel was to worship Him alone and to spread His truth broadcast. "The Lord hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments; and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that thou mayest be a holy people unto the Lord thy God, as He hath spoken" (*Deut.* 26:18-19). "Only the Lord had a delight in thy fathers to love them, and He chose their seed after them, even you, above all peoples . . ." (*Deut.* 10:15).

1. In the Bible. The idea of the Chosen People had a lasting effect upon the religion of Israel in that it gave special significance to the relationship between God and His people. It implied that a covenant based on choice, love and service was thus established. God had, through a historical act, chosen Israel to be His people. History was included under religion, for in history did God make His will manifest. The doctrine of the Chosen People was the crystallization of the belief that all existence was directed by the divine. Israel was to be the herald of God and of His purpose for man. "Ye are My witnesses, saith the Lord, and My servant whom I have chosen; that ye may know and believe Me, and understand that I am He; before Me there was no God formed, neither shall any be after me"; ". . . To give drink to My people, Mine elect; the people which I formed for Myself, that they might tell of My praise" (*Isa.* 43:10, 20-21). "Behold My servant, whom I uphold; Mine elect, in whom My soul delighteth; I have put My spirit upon him, he shall make the right to go forth to the nations"; "A bruised reed shall he not break, and the dimly burning wick shall he not quench; he shall make the right to go forth according to the truth" (*Isa.* 42:1, 3).

Strictest conformity to the highest religious principles and implicit obedience to the one God were demanded of Israel. "For I spoke not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt-offerings or sacrifices; but this thing I commanded them, saying: 'Hearken unto My voice, and I will be your God, and ye shall be My people; and walk ye in all the way that I command you, that it may be well with you'" (*Jer.* 7:22-23).

Being the chosen people brought to Israel not superior privileges but special obligations to fulfill the will of God. In humility and in suffering was Israel to walk in His ways. "Behold, I have refined thee, but not as silver; I have tried thee in the furnace of affliction" (*Isa.* 48:10). "You only have I known of all the families of the earth; therefore I will visit upon you all your iniquities" (*Amos* 3:2).

The selection of Israel by God occurred, according to one tradition in the Bible, when He led Israel out of Egypt. "Yet I am the Lord thy God from the land of Egypt; and thou knowest no God but Me, and beside Me there is no saviour" (*Hosea* 13:4). "In the day when I chose Israel, and lifted up My hand unto the seed of the house of Jacob, and made Myself known unto them in the land of Egypt, when I lifted up My hand unto them, saying: I am the Lord your God; in that day I lifted up My hand unto them, to bring them forth out of the land of Egypt" (*Ezek.* 20: 5-6). One account relates that God chose Israel out of all the peoples and made a covenant with them on Mt. Sinai after He had led them out of Egypt. "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto Myself. Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and a holy nation" (*Ex.* 19:4-6).

According to another tradition in the Bible, God had chosen Israel already in the time of the patriarchs, to whom He had revealed Himself with the promise to bring Israel to Canaan and to protect them. "Now the Lord said unto Abraham: "Get thee out of thy country . . . unto the land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing. And I will bless them that bless thee, and him that curseth thee will I curse; and in thee shall all the families of the earth be blessed" (*Gen.* 12:1-3). In certain harmonistic passages the two conflicting traditions are fused: "O Lord God, destroy not Thy people and Thine inheritance, that Thou hast redeemed through Thy greatness, that Thou hast brought forth out of Egypt with a mighty hand. Remember Thy servants, Abraham, Isaac, and Jacob. . . ." (*Deut.* 9:26-27; cf. *Ex.* 32:11-13).

2. Critical View. According to Bible critics, the doctrine of Israel as the Chosen People had a complex and interesting evolution. It had its origin naturally in the basic concept of Israel's early nationalistic religion that Yahveh was Israel's national God and its God alone, and Israel was in turn His people and only His; that, in other words, Yahveh's relation to His people and Israel's relations to Him were quite the same as those of any other god to his people and of any other people to its god.

However, the concept of world unity which began to assert itself early in the 8th cent. B.C.E., and the concept of Yahveh as a world-deity, a universal God, flowing out of this view, could not but have a far-reaching effect. Obviously the two concepts of Yahveh —as a national God, the Deity of Israel alone, and as the world-deity, the Creator of the universe and the God of all mankind—are mutually contradictory and theoretically could not exist side by side. But religious evolution is always gradual and practical rather than thoroughly logical and consistent. It required several centuries for the new doctrine of universalism to evolve completely and for all its implications to be fully comprehended and to be definitely formulated and incorporated in doctrinal form into the religion of Israel. The natural and historic procedure was that of compromise between and harmonization of the two conflicting principles. Out of this process of compromise and harmonization evolved the doctrine of Israel as the Chosen People.

Amos, the earliest of the prophets to face this problem, proposed the first harmonization of the two principles. He proclaimed (*Amos* 3:2) that up to the time he was speaking Yahveh, though actually a universal God, had made Himself known to all the nations. To Israel alone He had taught His ways, and for just this reason He demanded of them conduct of a higher ethical standard than of all the other nations. But, Amos went on to proclaim (*Amos* 9:7-9), if Israel proved disobedient and faithless to its God, He could and would cast it off and choose another nation in its place; for, in the final analysis, Israel was not one whit different to Yahveh, the universal God, from the Ethiopians, the Philistines, the Syrians, or any other nation.

All the subsequent pre-Exilic prophets conceived of Yahveh as a universal God, with, however, a peculiarly intimate relationship to Israel; the doctrine of the Chosen People found tacit acceptance in their teaching; the doctrine, however, received little definite expansion at their hands. During this period, and growing in part, so it seems, out of a hint which Amos threw out, the idea shaped itself in a general way that Yahveh had chosen Israel from among the other nations at the time of the Exodus from Egypt, when He had also proved His truly universal power by triumphing signally over all the gods of Egypt. At that time too He had established His covenant with Israel.

The capture of Jerusalem by Nebuchadrezzar in 586 B.C.E., the destruction of the nation and the Babylonian Exile gave a mighty impetus to the development of this doctrine. The new and significant teaching proclaimed by Jeremiah, that despite the destruction and the captivity it was Yahveh's avowed purpose eventually to restore Israel to national independence in its own land, gave rise to many urgent questions as to the manner of this restoration, Yahveh's underlying and ultimate purpose in it, and the actual nature of Yahveh's relation to Israel. In answer to the first two of these questions Ezekiel announced that it was Yahveh's purpose to hold judgment upon all the nations whom He had created, and to doom to destruction all the other nations because of their arch-sin in not recognizing Him as God, and, after disciplining Israel and, through its sufferings in exile, purging it of its sin, to restore it to its land and establish it as His people, the nation supreme in all the earth.

Other writers of this period represented Yahveh as the Creator of the universe, assigning to each nation its own national god, to this nation the sun and to that the moon, and to the others this star or that; but at the same time He chose Israel to be His own peculiar people and appointed Himself to be Israel's God alone (*Deut.* 4:19-20; 32:6-14). During this period too the tendency naturally began to assert itself to ascribe to Yahveh's selection of Israel as His Chosen People a beginning earlier in history than the Exodus from Egypt, either in the time of the patriarchs (*Gen.* 12:1-3) or even, in intention at least, already at creation.

Somewhat later, near the end of the Babylonian Exile, i.e. about 540 B.C.E., the doctrine of the Chosen People received its most significant and definitive formulation in the utterances of Deutero-Isaiah. This great prophet denied emphatically and absolutely that there were any gods whatsoever other than Yahveh. They were "nothings," as he called them, the products of vain imagining. Yahveh alone is God; in heaven above and on earth below there is none else (*Isa.* 44:6; 45:5-6, 18,21-22; 46:9; 48:12).

This absolute denial of the existence of other gods implied that Yahveh had created the entire universe and controlled it by His law and in accordance with His purpose. He shaped the destinies of nations and of mankind and guided the events of history toward the fulfillment of His purpose. This purpose was that ultimately all mankind should be united as one people and join in acknowledging Him as God and in living in accordance with His statutes. And that this goal might be attained at last He had chosen Israel as His people, His servant, His messenger, His witnesses unto the peoples, His light unto the nations. Israel was His Chosen People, chosen already at the beginning of existence, but chosen, not so much for special favor and glorification at His hands as for service and for blessing to the other nations. He had revealed His statutes unto Israel only that Israel in turn might exemplify and teach them unto the nations. This service was not to be easy, but grievous and attended by suffering and contumely from those whom Israel was appointed to serve; but it was to bring salvation to the human race. Thus Israel was to be the Savior of mankind, their Messiah, even their suffering Messiah. This is the doctrine of the Chosen People and of the Mission of Israel as formulated by Deutero-Isaiah. It represents the climax of the evolution of this doctrine.

In late Biblical tradition, however, the doctrine found significant expression in a few other directions. Partly because of this concept of Israel as His Chosen People there developed the closely related doctrine,

so important for the subsequent development of Judaism, that Yahveh had established an external, unbreakable covenant with Israel, and that He had in consequence taken up His abode in Israel's land, in the very midst of the nation, in the Temple at Jerusalem. Therefore land, people and sanctuary were sacred, sacrosanct, and their purity and freedom from defilement had to be preserved at all cost. To the sacred land and to the Temple all the nations of the earth were destined to flow at the end of time, there to do homage to Yahveh and to learn His law and way of life (*Isa.* 2:2-4; *Micah* 4:1-4; cf. *Zech.* 8:22-23; 14:16-18; *Isa.* 56:7). Accordingly a new form of the doctrine of the Chosen People developed in the post-Exilic period. This held that Israel had been chosen by Yahveh to be unto Him "a kingdom of priests, and a holy nation" (*Ex.* 19:6), the priestly nation which ministered at His sanctuary and mediated between Him and the other nations. And as a corollary to this concept there developed the related idea, recorded in the genealogical tables in the book of *Genesis,* that Israel, the sacred people, was the first-born of mankind, descended in direct line of primogeniture from the very first man, therefore, impliedly, the noblest nation of all mankind. NELSON GLUECK.

3. In the Apocrypha. Hellenistic and rabbinic Judaism consistently carried forward the Biblical doctrine that God chose Israel to serve Him and to witness unto Him before all the peoples of the earth. Ben Sira, for example, speaks of Israel as God's people, called by His name, and surnamed "first-born." In His wisdom He has willed that even as some days (the festivals and holy days) should be distinguished from others, though all of them derive their light from the same sun, so one people should be differentiated from another, Israel from the heathens (*Sirach* 33:7-12). He deputed angels to rule over the other nations, but took Israel under His personal care (for rabbinic parallels see Ginzberg, *Legends of the Jews,* vol. 5, pp. 204-6). It is a people in whom He sanctifies Himself before the world. He set before them the covenant, and gave them the Law of life for a heritage (36:4, 12-13). Ben Sira identifies the Law with Wisdom (24:23-24).

This view-point was utilized in the propaganda for the extension of Judaism in the Hellenistic world. In the face of strong antagonism to the Jewish people and to Judaism, the *Sibylline Oracles* glory in the moral and spiritual superiority of the Jews, "the nation of the mighty God" that "shall be to all mortals the guide of life." They are "a race of most righteous men, who ever give themselves up to sound counsel and fair deeds." They "diligently practice justice and virtue and not covetousness . . . Adhering to the counsels and the mind of the Most High" and possessing His law, they shall prosper "as prophets exalted by the Immortal One, and bring great joy to all mortals." Of all peoples Israel alone was given the wisdom, faith and understanding to pay no heed to the deceptive knowledge of astrology, magic and divination, and not to worship idols (3:194 et seq., 573 et seq.). However, the favors bestowed upon Israel are available to all nations who profess the living God. The Messianic kingdom is promised to all of them (4:24 et seq., 162 et seq.).

The author of *II Esdras* (*IV Ezra*) expresses Israel's choice in an abundance of figures drawn from the Bible. Salathiel (Ezra) prays: "O Lord my Lord, out of all the woods of the earth and all the trees thereof Thou hast chosen Thee one vine; out of all lands of the world Thou hast chosen Thee one planting-ground; out of all the flowers of the world Thou hast chosen Thee one lily; out of all the depths of the sea Thou hast replenished for Thyself one river; out of all the cities that have been built Thou hast sanctified Sion unto Thyself; out of all birds that have been created Thou hast called for Thyself one dove; out of all the cattle that have been formed Thou hast provided Thee one sheep; and out of all the peoples who have become so numerous Thou hast gotten Thee one people: and the law which Thou didst approve out of all (laws) Thou hast bestowed upon the people whom Thou didst desire" (5:23-27).

This very distinction of Israel, however, is a source of perplexity to the author of this apocalypse. If Israel are the chosen of God, he asks, why are they permitted to be trodden under foot by those who deny God? "O Lord, behold these nations which are reputed as nothing lord it over us and crush us. But we, Thy people whom Thou hast called Thy first-born, Thy only-begotten, Thy beloved, are given up into their hands. If the world has indeed been created for our sakes why do we not enter into possession of the world?" (6:57-59). After much heart searching the author refers the question to the insoluble mysteries of God (5:40). The Pharisaic author of the *Psalms of Solomon* resolved the problem in keeping with *Deut.* 8:5: "Thy chastisement is upon us as (upon) a first-born, only-begotten son, to turn back the obedient soul from folly (that is wrought) in ignorance." He prays that God may cleanse Israel "against the day of mercy and blessing" that shall come with the advent of the Messiah (*Psalms of Solomon* 18:4-5).

4. Philo and Josephus. Philo gave the belief in the election of Israel a rationalistic turn. He writes regarding the patriarchs that they "all alike are God lovers and God beloved, and their affection for the true God was returned by Him, who designed . . . in recognition of their high and life-long virtues, to make them partners in the title which He took, for He united them by joining His special name to theirs and calling Himself by one combined of the three. 'For this,' He said, 'is My eternal name—the God of Abraham, the God of Isaac and the God of Jacob' " (*Ex.* 3:15; *On Abraham* 10:50-51). The Torah speaks of "this august and precious trinity as parent of one species of that race . . . called 'royal' and 'priesthood' and 'holy nation.' " Its high position is indicated by its name "Israel," which means "He who sees God," an endowment which represents the highest gift of the mind (*ibid.* 56-57). Possessing this gift of vision, Israel must serve as the means whereby other peoples may be led to the light. This task is being fulfilled, Philo says; for not the Jews alone but "almost every other people, particularly those which take more account of virtue, have so far grown in holiness as to value and honor our laws." Whereas people generally show an aversion for foreign laws and institutions, barbarians and Greeks alike are drawn to the laws of Israel. "For who has not shown his high respect for

that sacred seventh day, by giving rest and relaxation from labor to himself and his neighbors, freemen and slaves alike, and beyond these to his beasts? . . . Again, who does not every year shew awe and reverence for the fast (Yom Kippur)?" It is because of the universal recognition of the teaching of the Torah that Ptolemy Philadelphus provided for its translation into Greek (*Life of Moses* 2:4 et seq.). What the enemies of the Jewish people denounced, Philo extols as a mark of Jewish excellence. Balaam's characterization of Israel as "a people dwelling alone, not reckoned among the nations," he interprets not geographically but spiritually. "In virtue of the distinction of their peculiar customs they do not mix with others to depart from the ways of their fathers. . . . Their bodies have been moulded from human seeds, but their souls are sprung from divine seeds, and therefore their stock is akin to God." "Their God is their shield for all to see" (*Life of Moses* 1:278-79, 284). Their distinction may be shared by all who adopt their faith.

Josephus voices similar views. He places these words in the mouth of Balaam: "Happy is this people, to whom God grants possession of blessings untold and has vouchsafed as their perpetual ally and guide His own providence. For there is not a race on earth which ye shall not, through your virtue and your passion for pursuits most noble and pure from crime, be accounted to excel, and to children yet better than yourselves shall ye bequeath this heritage, God having regard for none among men but you and lavishing on you the means whereby ye may become the happiest of all peoples beneath the sun" (*Antiquities* 4:114). Their patent of nobility is derived from their religion. Moses set up Israel as a "theocracy, placing all sovereignty and authority in the hands of God" (*Against Apion* 2:166 et seq.). The Jews are united by their religion, which is the dominant force in their life. It is shared not merely by the intellectual few but by the whole people. The Torah is superior to the laws of all other nations in its high morality and humanity, which put to shame paganism's licentiousness and cruelty.

Like Philo, Josephus points with pride to the spread of Jewish teachings to other nations and to their adoption by leading philosophers.

5. The Christian Challenge. When the doctrine of the election of Israel met with Hellenism, as in the period of Philo and Josephus, it was merely a matter of debate; nascent Christianity offered this doctrine a somewhat different and more determined opposition. In line with general Jewish teaching, which formed the basis of Jewish proselytism, Paul rightly claimed that faith rather than descent determines a person's religious status. Applying this conviction to his new vision of the Messiahship and divine sonship of Jesus, Paul gave the doctrine a radical turn. To the Galatians he wrote: "There is no room for Jew or Greek, there is no room for slave or freeman, there is no room for male and female; you are all one in Christ Jesus. Now if you are Christ's, then you are Abraham's offspring; in virtue of the promise you are heirs" (*Gal.* 3:28-29). "In Christ Jesus the gentiles are co-heirs, companions, and co-partners in the promise" (*Eph.* 3:6).

Paul's zeal did not stop with the claim of equality for his gentile converts with the Jewish people. He proceeded to reduce the Jews to the inferior status of children of Hagar the slave-woman, whom Abraham sent away in favor of the offspring of Sarah the free-woman, born of the promise, which Paul interprets as the followers of the Christ (*Gal.* 4:22-31). Having refused to accept "the Son of God," according to Paul's reasoning, Israel has been rejected by God. "Israel has failed to secure the object of its quest; the elect have secured it" (*Rom.* 11:7-11). The Christians, Paul maintains, are therefore the elect and constitute the true Israel.

6. Rabbinic Response. Paul's assertion of Israel's rejection, which became the accepted view of the church, was countered by the rabbis with renewed emphasis on the eternal nature of Israel's election and mission. In such promises as *Jer.* 31:34-36 and *Isa.* 51:4-8; 59:20-21 they found assurance that because they were the people of the covenant, Israel will endure for ever.

The prayers of the synagogue affirm this conviction. The second benediction before the Shema, in the evening service (based on *Jer.* 31:2), states: "With everlasting love Thou hast loved the house of Israel, Thy people" (Singer, S., and Abrahams, I., *The Authorised Daily Prayer Book*, p. 96). In the morning service, the second benediction declares: "Thou hast chosen us from all peoples and tongues, and hast brought us near unto Thy great name for ever in faithfulness, that we might in love give thanks unto Thee and proclaim Thy unity" (*ibid.*, p. 40). The Kiddush for the Sabbath and for the Holy Days sounds the same note (*ibid.*, pp. 124, 230, 243). So does the Habdalah (pp. 46, 216). The middle benediction of the Festival Amidah expresses this belief most clearly. "Thou hast chosen us from all peoples; Thou hast loved us and taken pleasure in us, and hast sanctified us by Thy commandments, and brought us near unto Thy service, O our King, and hast called us by Thy great and holy name" (pp. 228, 245, 256). The blessing for the gift of the Torah rehearses the same theme (pp. 4, 68).

Rabbinic teaching never ceases to stress this theme. A characteristic passage is the following, based on *Eccl.* 1:4: "One kingdom comes and another goes; one decree against Israel follows another, but Israel abides forever. They have not been forsaken, nor shall they be consumed, as it is said: 'For I the Lord change not; and ye, O sons of Jacob, are not consumed.' Even as I have not changed nor will change, so you, O house of Jacob, have not been consumed, neither will ye ever be consumed. 'You who cleave unto the Lord your God are alive every one of you this day' " (*Deut.* 4:4; *Perek Hashalom*).

In what may be a direct refutation of the Paulinian view, Akiba taught, "Beloved are the people of Israel, for they are called children of God." The love was manifested to them by being entrusted with the Torah, the instrument with which God created the universe (*Aboth* 3:18). The words of *Deut.* 14:1, "Ye are children of the Lord your God," were interpreted by Judah Hanasi, conditionally, viz., when you conduct yourselves in a filial manner you are His children, but if you do not behave thus you are not His children. Meir held that in either case the filial relation remains, for sinful offspring are still children (*Kid.* 36a).

Eleazar ben Azariah interpreted *Deut.* 26:17-18 thus: " 'Thou hast avouched the Lord this day to be Thy God . . . and the Lord hath avouched thee this day to be His own treasure.' God says: 'You have rendered Me the one supremely treasured object in the world, as it is said, "Hear, O Israel, the Lord our God the Lord is One" (*Deut.* 6:4); therefore, I shall make you one precious people, as it is written: "And who is like Thy people Israel, a nation one in the earth" ' " (*I Chron.* 17:21; *Hag.* 3b; *Ber.* 6a).

Simeon ben Yohai reconciles the election of Israel with God's universality. God said to Israel: "I am the God of all mankind; nonetheless I have joined My name only with yours. I am not called 'the God of the worshippers of stars and planets' but only 'the God of Israel' " (*Midrash Ex.* 29:4). He associated His great name with Israel that they may not be lost among the nations (*Yer. Taan.* 2:5). Indeed, God is the very heart of Israel (*Midrash Song of Songs* 5:2). His love for them is boundless. He has done to them what he has not done to any other people (*Tanhuma, Vayera* 46). "Great is the love of God for Israel," Simeon said, "for He revealed Himself unto them in Egypt, in an idolatrous land, a place of filth and contamination in order to deliver them" (*Midrash Ex.* 15:5).

Johanan taught that when God told Hosea that Israel had sinned, He expected the prophet to plead in Israel's behalf: "They are Thy sons, Thy beloved, the children of Abraham, Isaac and Jacob! Extend Thy mercy unto them!" Instead, Hosea replied: "Lord of the universe! The whole world is Thine. Replace Israel with another people!" To make clear to the prophet His relation to Israel, God ordered him to marry a woman of loose morals. When she had borne him a number of children, God told him to send her away. Hosea could not stand the test, and pleaded: "Lord of the universe! She has borne me children. I can neither send her away nor divorce her!" Said God: "If you cannot put away your wife of whose fidelity you are uncertain so that you do not know whether her children are yours, how can I reject Israel, who are My children, the children of My tried and true servants, of Abraham, Isaac and Jacob!" (*Pes.* 87ab).

"The Holy One created many nations, and chose Israel from among them, as it is said: 'the Lord Thy God hath chosen thee to be His own treasure.' Wherefore? Because 'He loved you' (*Deut.* 7:6, 8) on account of your righteousness" (*Tanhuma, Bemidbar* 20). In another place the same Midrash (*Ki Thisa* 4) comments: When Moses asked God, "Why do you give me commands for Israel out of all the nations?" God answered: "Because they were the first to proclaim My sovereignty at the Red Sea, saying: 'The Lord shall reign forever and ever' " (*Ex.* 15:18). Another explanation is that, though all the nations were offered the Torah, Israel alone accepted it (*Mechilta, Yithro* 5; *Sifre Deut.* 343; *A.Z.* 2b). It is this acceptance of the Torah and its commandments that has made Israel the people of God. "Israel's happiness consists only in that they chose the Holy One and the Holy One chose them to be His treasured people" (*Midrash Num.* 14:2).

The persecutions suffered by Israel do not prove that God has rejected Israel. "Many waters cannot quench love, neither can the floods drown it" (*Song of Songs* 8:7). The "many waters" refer to the nations (as in *Isa.* 17:12) and "the floods" to their kings (as in *Isa.* 8:7). They cannot eliminate the love that unites Israel and the Holy One (*Midrash Ps.* 15:4; *Midrash Song of Songs* 8). While Israel's sufferings are in part due to sinfulness and failure to keep God's commands, they also manifest God's love. Through affliction the son will regain the favor of the Father. Indeed, through suffering Israel secured the greatest gifts: Torah, Palestine and the future world. Like sacrifices, so suffering possesses atoning power (*Sifre Deut.* 32). "God seeketh that which is pursued" (*Eccl.* 3:15). He takes the side of the persecuted. It is because Israel is persecuted that God has chosen them (*Midrash Eccl.* to the passage; *Tanhuma Emor* 9).

Israel's suffering stems from deep devotion to God. " 'But for Thy sake are we killed all the day' (*Ps.* 44:23). There is no other people that would have responded to the command of God to go down into the sea as did Israel, surrendering life itself because of love for God" (*Midrash Ps.* 9:17). When the enemy demands that the Jews assimilate themselves with the pagans, prohibits their observance of the Sabbath and of circumcision, and enjoins them to worship idols, they readily undergo martyrdom rather than become disloyal (*Midrash Ex.* 15:7). Indeed, the attacks on Israel are aimed at God Himself. In the words of *Ps.* 83:3-6: " 'Lo, Thine enemies are in an uproar . . . They hold crafty converse against Thy people . . .' They have said: 'Come, and let us cut them off from being a nation that the name of Israel may be no more in remembrance.' As long as Israel abides He will be known as the God of Israel. Should Israel be uprooted, whose God will He be? 'For they have consulted together with one consent; against Thee do they make a covenant.' " Rashi adds: "This covenant is for the purpose of making Thy name to be forgotten, for Thou art called the God of Israel" (*Midrash Ps.*, edit. Buber, *Ps.* 83:2).

God himself shares in the suffering of Israel and accompanied them into captivity and, when they shall be delivered, He will return with them (*Isa.* 63:9; *Midrash Ps.* 27:2; *Meg.* 29a). Hence Abbahu said: "Whatever salvation comes to Israel brings salvation to God Himself, as it is stated, 'I will be with him in trouble . . . and make him behold My salvation' (*Ps.* 91:15-16). This," he comments, "is one of the difficult verses which identifies God's salvation with that of Israel" (*Tanhuma, Emor,* end; *Midrash Ps.* to the passage; 98:1).

"Through our entire ancient literature," Joseph S. Bloch writes, "runs the single thought that the deliverance of Israel at the same time releases the fettered idea of God, that each cloud on Israel's heaven of life also darkens the highest perceptions, and makes superstition triumph; that each victory which Israel obtains among mankind is at the same time the triumph of the highest divine and human ideas in the consciousness of the nations. When Israel is in distress it is a symptom of the sinister powers of barbarism and hate deluding and seducing mankind so that the pure thought of God cannot enter their hearts" (*Israel and the Nations,* p. 404).

The rabbis never ceased to reiterate that the election of Israel carries heavy moral obligations. Israel must

follow God's ways; Israel must sanctify His name and establish His kingdom throughout the world; Israel must love God and make Him beloved by all men (*Sifre Deut.* 32). Through Israel all the nations must be led to walk in God's light (*Midrash Gen.* 15:2, 5). "The Holy One gave Israel the Torah that they might bestow merit through it upon all the nations" (*Tanhuma, Debarim* 3).

The very dispersion of Israel among the nations was interpreted as intended for the purpose of winning converts for Judaism's way of life (*Pes.* 87b). The nations were lethargic about coming under the wings of the Shekinah, until Abraham stirred them up (*Midrash Gen.* 43:50). Hence, "as the world can not exist without winds, so it can not exist without Israel" (*Taan.* 3a).

Israel's isolation, against which the gentiles complain, is part of the Divine scheme. Abbahu explains *Lev.* 20:26, "And I have set you apart from the peoples," as follows: "Behold God's ways! Had it been written, 'And I set the peoples apart from you,' there would have been no hope for the gentiles. Thus in picking figs, if one removes the bad from the good he pays no further regard to the bad; but if one selects the good ones, he may turn to the left-overs to select some more. Therefore God said, 'and I have set you apart from the peoples.' He gave a hint to the nations . . . for He waits for them to repent that He may bring them under His wings" (*Tanhuma, Vayetze* 22). The time will come when mankind, seeing how God is united with Israel, will join Israel to partake of the Divine spirit (*Zech.* 8:23; *Tanhuma, Terumah* 9).

The great nationalist poet-philosopher, Judah Halevi, similarly recognized in the unique preservation of Israel, amid the severest suffering, part of the Divine plan for the spiritual education of the human race. Israel is the heart of the nations, specially endowed to receive God's revelations for the benefit of all mankind (*Kuzari* 2:10, 36; 4:3). In a poem based on *Jer.* 31:34-37, Halevi expresses the undying faith of the Jewish people:

"The sun and moon which minister for ever,
The laws of day and night which never come to an end—
They are given as signs to the seed of Jacob
That they shall be a nation for ever, and will not be cut off.
Though He repels them with the left hand, He draws nigh with the right.
Let them not despair when facing ruin,
But believe that they are eternal, and that
They shall not cease until day and night shall cease"
(Diwan, edit. H. Brody, vol. 2, p. 307).

7. Modern Views. In modern times the spirit of Enlightenment, on the one hand, and of anti-Semitism, on the other, combined to undermine the doctrine of the election of Israel. Men like Friedrich Delitzsch have denounced it as a dangerous delusion. These are joined by Jewish assimilationists and secular nationalists to whom this doctrine is sheer conceit. The religious elements, whether Orthodox, Conservative or Reform, steadfastly uphold the historical belief in Israel's election, however differently they may interpret its character.

Reform Judaism, with its emphasis on the universalistic, generally stresses the prophetic idea of Israel's world mission. Thus Geiger jubilantly declared that Judaism's mission is not finished. "The world's history has not yet passed over Judaism." It still enjoys "full freshness, receptiveness and capacity of development." It "moves along with mankind on its conquering march of progress, and brightens it with mild rays" (*Judaism and Its History,* pp. 214, 176). While he eliminated from the liturgy such expressions as seem to exalt Israel above other peoples—expressions which found their way into the prayerbook in consequence of persecution—he continued to voice his belief that Israel has been set apart for a world purpose (*Nachgelassene Schriften,* vol. 1, pp. 207-9). Kohler viewed the election of Israel as "the central point of Jewish theology and the key to an understanding of the nature of Judaism" (*Jewish Theology,* p. 323). "The fundamental idea that Israel is 'the first-born' among the nations, has been elected as a priest-people, must remain our imperishable truth" (p. 352). C. G. Montefiore, too, regards it as a cardinal doctrine of Judaism that Israel is a chosen people, "not chosen for themselves, but for others . . . a consecrated brotherhood . . . a people to be purged and purified by sorrow and suffering towards the carrying out of an end which many of themselves are still unable to realize." Israel is "invested with a special mission, a peculiar calling" (*Outlines of Liberal Judaism,* chap. 12).

These ideas are embodied into the Reform Jewish liturgies. The *Union Prayer Book,* for example, contains the following in the afternoon service of Yom Kippur: "Thou hast preserved and guided us through the centuries of hatred and persecution, that the love of Thy name and Thy law, rooted deep in the soul of Israel, might quicken every heart and draw it nigh unto Thee." And more directly: "Scattered among the nations of the world, Israel is to bear witness to Thy power and Thy truth and to endeavor to unite all peoples in a covenant of brotherhood and peace" (vol. 2, pp. 255, 254). The most recent revision of the *Union Prayer Book* (vol. 1, 1940) renders all passages containing the words "hast chosen us" with "hast called us," thus interpreting the idea of election as vocation for a mission.

The conception of Israel as the chosen people appears in the light of its development not as a form of vaunting Jewish superiority over other peoples, of delusion of grandeur, of racial conceit and vain pride, but as an affirmation of spiritual consecration to the service of God and humanity. It has translated itself into Jewish self-discipline in accord with the teachings of the Torah, and has served as an instrument for upbuilding Jewish morale in the face of destructive forces and as a goal of spiritual striving and hope.

SAMUEL S. COHON.

Lit.: Kohler, K., *Jewish Theology,* 323-491; Morgenstern, J., "Nationalism and Particularism," *The New Palestine,* vol. 17 (1929) 554-59; Galling, *Die Erwählungstradition Israels* (1928); the literature cited in parts 3 to 7; Konovitz, I., *Haelohuth* (1908); Schechter, S., *Aspects of Rabbinic Theology* (1909), chaps. 3 and 4; Cohen, A., *Everyman's Talmud,* 62-71; *Central Conference of American Rabbis Year Book,* vol. 45 (1935) 260-311.

CHOTZINOFF, SAMUEL, music critic and pianist, b. Vitebsk, Russia, 1889. He was brought to the United States by his family in 1896, and three years later, at the age of ten, began to study the piano. From

1909 to 1913 he studied theory with Daniel Gregory Mason at Columbia University, and piano with Oskar Skech. In 1912 he achieved a reputation as the accompanist of the violinist Efrem Zimbalist, and was invited to assist other well-known artists, such as Alma Gluck, in 1915. He reached his peak in 1918, when he toured with Jascha Heifetz, whose sister Pauline he married in 1925.

Chotzinoff succeeded Deems Taylor as music critic on the *New York World* in 1925, and held this position until that newspaper suspended publication in 1931. For several years thereafter he was a free lance writer, contributing articles to various periodicals. In 1934 he served as lecturer on music for the Carnegie Foundation, and in 1935 joined the staff of the *New York Post* as music critic. During this period Chotzinoff accepted many invitations to appear on the radio and concert stage with important chamber music organizations as lecturer and assisting artist; in 1936, at a celebration of the twenty-fifth anniversary of Zimbalist's début in the United States, Chotzinoff was again present as his accompanist.

In 1937 Chotzinoff became a director of the Chatham Square Music School and a member of the faculty of the Curtis Institute of Music in Philadelphia. He was the intermediary for the negotiations which, in 1937, brought Arturo Toscanini back to America as conductor of the NBC Symphony Orchestra which had been organized for him. Since 1938, Chotzinoff has been musical consultant of the National Broadcasting Company. He wrote *Eroica* (New York, 1930), a biography of Beethoven; and two plays: *Honeymoon,* in collaboration with George Backer, and *Wunderkind,* in collaboration with Gretchen Damrosch.

Lit.: Gilman, L., *New York Herald Tribune,* July 13, 1930; Pierre Key's *Musical Who's Who,* 1931.

CHOTZNER, ALFRED JAMES, judge, b. 1873. The son of the author and rabbi, Joseph S. Chotzner, he studied at Harrow and graduated from St. John's College, Cambridge, in 1895. The following year he entered the Civil Service in India, serving in Bengal, Behar and Assam. He was appointed district and sessions judge in 1909, and became officiating judge of the High Court in 1921. He served as judge of the High Court of Calcutta from 1924 to 1928. From 1931 to 1934 Chotzner was member of Parliament for Upton Division, borough of West Ham, Essex.

CHOTZNER, JOSEPH S., rabbi and author, b. Cracow, Poland (then Austria), 1844; d. Harrogate, England, 1914. He graduated from the university and the rabbinical seminary at Breslau, and at the age of twenty-six went to Ireland, where he became the first rabbi of the Belfast congregation. He held this position from 1870 to 1880, and again from 1892 to 1897. During the intervening years he was house master and Hebrew teacher at Harrow School, England. He served also as lecturer at Montefiore College, Ramsgate (1897).

He was the author of the following: *Lel Shimurim* (Breslau, 1864), a collection of humorous essays and poems; *Songs of Mirza Schaffy* (Breslau, 1868), translated into Hebrew; *Immanuel Romi, A Great Hebrew Satirist* (New York, 1873); *Modern Hebrew* (Belfast, 1876); *Humor and Irony of the Hebrew Bible* (1883); *Hebrew Poets During the Middle Ages* (New York, 1878); *Zichronoth, or Reminiscences of a Student of Theology* (London, 1885), memoirs in the form of Hebrew poems; *Hebrew Humor and Other Essays* (London, 1905); *Hebrew Satire* (London, 1911), satirical selections translated from Jewish literature.

Chotzner also contributed to Jewish periodicals, including the *Jewish Chronicle,* the *Jewish Quarterly Review, Hamaggid,* and Rahmer's *Jüdisches Literaturblatt,* and to the *Jewish Encyclopedia.*

CHOVEVEI ZION, *see* ZIONISM.

CHRIST, THE. Christ (the Greek χριστός), the formal designation of the founder and central figure of the Christian religion, is equivalent to the Hebrew *Mashiah* ("anointed") from which the word Messiah is derived. The church early developed a number of conceptions of the person of the Christ, which clashed with the teachings of the synagogue.

While the Synoptic Gospels never reveal Jesus' conception of himself, they present Simon Peter as the first to hail him as the Messiah, or Christ. (*Mark* 8:29, "Thou art the Christ"; *Luke* 9:20 reads, "The Christ of God"; *Matthew* 16:16 contains a significant addition: "Thou art the Christ, the Son of the living God.") The disciples of Jesus, who were recruited from among the Jewish people, simply claimed that he was the one in whom prophecy terminated, in whom the hopes of the Jewish people were fulfilled. They, therefore, strove to apply to him the entire Messianic pattern of the Bible, to demonstrate in the stories of his birth, his conduct and his death on the cross the character of the expected Messiah the son of David, and surrounded him with a halo of mystery as the "Son of Man" of *Daniel* 7:13 and of the book of *Enoch.*

The additional designation of Jesus as "the Son of the living God" represents the supreme term for the Christ in the teachings of Paul, the leader of gentile Christianity. Recasting the idea of the preëxistent Messiah, which occurs in *Enoch* and subsequently in rabbinic literature, in the thought pattern of the mystery religions, Paul declared that "the Lord means the Spirit" (*II Cor.* 3:17). "Divine by nature," he was "born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross. Therefore God raised him high and conferred on him a Name above all names, so that before the Name of Jesus every knee should bend in heaven, on earth, and under the earth, and every tongue confess that 'Jesus Christ is Lord,' to the glory of God the Father" (*Phil.* 2:6-11, trans. Moffatt). He is "the heavenly man," "the archetype of humanity," who descended on earth to institute a new humanity, of which he is the Adam, a humanity which he has freed from sin through his death on the cross (*I Cor.* 15:15, 23, 45, 47; *Col.* 1:15-18). By professing him, the believer secures salvation.

The Johannine Christology affirms that the Christ is the Logos. Closely related to Paul's Christology, the Gospel of John goes considerably farther. Since the Logos as an emanation of God was taken to be God, this affirmation identifies Christ with God. The Logos is an eternal, living, purposive and rational being, who became flesh and moved among men to reveal to them the glory of God (*John* 1:1-18; also *Hebrews* 1:1-4).

Such a conception proved shocking to Jewish monotheists, but was quite acceptable to Greeks whose polytheism accustomed them to various degrees of deity.

Docetic Christology (Greek δόκησις, which means appearance) endeavored to reconcile the human nature of Jesus with the Divine character of the Christ by claiming that he was a man in appearance only, and that both his suffering and death were only in appearance. Thereby his Divine nature, which was the real and permanent element, was freed from the frailties and the degrading association with the flesh. The docetic view was variously utilized in Gnostic speculation.

The interpretation and harmonization of these dominant Christologies have absorbed the theological interest of the Church, and led to endless divisions in its ranks. The Pauline, Johannine and Docetic Christology tended to minimize the humanity of Jesus and to accentuate his divinity, culminating in the doctrine of the Trinity in which the Christ figures as one of the three divine persons, and marking a complete break with Judaism and its uncompromising doctrine of Divine Unity.

See also: CHRISTIANITY; JESUS; MESSIAH; PAUL.

SAMUEL S. COHON.

Lit.: Fisher, G. P., *History of Christian Doctrine* (1904); Mackenzie, W. D., "Jesus Christ," in Hastings, J., *Encyclopaedia of Religion and Ethics,* vol. 7, pp. 505-50; Guignebert, Charles, *Christianity* (1927) chap. 9.

CHRISTIAN ATTITUDE TOWARD JUDAISM. Christianity was cradled in Judaism, and cannot be fully understood apart from an understanding of Judaism. The founder of Christianity was born of a Jewish mother; his teaching was drawn from the deep well of Jewish tradition. At the time of his transfiguration, there appeared the figures of Moses and Elijah, the prototypes of the Jewish law and the Jewish prophets. The first apostles were Jews. The Church was the daughter of the Synagogue.

But there are no quarrels like domestic quarrels, and the daughter had difficulties with the mother. The conflict between the Synagogue and the Church was essentially one between those who accepted Jesus as the Messiah and those who did not. During the ministry of Jesus, it is recorded that when he was invited to speak in the synagogue at Nazareth, the people cast him out and threatened to stone him. The early Christians believed, rightly or wrongly, that the death of Jesus had been engineered by Jewish ecclesiastics, and all through the writings of the New Testament there is an undertone of hostility to "the Jews" who were conceived as enemies seeking to destroy the young faith. In *Acts* 5:34-38, there is a possible exception where Gamaliel counsels a more prudent tolerance in the dealing of the Jews with the new messianists.

When the first missionaries visited the Mediterranean cities, they went straight to the synagogues, where the Jews of the Diaspora were established, and took advantage of the freedom and toleration characteristic of the synagogue to declare and elaborate their new gospel. Some of their hearers would believe; others not only disbelieved but took alarm, fearing the possibility of a futile revolt against Rome. The missionaries were sometimes beaten, and Paul escaped worse physical violence only by appealing to the protection of his Roman citizenship.

When the majority of the Jews refused to acknowledge Jesus as the Messiah, the Christian missionaries turned more freely to the Gentile world, but this involved new questions. Should Jewish laws and ceremonies be observed by the converted pagans as well as by the converted Jews? Should circumcision be required of such? Should the distinction between kosher and unclean food be maintained? One of the earliest councils of the church was summoned to deal with these matters, and the agreement was a compromise. Converted Jews were required to keep the law, but converted pagans were under no such compulsion.

As Christianity thus moved away from its Jewish milieu, the leaders of the church began to stress not the things which they shared in common with the Jews, but the things which were, or were thought to be, distinctive. They changed even the time of the holy days and festivals. At the same time, it was necessary for them to emphasize their continuity with ancient tradition, and much of the apostolic writing was of necessity devoted to harmonizing the uniqueness of Christianity with its continuity from Judaism. In general, the Church seemed to postulate a duel tradition in Israel—one prophetic in respect to Christ, which was theirs; the other, either opposed to Christ or silent about him, which the Jews of their own days continued. Thus, they sought to monopolize the Hebrew saints and heroes, while they left the ancient sinners to the Jews.

In the Roman Empire, the Christians were at first confused with the Jews, and this confusion may have been as embarrassing to the Jews as it was to the Christians. But though the Jews, being a people with a homeland, had an assured standing, and though Judaism was a *religio licita* ("recognized religion"), the early Christian churches lacked religious recognition and were incorporated, if incorporated at all, only as burial societies. The Jew was hardly a popular figure in the Roman Empire in the first two centuries, especially during those periods when Palestine was in revolt. During much the same period, the Christians were subjected to severe persecutions and they attributed these persecutions to Jewish plottings against them. Whether the Jews had a part in these persecutions remains a moot question. Harnack in *The Expansion of Christianity* argues that they had; Parkes tends to minimize the extent of Jewish responsibility. Justin Martyr, writing in 140 C.E., said:

> The other nations are not so much to blame for this injustice towards us and Christ as you, the cause of their evil prejudice against Him and us who are from Him. After the crucifixion and resurrection, you sent forth chosen men from Jerusalem throughout the earth, saying that there has arisen a godless heresy, that of the Christians (*Dialogues* 17).

Similarly, Origen, in *Against Celsus,* 6:27, averred that the Jews had spread at the very beginning false reports about Christianity, even saying that "the Christians sacrifice a child and partake of its flesh."

It is perhaps impossible for the historian today to prove or disprove the charges of Justin Martyr and Origen. It is not improbable that warnings concerning the rise of the sect of Christians did travel about the world by the Jewish grapevine. It is not impossible that the Lord's Supper, in which Christians partook

of the "body and blood" of their Lord, may have given rise to strange stories. The main reasons for the persecution of the Christians, however, were rooted in their unwillingness to compromise their faith in the one and only God to the extent of doing homage to the image of the emperor, and perhaps also in their high expectation of a speedy end of the world in which Rome, prefigured in the apocalypse as Babylon, was doomed to destruction. In short, their patriotism was suspect. But some Jews may have found it very convenient to deflect current suspicions of themselves to the Christians.

During this period of stress, there were probably intimate relations between individual Jews and individual Christians. Some Jews may have accepted Jesus as Messiah and embraced Christianity, while some Christians, worn by doubt, hopeless of "the promise of His coming," or fearful of the persecutions meted out to the adherents of an "illicit religion," constantly forced to take sanctuary in the catacombs, may have turned to Judaism. Occasionally there were formal disputations and debates, in which rhetorical sins were committed by both sides. But, on the whole, in these early centuries, the lot of the Christian was far more bitter than that of the Jew.

Then came the gradual weakening of the strength of the Roman Empire, the disintegration of many ancient faiths, the rise of new cults, while the emperors were searching for some new centre of spiritual unity to preserve their failing political fortunes. Despite the persecutions and perhaps because of them, Christianity had grown, and in 312 C.E., Constantine issued the Edict of Milan, which not only proclaimed freedom of conscience but placed Christianity on a par with any religion in the Roman world. Soon it was to become the religion of the Empire. The humble and meek were enthroned; the persecuted were to inherit the earth. The triumphant church did not forget that the Jews had made life hard for its members.

But first, it was necessary to deal with the many brands of Christian heresy which spread over Europe, Asia and North Africa. When Theodosius imperially forbade heresy to exist, he named thirty such heresies and even at that forgot to mention the Sampseans, the Ebionites and the Nazarenes. It was the Christian heretics who felt the first full fury of the new Catholicism, for these heretical schools had achieved no political standing with the new order. The Jews, on the other hand, had long been recognized by the empire as belonging to a *religio licita* and could not be manhandled with impunity. Once the heretics were put in their place, the Jews were to feel the oppressive power of the new religio-political church.

For several centuries, it seemed to be the task of successive church synods and councils, reinforced by imperial decrees which were incorporated in the Theodosian and Justinian codes, to clip the wings of Jewry and make its road through history unprofitable and even a *via dolorosa*. The relations of individual Jews and individual Christians may have remained friendly, and fear of such cordiality was perhaps one factor which prompted the repressive legislation of church and empire, but the fact is clear that the whole direction of such edicts was toward "the mediaeval position and the mediaeval ghetto."

The laws of one emperor may have been slightly modified by his successor, only to be restated with new emphasis. The laws are a sorry accumulation of handicaps, interferences and intolerances which clearly violated, at every turn, the Golden Rule of conduct laid down by the founder of the Christian faith. They have been carefully summarized in James Parkes' *The Conflict of the Church and the Synagogue,* appendix 1, and deal with a variety of subjects—conversions to Judaism and Christianity, circumcision and status of non-Jewish slaves owned by Jews, rights and responsibilities of the Jews called to the decurionate, intermarriage, apostasy to Judaism, the restriction of the right of Jews to marry only "according to the Christian table of affinity," exclusion of the Jews from military and court functions, protection of the Jews on Sabbaths and feast-days, prohibition against Jews' mocking at the cross on Purim and against Christians' sharing high feasts with Jews, rights of inheritance of Jewish children converted to Christianity, and the like. Everything was done to make it impossible for a Jew to remain a Jew and easy for a Jew to become a Christian.

It is fair to say that the actual position of the Jews may have varied with times and places; that sometimes the bark of the church may have been worse than its bite and that the edicts were not always enforced. But the edicts were always on tap when strong action was needed, and their trend was to force the Jew, if he were to survive at all, into ways of evasion and deceit. He was doomed to everlasting wandering from one territory to another, the victim of popular bigotry fanned by ecclesiastical terrorism. Perhaps the church had one excuse. With the Gothic invasions of Rome, the church seemed to accept responsibility for the creation of a new order, a Christendom, and that order demanded unity. In the *Gleichschaltung* of early Catholicism, the Jews were the one group which resolutely refused to be tuned in. Minorities always pay.

In general, the popes were more disposed to protect the Jews in their remaining rights than were local princes and bishops whose attitude towards the people of Israel depended somewhat upon their indispensability to the ecclesiastical or ducal exchequer. In the 6th cent. Gregory the Great sought to restrain the more savage attacks on Jews and synagogues. In his letters he expressed strong disapproval of forced baptisms and urged a milder way, advising straight preaching. But even he suggests that "they are to be offered a reduction in rent if they will accept baptism," an offer which is interesting contrast to his instructions to increase the rent for pagans who refuse to be converted. In another letter he deals with the complaint that the Jewish synagogue is close to a church and the singing disturbs the good Christians at prayer. He orders that if the complaint is valid, the Jews be given another site where they will not be such a nuisance. In another letter, he instructs a bishop who seized a synagogue with the guest-chamber attached to restore it to the Jews. In still another, we learn of a converted Jew in Sardinia (the worst Christian enemies of Judaism have always been converted Jews) who took possession of a synagogue and put up a cross, an image of the Virgin and his own baptismal robe therein. Gregory orders the bishop to restore the synagogue to its proper owners. Even so, Gregory will not permit Jews to build new synagogues or to exceed the provisions of the Theodosian code in

the matter of Christian slaves. Certain of the other popes issued friendly decrees in later centuries, some of them on the earnest solicitation of the Jews themselves, accompanied by generous gifts.

In the Eastern Empire, the relation of Christians and Jews was somewhat complicated at the time of the Persian wars by the tendency of the Jews to side with the Persians against the Romans, and here the religious situation was often muddied by political allegiances.

The chequered existence goes on until the time of the First Crusade (1096), when the real far-flung persecution of the Jews takes on a most sinister form. The crusades provided fuel for the fanaticism which the exclusive ecclesiastical system had fostered, and the black ruin of those days is a great blot on the escutcheon of Christianity. About this time Innocent III became pope (1198-1218) and he, with Lucius III and Gregory IX, "became the instigators of the Inquisition." The Inquisition, born when the struggle between the Papacy and the Empire was at its height, gave all heretics a dreadful time. While the objective of the Inquisition was the rooting out of heresies among the baptized, the Jews were suspected of having encouraged the Albigensian heresy in France, and consequently efforts were made by Innocent III to bear down on them. In 1205 he wrote to Philip Augustus of France, referring to the usurious practices of the Jews, to Christian servants and nurses employed by Jews, to Christians' not being allowed to give evidence against Jews, to the new synagogue at Sens which overtopped the neighboring church, and so forth. The Council of Avignon in 1209 passed new and stringent legislation directed at the Jews, threatening all who dealt with them with excommunication. As G. F. Abbott says in *Israel in Europe:*

> In most European countries, the Jews were forbidden to hold any public appointment or trust, or to show themselves in the streets at Easter. They were obliged to pay tithes to the Church that persecuted them, and the head of each Jewish family was forced to subscribe an annual sum at the Easter festival. They were compelled by heavy fines and penalties to wear a yellow badge, and the Christians were exhorted by their pastors not to allow their homes or their shops to be defiled by the presence of Heaven's enemies (pp. 94-95).

As the years passed, missions to the Jews by members of the monastic orders became common, the Jews being forced to attend church and listen to sermons against their own religion. In these same years the old charges alleged to have been brought by Jews against Christians were now brought by Christians against Jews—the ritual murder charge and the poisoning of wells, thus inducing the Black Death. Though Pope Clement VI in a bull published in 1348 sought to expose the foolishness of the charge that the Jews were responsible for the Black Death, his bull fell on deaf ears. These, the beginnings of sorrows, were ultimately to lead to the expulsion of the Jews from Spain in 1492 as well as to the phenomenon of the Marrano Jews of the Iberian peninsula, who for three centuries openly professed Christianity while privately adhering to Judaism. They eluded the hounds of the Lord, "the ferrets of the Holy Office . . . waiting, as only a Jew can wait, for the blessed day of deliverance" (G. F. Abbott).

The Renaissance emphasized afresh the study of the Hebrew language and literature, but even then, a renegade Jew, named John Pfefferkorn, secured from Emperor Maximilian authority to confiscate all Hebrew writings contrary to the Christian faith. He would have carried out his project had it not been for the interposition, at considerable risk to himself, of John Reuchlin, the father of German humanism. Thus the Renaissance shed a kindlier light on Jewish literature than the Reformation cast on the Jews.

The Protestant Reformation did not mitigate the lot of the Jews to any great extent, except perhaps during the terrible wars of religion in the seventeenth century when the homicidal antagonism of Protestants and Catholics led both sides to seek to make the Jews their allies. Luther expected greater support from the Jews than he received, but eventually turned on them in a kind of theological billingsgate of which he was a past master. The Protestants of Germany continued repressive treatment of the Jews until after the French revolution and perhaps the events of 1933-40 are not so surprising when the background is considered.

The Puritans felt a greater affinity for Israel, but not until Oliver Cromwell became Lord Protector of England did that country permit Jews to return and reside there openly. Neither the theologians, nor the lawyers, nor business men were eager to have them return. Holland and later Rhode Island showed a greater liberality of spirit, but while the Anglo-Saxons and the Dutch showed far greater tolerance, this measured kindliness was of slow growth.

The Jews in Poland fared better, although they frequently were involved in the quarrels between the Eastern and Catholic churches, and became the victims of the Cossacks in the days of Chmielnicki.

It was not until the French revolution and Napoleon I that the Jew was able to leave the ghettos of Europe behind him, and in Rome the ghetto remained until the second half of the 19th cent. After 1881 and the persecution of the Jews in Russia, hundreds of thousands of Eastern European Jews migrated to the new world, where they found some tears but also new opportunity and new security. There were early attempts on the part of Christian churches to evangelize the Jews, but their efforts came to naught. Where church and state were separated and a great diversity of religious belief was tolerated, religious prejudice, though it did not disappear entirely, was attenuated.

Today the Christian churches in North America would be embarrassed if Jews clamored for baptism, although the attitude of both church and synagogue to intermarriage complicates all social relationships. The issues today in the New World have become largely economic and social rather than religious. The Christian is disposed to forget too easily what the Jew too readily remembers, while the man on the street finds it hard to understand that the antagonism which exists today is the bitter fruit of centuries of religious intolerance and cruelty.

The good-will movement approved by the Federal Council of Churches of Christ in America in September, 1924, which paved the way for the National Conference of Christians and Jews, is bearing fruit despite the resurgence of anti-Semitism in the whole world. Most important and even epochal events were the findings of the World Conference on Life and Work at Oxford in 1937 dealing with the sin of anti-Semitism, the notable

statements of Pope Pius XI to the effect that "we are all Semites—spiritually," and the message of the United Church of Canada to the Jewish people in September, 1938, expressing sympathy in the persecution they were enduring and pledging their assistance and cooperation.

CLARIS EDWIN SILCOX.

Lit.: Parkes, James, *The Conflict of the Synagogue and the Church;* idem, *The Jew in the Mediaeval Community;* idem, *The Jew and His Neighbour;* idem, *Jesus, Paul and the Jews;* Harnack, Adolf, *The Expansion of Christianity;* Abbott, G. F., *Israel in Europe;* Willett, H. L., *The Jew Through the Centuries;* Moehlman, Conrad H., *The Christian-Jewish Tragedy;* Maritain, Jacques, *A Christian Looks at the Jewish Question;* Samuel, Maurice, *The Great Hatred;* Silcox and Fisher, *Catholics, Jews and Protestants.*

CHRISTIAN SCIENCE, the religion founded by Mary Baker Eddy in 1879, when she established the First Church of Christ Scientist in Boston, Mass.

A considerable number of Jews have been attracted to this faith, even though many of them have held that they did not necessarily desert Judaism by so doing. This point of view has been condemned both by the rabbis who have been outspoken in exposing the fallacy of any one's being simultaneously a Christian Scientist and a Jew, and by the Christian Science authorities themselves, who have been no less emphatic in stating that one who becomes a Christian Scientist must surrender the Jewish religion, which is superseded by this faith.

Mrs. Eddy defines Christ as "the divine manifestation of God, which comes to the flesh to destroy incarnate error" (*Science and Health,* p. 583). She gives this definition of God: "incorporeal, divine, supreme, infinite Mind, Spirit, Soul, Principle, Life, Truth, Love" (*Science and Health,* p. 465). While something of this definition of God may agree with Jewish concepts, the idea that God is manifest in Christ is in complete contradiction to all Jewish teachings.

Mrs. Eddy's appeal to Jews has been almost entirely from the side of healing, just as her movement attracted thousands of Christian followers who found little help in medicine, and accepted Christian Science as the answer to their ailments.

Mrs. Eddy's teachings as now set forth by her followers endeavor to slur over one element in her early teaching which has been criticized severely. There she spoke frequently of M.A.M. (malicious animal magnetism) in which she was a firm believer, begging her followers to aid her in defending herself from the foes who were endeavoring to destroy her through this mystic influence.

To Mrs. Eddy all disease was "error" due to false thinking. Cure or prevention of disease is secured through the "Divine Mind," so that, according to her, no disease can occur if the individual think in terms of that "Divine Mind." In theory, if not always in practice, Christian Science ignores the service of the medical profession, holding it unnecessary, and maintaining that the person who thinks correctly is protected from all germs of disease, and from every accident.

One danger of Christian Science lies in the rejection of medical science; an adherent of the faith, if the subject of a communicable disease, may spread its germs to many innocent victims, because the subject is prevented from securing the aid which medicine offers.

Although Mrs. Eddy has been criticized as having borrowed much of her doctrine from others, she must be credited with remarkable skill as the founder of a religion which, notwithstanding many deficiencies, has brought hope, confidence and happiness to many thousands. With more than two thousand churches Christian Science has spread beyond the United States to foreign lands, where it is still developing considerable influence.

Christian Science can give nothing to the Jew who comprehends the power of his own religion, and utilizes his faith sanely and effectively to supplement the efforts of surgeon and physician.

CLIFTON HARBY LEVY.

CHRISTIAN STATE, DOCTRINE OF. The idea that a state must be bound together by a common religion is one that is as old as antiquity. Most of the cities and countries of ancient times had their own deities whom their citizens were expected to revere. As civilization advanced, however, there was a more tolerant attitude, and, while the local or national cult was retained, other religions were tolerated and were even no bar to citizenship. Thus the Roman republic, while upholding the ancient Latin religion, conferred citizenship irrespective of creed; and even the empire, which had developed a cult of emperor worship, made an especial exemption in behalf of the Jews.

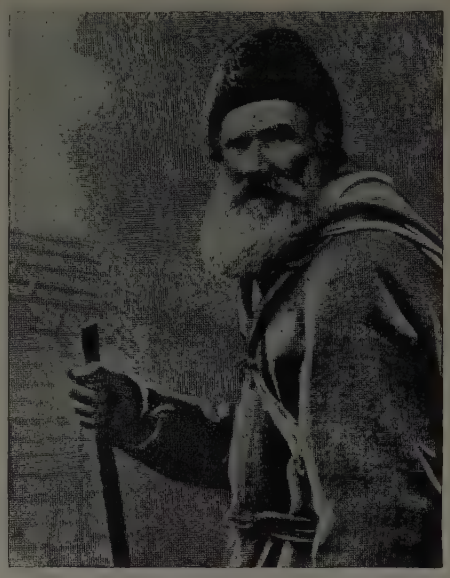
When Christianity became the prevalent religion of the Roman empire in the 4th cent., this condition changed. The policy of the state became definitely identified with that of Christianity, and in the course of succeeding centuries the power of the church so grew that the pope wielded more might than the sovereigns themselves and even disposed of kingdoms. The Protestant Reformation began to shake this supremacy, since there were rival claimants to supreme authority in Christendom; but at first it was merely a question of which group in Christianity should be supreme. The question was temporarily solved at Augsburg (1555) on the basis that the faith of the prince must be the faith of his people. In the course of the next two centuries, however, the tendency was more and more in favor of freeing the state from the rule of the religious heads, and this eventuated at the end of the 18th cent., first in the United States and France, and then in most of Europe, in the concept of the secular state, in which no religious tests are a bar to office.

The doctrine of the Christian state represents a reaction to the idea of the completely secular state. It holds that as the religion of the vast majority of the citizens is the Christian, it is the duty of the state to support that religion in various ways, such as the enforcement of compulsory Sabbath rest on Sunday, support of religious institutions, or even the appointment of only such officials of the state, whether in government, army or schools, as are adherents of the dominant religion. This doctrine was frequently used by anti-Semites in the latter part of the 19th and the beginning of the 20th cent. to urge measures against the Jews. Since the War this form of anti-Semitism has been replaced by racial anti-Semitism, and hence the doctrine of the Christian state has ceased to be an issue.

CHRISTIAN WRITERS ON JEWS. While the books and pamphlets written by Christians on Jews and Jewish questions are too numerous to be treated in detail, and bear the stamp of their individual authors, there are certain general trends that are noticeable in this literature. The earliest Christian writers were generally hostile; then came a period of neglect; a new discussion was aroused by the Reformation; finally there was a modern note of sympathy, first for the aspirations of the Jews for the rights of citizenship and then for the establishment of a Jewish homeland.

In the earliest phase of its existence, Christianity was the rival of Judaism both at home and abroad. The two religions, using the same Scriptures as their basis, and proclaiming the same God, clashed constantly as the result of varying interpretations. Consequently the gospels received their final form under the impression of this hostility; the writings of most of the church fathers are colored by partisan animosity. The Jews appear in these writings mainly as the enemies of Christ. They are described as blind, wilful, superstitious and blasphemous; they are accused of tampering with the text of the Bible. However, there are some honorable exceptions to this general polemic, notably in the works of Justin Martyr, who conducts his dialogue with Tryphon on amicable terms, and Ambrose and Jerome, who have some expressions of praise for Jewish life.

Following the declaration of Gregory the Great (about 600) that, while Jews are to be held in an inferior position, they are not to be molested, Christian writers tended to ignore the Jews entirely. The accusations of the prelates Amulo and Agobard in France in the 9th cent. are exceptions, caused by the conversion of Bodo, a Catholic bishop, to Judaism. There were no further writings about Jews until the rise of the accusations of ritual murder and host desecration in the 12th and 13th centuries, respectively. This led to a number of short tales and plays in which the stories of such alleged acts on the part of the Jews were featured. Such were the "Prioress's Tale" in the *Canterbury Tales* of Chaucer, and the play that was performed in commemoration of the alleged host desecration at Deggendorf, in Bavaria. Of course, the Jews were throughout portrayed as monsters thirsting for Christian blood and secretly plotting to overthrow the Christian religion.



Leo Tolstoi

The Passion Plays of the latter part of the Middle Ages, dramatic representations of the Gospel story, portrayed the ancient Jews in the same spirit of hostility.

A new turn came with the Protestant Reformation initiated by Martin Luther. Luther, who was desirous of winning over the Jews to his new form of Christianity, at first wrote of them favorably, and this was the first friendly note that had been struck in Christian writings for more than a thousand years. Luther later on, disappointed at his failure to convert the Jews, turned against them in two bitter writings and declared that they were too *stocksteineisenteufelhart* in their ways to expect anything good to come of them. Nevertheless, the Reformation had the effect of destroying the absolute dogmatism of the Church; it opened the way to the right of individual conscience and religious toleration, and discredited the former hostility to the Jews on purely religious grounds.

Toward the end of the 16th cent. Jean Bodin, in his discussion of religion, struck the note that a Jew may be an ideal character and is entitled to his own views. A little later the genius of William Shakespeare was able to present a Jewish character that was far different from the Jewish villains usually presented in the plays of the time. His "Shylock" speaks up for the right of the Jew for human feelings, and while his plan of revenge ends in defeat, it is almost in the atmosphere of tragedy. Shakespeare was also one of the first Christian writers to stress the charm of the Jewish girl.

The 17th cent. was one of millennial speculation, and

Robert Browning

new interest was aroused in the fate of the Jews because of the feeling that their restoration must precede the Second Coming of Christ. This feeling was behind the writings of the Puritans in England in the middle of the century. In 1685 the Huguenot preacher Pierre Jurieu, at Rotterdam, wrote a book in which he defended the Jews and predicted their future greatness. In Germany Wülfer and Wagenseil, though attacking the Jews in their writings, strove to defend them against false accusations and from mob violence.

In the 18th cent. an interest in the history of the Jews and in Jewish literature developed. William Surenhuysius translated the Mishnah into Latin (1698-1703) and defended the character of the Jews. Jacob Basnage compiled a history of the Jews and of the Jewish religion (1706), which for the first time told the story of the Jews without prejudice and with full appreciation of their struggles and hardships, though not of their inner intellectual life. This work, which was widely circulated, helped to change the general view of Christians from hostility to the Jews to sympathy and respect, and John Toland (1670-1722), an English deist, dared to raise his voice in favor of the equal rights of the Jews as citizens. As the century progressed, there was an increasing liberality of thought which affected the Jews as well. In 1777 Richard Cumberland's *The Jew* and in 1779 Gotthold Ephraim Lessing's *Nathan the Wise* presented Jewish characters of great nobility, contrasting them with the bigotry of the times. In 1781 appeared the work of the historian Christian Wilhelm von Dohm, *Über die bürgerliche Verbesserung der Juden,* which both advocated and prepared the way for the emancipation of the Jews in the years 1789 to 1812.

The downfall of Napoleon in 1815 brought about a period of reaction, at which time a number of anti-Semitic writings against the Jews appeared; but these can hardly be considered as typical of Christian writers. In the latter half of the 19th cent., in particular, a number of Christian writers dwelt on Jewish themes, nearly always sympathetically. Thus in the United States Emerson spoke feelingly of the struggle of the Jews, and Longfellow devoted several poems to them, including his picture of the noble Spanish Jew in *Tales of a Wayside Inn.* James Russell Lowell, Oliver Wendell Holmes and Mark Twain discussed the position of the Jew in the world and denounced the meanness of anti-Jewish prejudice. Zebulun Vance (1830-94) spread the teaching of toleration in his often repeated lecture, *The Scattered Nation.* Madison Peters made an eloquent plea for the rights of the Jews in *Justice to the Jew* (1900).

In England the historian Thomas Babington Macaulay, in an essay, "Civil Disabilities of the Jews" (*Edinburgh Review,* Jan., 1931), pleaded powerfully for the emancipation of the Jews of England. Sir Walter Scott drew a sympathetic portrait of the Jewess Rebecca in *Ivanhoe,* Byron aroused the interest of England and Europe with his *Hebrew Melodies,* and Robert Browning expressed a high opinion of Jewish life and thought. George Eliot's *Daniel Deronda* was a plea for the return of the Jews to Zion, while Galsworthy's *Loyalties* attempted a solution of anti-Semitism. Charles Dickens wavered between a villainous Fagin and a super-righteous Riah. In Germany writers began to make use of Jewish characters in their stories and plays; thus Grillparzer wrote the drama *Die Jüdin von Toledo* and Gutzkow dealt with the life of Spinoza; the Jew was represented as a human being, but frequently made the object of ridicule. In Norway Henrik Arnold Wergeland and in Denmark Hans Christian Andersen took up the cause of the Jew. In Russia, as in most of Eastern Europe, Christian writers were still hostile to the Jews; but Leo Tolstoi wrote briefly against anti-Semitism.

The post-War period and the rise of racial anti-Semitism, as well as the resettlement of the Jews in Palestine, have led a number of Christians to touch on Jewish subjects, only a few of which can be mentioned here. Thus Pierre van Paassen wrote sympathetically of the new Jewish settlements in Palestine; Hugo Mauritz Valentine dissected anti-Semitism; Heywood Broun and George Britt attacked discrimination against Jews in employment in their *Christians Only.* The plight of the Jews in Germany under the Nazi regime led to the writing of a number of novels and plays dealing with their situation: Erich Maria Remarque's *Flotsam,* Phyllis Bottome's *The Mortal Storm,* and the Russian play *Professor Mamlock* are examples. Finally, there has been an attempt at a new study of Christian-Jewish relations, found in such books as Conrad Henry Moehlman's *The Christian-Jewish Tragedy* (1933) and Jacques Maritain's *A Christian Looks at the Jewish Question* (1939).

See also: American Literature on and by Jews; Literature on and by Jews; Christian Attitude Toward Jews.

MARTIN KANDEL.

Lit.: Kohut, G. A., *A Hebrew Anthology* (1913); Philipson, D., *The Jew in English Fiction* (1918); Geiger, L., *Die deutsche Literatur und die Juden* (1910); Kunitz, *Russian Literature and the Jew* (1929); Baron, Joseph L., *Candles in the Night* (1940); Modder, Montagu F., *The Jew in the Literature of England* (1939); Calisch, Edward N., *The Jew in English Literature* (1931).

CHRISTIANI, PABLO, apostate and Christian missionary to the Jews, who lived in southern France and Spain in the 13th cent. After being baptized, he joined the Dominican order and attempted to convert the Jews of southern France. Failing in this, he next went to Aragon, where he agitated for a disputation with the rabbis, in the hope that the latter, for fear of offending the Christian authorities, would argue their case so cautiously that a mass conversion of the Jews would be ordered by the king. The disputation took place at Barcelona, July 20 to 24, 1263; but contrary to Christiani's expectations, Nahmanides upheld the Jewish cause with such courage and conviction that the Dominicans were completely defeated.

Christiani nevertheless continued his agitation. He claimed the victory, and when Nahmanides published the proceedings of the disputation, had him exiled on a charge of blasphemy. He persuaded Pope Clement IV to issue a bill to the bishop of Tarragona (1264) requiring that all the copies of the Talmud be censored. A renewal of the law requiring the Jews to wear badges, which was made by Louis XI of France (1269), was due mainly to the agitation of Christiani. Nothing is known about the latter part of the apostate's life.

CHRISTIANITY. Table of Contents:

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Christianity as a religion is based upon the belief that Jesus of Nazareth was the Christ (*Mashiah,* Messiah) announced by the prophets of Israel, and that Jesus is the only begotten Son of God, sent to earth to bring salvation to mankind. The name "Christians" was first applied to the believers in Jesus, in the early decades of the Christian Era in Antioch (*Acts* 11:26); it was coined by the heathen world and was assumed by the followers of Christ generally not before the 2nd cent.

Christianity, whose first disciples and apostles as well as Jesus himself, were Jews, separated from Judaism in the course of its development and became an independent religion, giving expression to a new outlook upon the world and upon life, and pointing out to man a new way to salvation. Yet Christianity in its being and becoming has remained ever bound to Judaism by certain basic concepts and by a recognition that its foundation is in the Hebrew Bible (the Old Testament).

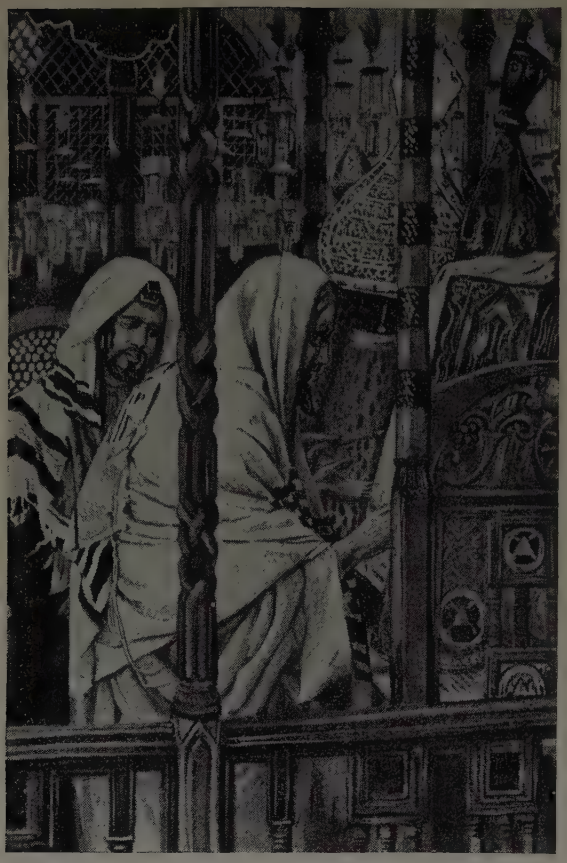
Originating in Palestine, Christianity spread first in the Orient, was soon carried to Europe, and from there was transplanted to other parts of the world. It later surrendered to Mohammedanism a large part of its influence in the Orient. In the course of history it has divided into many churches and sects. Its chief contemporary divisions are: I. The Catholic group, consisting of the Roman Catholic church, which is the predominant form of Christianity in Italy, Poland, southern Germany, France, Spain, Ireland and South America; the Greek Catholic churches of Greece, Russia, Roumania, Yugoslavia and Bulgaria; and the national churches in Armenia and Ethiopia. II. The Protestant group, consisting of such denominations as the Calvinists and Lutherans, predominant in northern Europe; the Church of England (Episcopalians); the Presbyterians; Baptists; Congregationalists; Methodists; and Society of Friends (Quakers). III. Independent groups, such as the Unitarians and Universalists; and such groups as the Mormons, Christian Scientists and Spiritualists, which are almost separate religions.

I. Origin of Christianity. A. Jesus. Jesus of Nazareth was a Jew by birth, education and way of life. He had no intention of founding a new religion. He considered himself an adherent of Judaism, and wished not to renounce it but to fulfill it (*Matt.* 5:17). The leitmotif of his appearance and teaching was the belief that "the last days" had come and that a new world was about to begin (*Matt.* 4:17; *Mark* 1:15). According to the account of his life which is given by general agreement in the three gospels of *Matthew, Mark* and *Luke,* he began his career by preaching the necessity of preparing for this kingdom of God. He went about the country performing miracles of healing and supplying food to the multitudes; he preached more stringent ethics in human relations together with a relaxation of strict ritualism, and claimed a personal authority in teaching independent of written tradition. He gathered around himself a band of personal followers to whom, according to the gospel narrative, he secretly revealed the fact that he was the Messiah (*Matt.* 16:13-20; *Mark* 8:27-30; *Luke* 9:18-21). At the same time he began to forewarn the disciples that he was to suffer death and then rise again and be given power for heaven and earth (*Matt.* 16:21; 17:23; 20:19 and parallel citations). (It must be noted that practically all critics of the New Testament regard the insertion of the statement that Jesus is the son of God as later and that some even hold that this secret prediction to the disciples is a later insertion and not the genuine words of Jesus.) This prophecy enabled his followers to survive the tragedy of Jesus' arrest, trial and condemnation.

B. The Original Community. Jesus always connected with the prophecy of his death another, that he would rise again after a few days (*Matt.* 16:21; 17:23; 20:19 and parallel citations). Soon after the crucifixion, rumors spread to the effect that his prophecy that he would rise again had been fulfilled. The grave in which his corpse had been laid was found empty. Some of his disciples related that he had appeared to them (*Matt.* 28; *Mark* 16; *Luke* 24). He commanded them to spread his gospel and baptize; then he ascended to heaven to sit at the right hand of God (*Mark* 16:19; *Luke* 24:51; *Acts* 1:9). Hope for the immediate coming of the Kingdom of God fused with that for the return of Jesus (*Acts* 1:5, 11). A community was formed of those who believed that Jesus was the expected Messiah, and they awaited his return on the Day of Judgment. According to *Acts* 1:15, this community was very small. At its head were the apostles and, above all, Peter. The symbols of the community were baptism and the communal meal. Both usages are rooted in Jewish customs, in the ritual bath for proselytes and the religiously consecrated meal, one significant example of which is the Seder evening; but in the new community they became sacraments for salvation and the remission of sins.

These first Christians still remained entirely within the fold of Judaism. They observed Jewish ceremonies and held strongly to the Law; their propaganda, like that of Jesus, extended at first only to the Jews. They constituted one of the many groups into which Jewry at that time was divided. They differed from other Jews only in that they believed that the Messiah had come and that the end of the world was at hand. This expectation made itself evident in a kind of communistic economic community in which they shared their possessions (*Acts* 2:44; 4:32). Soon their number grew. Heathens, too, joined their ranks, attracted by the teachings and principles preached by Jesus' apostles.

C. Paul. Paul (Saul) of Tarsus was first an opponent and persecutor of the Christians, but eventually became the most ardent apostle and believer in Jesus. It is Paul who extended Christianity beyond the teach-



Jesus in the synagogue, by James J. Tissot (19th cent.)

ings of Jesus and founded a religion independent of and separate from Judaism.

The keystone of Paulist religiosity is the belief in Jesus as the Christ (Messiah; Redeemer; *I Cor.* 3:11), that he died on the cross for the sons of mankind, that he rose on the third day, and that he appeared not only to the early apostles but also to Paul himself (*I Cor.* 15:3-8). Everything depends upon the actuality of his resurrection. "And if Christ hath not been raised, then is our preaching vain, and your faith is also vain" (*I Cor.* 15:14). Jesus' historical activity as teacher receded completely; the Jewish Messianic idea dimmed. Paul characterizes Jesus as the savior of the world and as the "Lord." As the son of God he was at the same time a "human being born of a woman" (*Gal.* 4:4), and a supernatural being, that is, he became the Son of God on the strength of his resurrection from the dead (*Rom.* 1:4).

In certain of the Epistles, Christ becomes the intermediary between God and man (*I Tim.* 2:5), and in *Colossians,* the image of the invisible God, firstborn of all creation through whom and for whom everything is created. He is before all, and everything consists in him; he is the head of the community; the firstborn among the dead; in him resides all fulfillment (*Col.* 1:15-20). He becomes a completely divine figure (*Phil.* 2:6-7; *Eph.* 1).

It was Paul who emphasized the doctrine of the sinful nature of man. He laid the basis for the later doctrine of original sin: "By the one man's (Adam's) disobedience many were made sinners" (*Rom.* 5:19). Man can not do good even if he wills it.

At this point Paul separated himself from Judaism. He declared that even the Law can not lead sinful man to righteousness (*Gal.* 2:16), that it rather makes sin much more powerful. With the raising of Christ the task of the Law had ended, and man can be redeemed only through the grace of God. This grace was revealed in the sacrificial death of the Lord, through whom the power of sin was to be destroyed. Christ took the place which until then was held by the Law. In Christ God reconciled the world unto Himself (*II Cor.* 5:19). Paul taught that salvation is available to all who have faith, but faith, too, is a gracious gift of God.

Paul taught that the original designation of Israel as God's chosen people had been invalidated, and that the Biblical promises would be fulfilled in the Christians, who were of the seed of Abraham since they held to Jesus (*Gal.* 3:29; 4:22-31). The "holy ones" are from then on the Christians, and non-Israelites too may be God's children through His gracious free selection. Now Israel has been renounced in so far as they have turned away from Christ; however, when the many heathens shall have been converted, then Israel, too, shall be saved.

Paul was the great organizer of the Christian church. He founded communities and held them together. He looked upon the totality of believers in Christ as a holy mystic unity. The church was the body of Christ in which every limb filled a necessary place (*I Cor.* 12). Christ is its head (*Eph.* 1:22-23). Paul prepared the way for the *una catholica ecclesia* by this conception as well as by his founding of communities. By these concepts Paul, who can be characterized as the first Christian theologian, set up Christianity as an independent religion opposed to Judaism.

D. The Parting of the Ways. According to the gospels, Jesus had instructed his disciples to bear his message to non-Jews as well as to Jews. This mission had been undertaken by the early apostles; and Paul in particular had received the mission as apostle to the Gentiles (*Rom.* 11:13). However, when Paul attempted to carry out this mission he met with great opposition on the part of the original Christian community. Peter and the Christians of Jewish descent in Jerusalem demanded that the converted heathen be circumcised and that he accept the whole Mosaic law, while Paul was ready to dispense with both requirements. About the year 50 C.E. the Apostolic Council is said to have been held in Jerusalem (*Acts* 15; *Gal.* 2), at which a compromise was made; converted heathens needed only to promise to abandon idolatry, fornication and the eating of blood and animals that had been strangled (compare this with the three cardinal sins of Judaism: idolatry, immorality and murder). However, this compromise did not entirely heal the breach in the Christian community. The Jewish Christians still maintained that it was necessary to observe the Law, and the pagan Christians, following the theology of Paul, drifted more and more into an allegorizing concept of the Hebrew Bible. The desire for salvation became more potent than the ethics of Christianity. Paul's emphasizing of faith had started Christianity on its way to a fateful inclination toward intolerance; if

Jesus is questioned by the teachers in the Temple. From a 19th cent. painting by Alexandre Bida

faith was so important, it was necessary to possess and to spread the right faith. The struggle against varying opinions became a holy task. Consequently the execution of Paul's ideas invoked the creation of sects, religious wars, courts of heresy and the Inquisition. Overemphasis upon the faith led to a devaluation of reason, so that Tertullian could later say: *credo quia absurdum.* As a consequence, the Christian Middle Ages sank into ignorance and absence of culture, and lagged behind Islam and Judaism in the development of the sciences. The Christology of Paul prepared the way for the later doctrine of the Trinity, as, on the other hand, his work among the heathens favored syncretism (the mixing of religions), and the medieval Christian religion took on heathen elements consonant with its loss of Jewish elements.

With the crystallization of Paulinian theology and with the complete abandonment of the Jewish Law on the part of pagan Christians, Christianity became a distinct and separate religious system. The pagan Christians, now almost completely ignorant of Jewish Law and Jewish interpretation of the Bible, had developed a faith that was completely diverse from Judaism, except that they had retained the ethical teachings of Jesus, which were derived from Judaism. Henceforth they were no longer a group in Judaism but a separate and distinct Christian church. The ways had definitely parted at about the first half of the 2nd cent. The only group of Christians that still remained in part in the Jewish fold was the rapidly diminishing number of Jewish Christians.

E. Jewish Christians. The spread of Christianity among the Jews was historically significant rather than quantitatively important. It was in Jewish Christian communities that recollections of the life and words of Jesus were first written down. From the Jewish Christians came the first missionaries. It was they who transferred the Hebrew Scriptures and the Jewish moral and ethical law to Christianity. The Jewish Christians clung to the belief in the election of the Jewish people and the validity of the Law, to which even Jesus had testified. If the Law were set aside, the Jewish Christians held, sin would have full sway. "For as the body apart from the spirit is dead, even so faith apart from works is dead" (*James* 2:26). How the Jewish Christians conceived the person of Jesus is not known in detail, but it is clear from Paul's reference in his *Epistle to the Galatians* to those who did not glory in "the cross of Christ" (*Gal.* 6:12) that they did not attribute the same significance to his crucifixion as did Paul. It can not be determined with certainty to what extent Jewish Christianity took root in Jewish communities outside Palestine; doubtless in Syria it had a following. It was divided into numerous sects, including Ebionites, Elkesaites, Ossenians, Nazarites, Nazarenes, and Sampsaeans.

As pagan Christianity grew strong under the impetus of Paulinism, Jewish Christianity gradually weakened and disappeared. The destruction of Jerusalem and of the Temple by the Romans (70 C.E.) hastened this disintegration; it was argued that God Himself no longer wished to preserve the ceremonial law since He permitted the destruction of the Temple with which so many of His precepts were associated (Justin, *Dialogue with Tryphon,* chap. 40). The Jewish Christians were caught between the upper and lower millstones of Judaism and Christianity. As late as the 4th and 5th centuries, however, Jewish Christian communities existed along the Jordan, the Dead Sea, and in Syria, but they no longer propagandized. However, the influence of Jewish Christianity has been traced in the origin of Christianity and, later, in the development of Islam.

F. Gentile Christianity. Gentile Christianity

spread very rapidly in the Roman world because both the internal and external conditions were favorable. Everywhere in the Roman world were Jews and Jewish proselytes; they facilitated the introduction of Christianity. Moreover, the Orient was being Hellenized; this process brought about a relative uniformity in language and point of view. Active intercourse among the nations which had been unified politically within the Roman empire facilitated the spread of ideas. Conviction of the unity of the human race had become universal. It found practical expression in Roman law, in which differences between Roman citizens and provincials, Greeks and barbarians, as well as between classes, were practically eliminated. Roman religious policy was on the whole tolerant. In the highly developed system of religious societies, and in the synagogues that organized themselves along the same lines, Christianity found prototypic and protective organizational forms. Penetration of Oriental religions into the Empire awakened new religious needs. Exact sciences were in a state of decline, and mystic religious philosophy was in growing favor. Paganism had become internally weakened, and was no longer so deep-rooted among the educated or the populace. Religious longing of the time fostered a syncretism that fused most diverse ideas, myths and cults. Gentile Christianity, moreover, represented a compromise between Paulinian and Jewish elements; during its development it became increasingly Hellenized, and the gospel was re-created under the influence of such ideas. This process was rounded out during the first two centuries.

After Jesus and Paul had made their contributions, Christianity was further developed by men whose names are either unknown or whose personalities were only the expression of the forces of the times. It became a mass movement; the communities and church were its bearers.

Even after Paul, Christianity remained a belief in the one, almighty, just and merciful God, but regarded Jesus as the true revelation of this God. Jesus was hailed not only as Messiah but also as "Savior," a title probably taken over from state religion, the emperor cult. Prayer was addressed to the Son of God (*John* 14:13), and Jesus was identified more and more with God. Profession of the divinity of Jesus may be found in such passages as: "God the only begotten" (*John* 1:18; see the Revised Version, marginal reading); in *John* 20:28 the apostle Thomas calls him "my Lord and my God"; *I John* 5:20 states that he is "the true God and the Eternal Life" (cf. *Titus* 2:13); *II Clementine* 1:1 reads, "We shall think of Jesus Christ just as we think of God Himself." His preexistence had come to be accepted; he had existed before the world and it had been created through him. Christ the son of God and God were often set up beside one another without distinction. Yet an adjustment was soon sought in the direction of monotheism, and it was explained that Christ himself was the one God (later monarchianism); or the solution was found in the idea of the logos (word of God). A rational solution of the problem of Jesus' being at the same time God and man was attempted in this way. The logos was already with God before the creation of the world. Through it the world was created. Then in the form of flesh it came into the world through Jesus, who was the only-begotten Son of God (*John* 1:1-5). With this was associated the idea of the virgin birth. Jesus had not first become the Son of God at baptism through the Holy Ghost, as the earlier opinion had it, but had been begotten free of the loathsome process of propagation of man and thus came into the world sinless. The Godhead was conceived of as a Trinity: God, Christ and the Holy Ghost. Speculation was current in the post-apostolic period about the relationship of these three to one another, their unity and multiplicity. There was also a developed angelology which Christianity had taken over from Judaism.

Post-apostolic Christianity followed Paul in taking as its basis the doctrine of redemption and emphasizing faith. Christianity became a religion of dogmas and of formulated creeds. Since creed became more important than law, differences of opinion arose concerning the scope and content of Christian doctrines. Chief among the differing opinions was that of the Christian Gnostics. Gnosticism, a secret knowledge which resulted from the fusion of Greek and Oriental ideas and which was cultivated in small communities, was the most important form of the syncretism of the time, and had many followers. A Jewish gnosis existed, too, the dangers of which were recognized early by Jewish teachers. Such Gnostic ideas as dualism, pessimism, the need for redemption, belief in a redeemer, and in communion with him by means of mysteries were akin to Gentile Christianity. Widespread Gnosticism therefore acquired power over young Christianity. The Johannine writings, although they had been written to combat the teachings of Gnosticism, were strongly influenced by them. Moreover, there were many Christian Gnostic sects; Epiphanius reports sixty of them. In the 2nd cent., however, Gnosticism was driven out of Christianity after a long struggle. Then the church strengthened itself by more exact formulation of its precepts of faith.

The idea of the approaching end of the world, which dominated the thinking of Jesus and Paul, was still strong in post-apostolic Christianity. Persecution of Christians was interpreted as the last effort of anti-Christ (*I John* 2:18; *I Peter* 1:5-8). For a long time the prayer "Come, Lord Jesus" (*Rev.* 22:20) was understood literally. In the second half of the 2nd cent. a revision of the idea was achieved. The answer to the question of the scoffer (*II Peter* 3:4) as to why the promise of Jesus' coming had not been fulfilled was that God's long suffering had delayed the judgment and that in His eyes a thousand years are as a day (*II Peter* 3:8-10). The same idea gave rise to the doctrine of the millennium (*Rev.* 20:4-6). The six days of creation of the world are the same as the 6,000 years of existence of this world. Christ renews the world in the seventh millennium, which is equivalent to the Sabbath; then dawns eternity, the Sunday of the world (*Barnabas* 15).

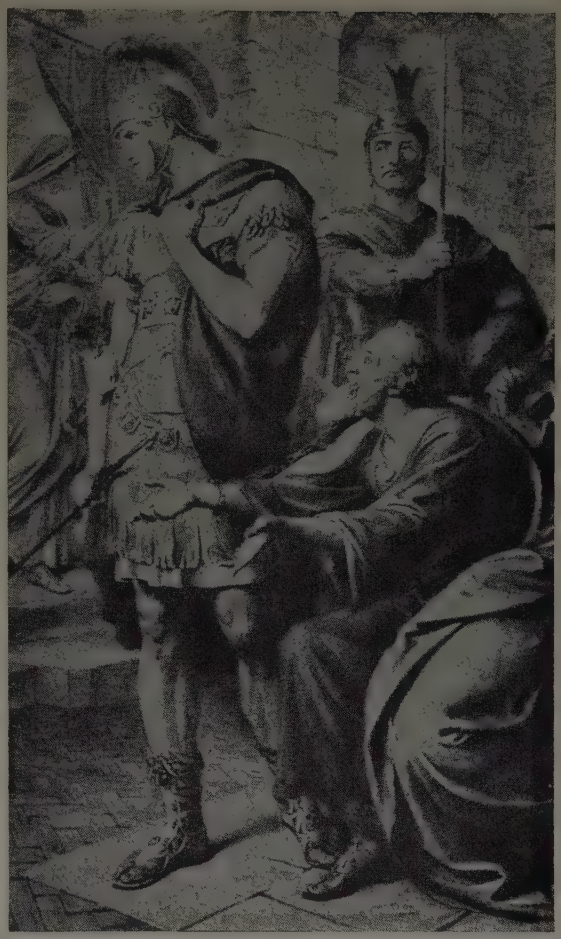
The original community had been held together by the expectation of the Second Coming (*parousia*). While awaiting the Second Coming, the church developed as an organization. From the beginning it was conscious of catholicity, that is, of unity in all its parts (*Didache* 9:4; 10:5). Soon preexistence was

attributed to the church as to Jesus (*II Clementine* 14:1 et seq.; also *Shepherd of Hermas*). The process of church organization was facilitated by the sacramental power associated with baptism and the love-feast (Agape). The Eucharist was originally a community meal in memory of Jesus' last supper with his disciples, in which were included the traditional Jewish blessings over bread and wine. These blessings then were transformed into a mysterious act, the "sacrifice of prayer" (*Didache* 9, 10, 14), by a new priestly class. During this entire period apostles and prophets still made their appearance. Leadership of communities, however, was taken over more and more by the evolving churchdom of bishops, presbyters and deacons who were looked upon as appointed successors to the apostles (*I Clementine* 42:1-4). In this way the role of the priest as mediator in Catholicism was prepared.

In early Christianity forgiveness of sin and spiritual rebirth were achieved by baptism. A problem of the post-apostolic period was whether one who had relapsed into sin after baptism could once again achieve salvation. In the *Epistle to the Hebrews* it was written, "For it is impossible for those who were once enlightened and have tasted of the heavenly gift . . . if they shall fall away to renew them again unto repentance, seeing they crucify unto themselves the Son of God afresh and put Him to an open shame" (*Heb.* 6:4; cf. 10:26-27; 12:17; *I John* 5:16 et seq.). Nevertheless, it was later taught that it was still possible to repent of sinning again after baptism (in *Shepherd of Hermas* and *I Clementine*). Such repentance was regarded merely as a second baptism. Out of this developed the ecclesiastical sacrament of penance. Accordingly, forgiveness of sin (with the exception of very severe ones, especially apostasy) could be secured through penitence and confession (*Didache* 4:14; 14:1). Thus arose the process of confession with absolution by the priest.

The post-apostolic period did not follow Paul's doctrine of the ineffectiveness of good works to bring salvation. It returned to the Jewish point of view and advised praying, fasting and alms-giving, for which Divine reward was promised. Christian communities carried on varied social activities of charity. Following the example and with the power of Jesus (*Matt.* 10:1, and other passages), the church acquired great reputation for exorcising demons. The exorcisers adjured the devil with the name of Jesus (such exorcisms are reported also in rabbinical writings; *Tos. Hul.* 2:22; *Yer. A. Z.* ii, 40d).

II. Relations with Judaism. A. The Early Centuries. The relationship of Christianity to Judaism in the post-apostolic period was colored by the belief among Christians that the persecution visited upon them by the Roman government was traceable to Jewish denunciations. Justin calls to the Jew Trypho, "You have sent chosen men from Jerusalem into all the world to announce that in Christianity a godless sect has arisen and to bring charges against us that will bring us against all who do not know us" (chaps. 17, 108, etc.). Justin's assumption that Jesus and his disciples were cursed in synagogues was repeated by other church writers. As a matter of fact, only rare passages directed against Christianity can be found in



Paul is arrested and chained in his own home. From a painting by Frederic J. Shields (19th cent.)

Jewish literature. There is nothing about Jesus in the Mishnah. In the remaining utterances of the Tannaim (the rabbis of the Mishnaic period) quoted in later Jewish literature uncertain references of doubtful authenticity (*Sotah* 47a) can be discovered. The Babylonian teachers of the Talmud were far removed from the regions where Christianity expanded. What statements they uttered are determined rather by impressions formed in the 2nd cent. than by historical tradition. Polemics against individual doctrines of Christianity were only occasional, and were determined by apologetic interests. The teachers retired into their schools after the destruction of Jerusalem and devoted themselves entirely to the development of the Law, which was to ensure the continued existence of Judaism, and did not concern themselves with movements outside of their own sphere. According to Justin, they even warned against concern with Christianity (*Dialogue,* chaps. 38, 112).

It was not rabbinical but rather Hellenistic Judaism that actively contended with Christianity for the conquest of the world. Christian polemics that have been preserved, especially Justin's *Dialogue,* tell of religious discussions with Hellenistic Jews. Attacks upon Judaism by early Christianity, however, were intense. Paul's warning not to boast against Israel (*Rom.*

11:18) remained unheeded by pagan Christianity. Furthermore, the attempt was made to prove by allegoric Bible interpretation that Jews had never been the chosen people of God or that their election had been forfeited as far back as at Sinai. They are of the school of Satan (*Rev.* 2:9; 3:9), hypocrites (*Didache* 8), a people without value, without obedience, without faith (Justin, *Dialogue* 134:3). The *Epistle of Barnabas* calls them sinners, criminals, deserted by God and unworthy of being received in God's circle. In the gospel presentation of the life of Jesus the guilt of Jews for his death was more positively asserted and that of Pilate, on the other hand, was minimized. The antagonistic attitude toward Jews is most clearly expressed in the *Gospel of John* (cf. *John* 8:44). The Christians were characterized as true Israel and as the chosen people of God to whom the holy Scriptures belong. Distinction is made between the Old Testament teachings and the teachings of the Jews. Indeed, Justin contends that the Jews read the Bible but that they do not understand it (*Dialogue* 29:2) and interpret it falsely (*ibid.* 14:2); the Law had been given the Jews only because of their sins and their hard hearts (*ibid.* 18:2); circumcision, only in order to mark them for their deserved punishment (*ibid.* 16:2; cf. *Barnabas* 9:4).

B. Borrowings From Judaism. Simultaneously, Christianity proceeded to take over a number of traditions of Judaism. In addition to acceptance of the Old Testament, it adopted, too, Jewish methods of Bible commentary and Haggadic material for illustrative Bible interpretation. The Old Testament was already a significant factor within the pagan world when Christianity acquired it. The story of the Genesis, the decalogue, the prophecies attributed to Jesus, the strong monotheism, and the language of the prophets and psalmists were especially influential. The Bible and Jewish apologetics became weapons for the struggle against paganism.

Christianity borrowed its communal organization from the synagogues, and took from Judaism basic forms of a sacrificeless worship of God. Praying the Lord's Prayer three times each day (*Didache* 8:2) was imitative of the three daily prayers of Judaism. Services, after the Jewish model, were arranged in three parts: prayers, Scriptural reading and accompanying sermon. Texts of prayers were borrowed verbatim at times and only insignificant changes were made (for example, the prayers of the Eucharist, *Didache* 9 and 10; the Roman communal prayer, *I Clementine* 59:2 to 61:3, as well as the prayers in the *Apostolic Constitutions* 7:35-38). The Lord's Prayer has parallels in Jewish tradition. Newly composed prayers contain such Jewish formulae as: God of Abraham, Isaac and Jacob; amen; hallelujah; hosanna; peace be with you (*Shalom Alechem*); the thrice repeated "holy" of the mass.

As in the synagogue, reading from the Scriptures included passages from the Old Testament, preferably Messianic prophecies that could be applied to Jesus. The *Psalms,* perhaps with the Jewish mode of chanting, were taken over as church hymns.

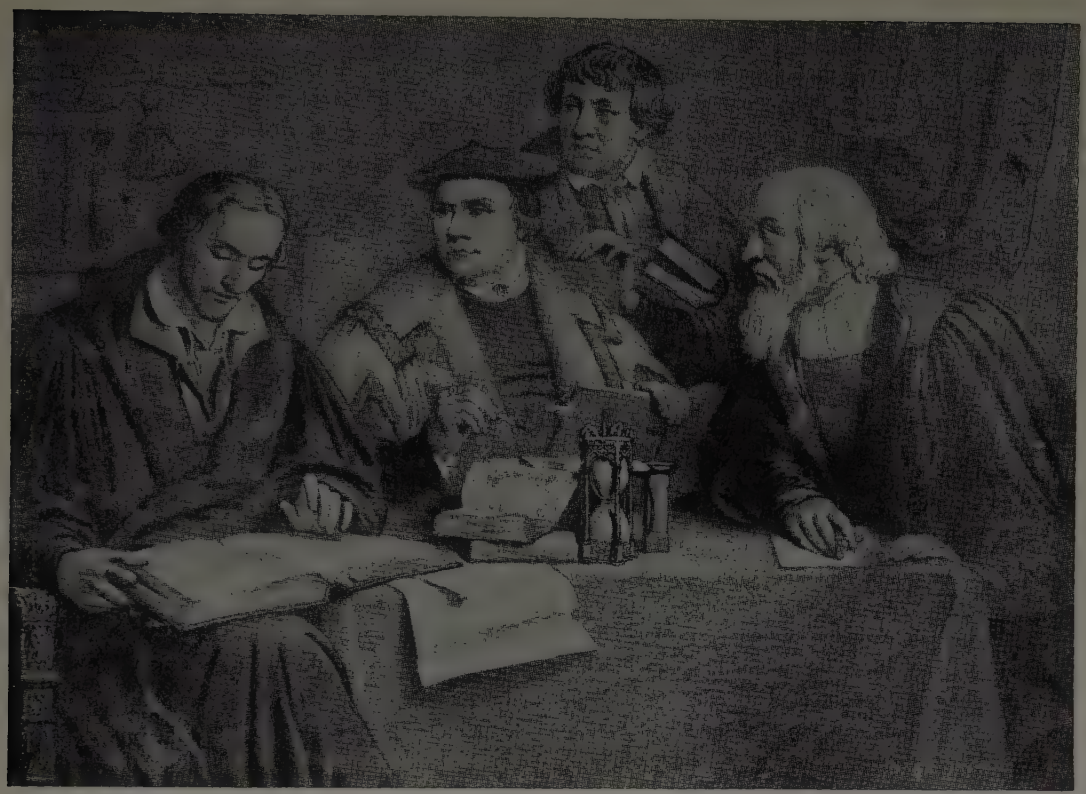
Furthermore, Christianity adopted the Jewish year, divided into months and seven-day weeks. The weekly Sabbath was changed to Sunday in order to distinguish the Church from Judaism, but it was still the seventh day (*Barnabas* 15:9; Justin, *Dialogue* 24:1; 41:4); it was called the day of the resurrection of the Lord, and it was said that Jesus had introduced it and rejected the Jewish Sabbath day (*Barnabas* 15:8-9); thus the day of rest was shifted from Sabbath to Sunday. Until the Council of Nicea (325) the change of day was still debated.

Following the Jewish example, there was to be fasting twice each week, on Wednesday and Friday instead of Monday and Thursday (*Didache* 8). The chief holidays of Christianity that come from Judaism are Easter and Pentecost. Easter is the Jewish Pesach celebration (it is still, in French, *pâques;* Italian, *pasqua;* Spanish, *pascua*); Pentecost is Shabuoth, or the Festival of Weeks, which was celebrated on the fiftieth day after Pesach. These festivals were given new content, and later also the date of celebration was shifted.

C. Final Cleavage between Christianity and Judaism. The Christian literature of the 2nd cent. indicates how far Christianity had already separated from Judaism. The *Gospel of John* is an important example of the transplanting of the Gospel to Hellenistic soil. Apparently the writer of this Gospel was compelled to explain Jewish customs and ideas, such as Rabbi and Mashiach, because they were unknown to his readers. The fact that Jesus was a Jew and taught Judaism receded entirely. John maintains that from the very beginning of Jesus' career some Jews opposed him, and at times the opponents of Jesus are called "the Jews." The abrogation of the Law was fundamental in the author's thinking. Jesus to him is no longer a mortal being whom he accepted as preexistent and wandering upon the earth as a God. According to John, Jesus said, "I and the Father are One" (10:30, 38); "nobody comes to the Father except through me" (14:6; see also 5:19-30; 14:10-14; 16:14; 17:10). The idea of the logos expressed in the prologue to the Gospel remains something foreign throughout *John,* but the Gnostic character (dualism, piety, knowledge) of the Gospel itself is that much more marked. Eschatology has disappeared entirely, and there is scarcely any mention of the return of Jesus. Salvation is not of the future but of the present; it is in Jesus and in the "consoler" (Paracletes), in the Holy Ghost of truth who lingers among the faithful (14:16 et seq., 26; 15:26; 16:7; 13 et seq.). The doctrine of predetermination of the chosen people is strongly underlined (6:43, 65). Salvation is not limited to the Jews (10:16; 14:2). The universal church is already existent. It was founded by Jesus himself (21:16 et seq.). Rules for the community and admonitions to sociability and hospitality appear here as words of Jesus. Great significance is imputed to the communal supper.

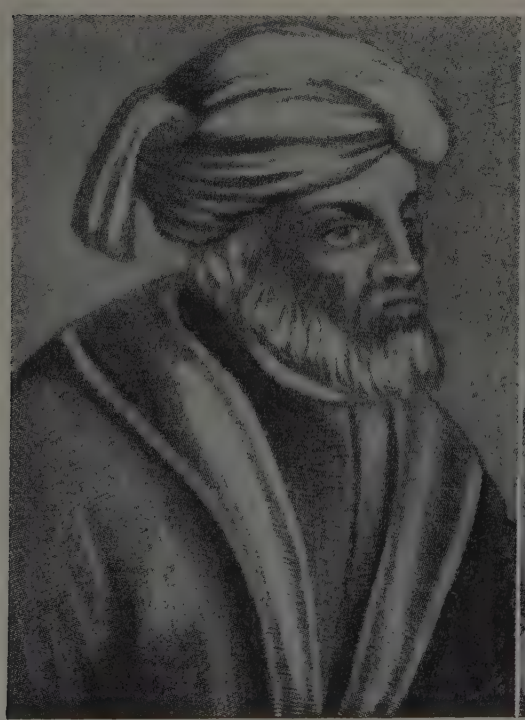
The *Epistle to the Hebrews* (written between 80 and 90 C.E.) also shows that the struggle around the Law had ended. The Paulist concepts had triumphed. According to the author, the Old Testament, superseded in the New, was near its end (*Heb.* 8:13); it was intended only to furnish types foreshadowing the life and acts of Jesus. The main themes of *Hebrews* are faith and forgiveness of sin.

The *Epistle of Barnabas* (written about 117-125



Martin Luther and Philip Melanchtion translating the Bible. From a painting by Laboucher

© "An Outline of Christianity"



Tertullian

Justin

C.E.) is related to the *Epistle to the Hebrews.* It has an outspoken anti-Jewish trend. The author attacks circumcision, which, along with the Sabbath and the Day of Atonement, the dietary laws and the Temple, is interpreted allegorically. It is recommended to the Christians that they be no "successors to the Jews" (*Barnabas* 3:6; 4:6).

The final steps in the cleavage of Christianity from Judaism were taken by Marcion (85-159; expelled from the Christian community in Rome about 144), who wanted to guide the new religion back to the Paulist faith and away from syncretism and reapproach to Jewish ways of thought. In spite of his expulsion, he had a decided influence upon the church. Marcion put together for the first time a New Testament that contained the Gospel of Luke and the Epistles of Paul, but in a peculiar revision which deleted or changed a number of passages which he declared to be Judaistic falsification or misunderstanding of the original apostles. He is usually characterized as Gnostic; it would be more correct, however, to classify him between Gnosticism and the Catholic church.

Marcion, like Paul, based his theology on the irreconcilability of Christianity with the law of the Old Testament, and exaggerated the contrast between God who stemmed from the Law and from the Gospel. The world is too evil to have been created by the (Father) Jesus. In this way he distinguished between the God of the Jews who created the world and gave the Law, and the "good" God who was revealed in Jesus. The Messiah of the Jewish God will be, as the Jews teach, a mortal warrior, who is yet to come; Jesus, who had nothing in common with this Messiah, was the revelation of the invisible God Who has never before revealed Himself, is "strange," has no connection with the world and has therefore no duty toward it. Out of merciful love for man He appeared in human form in order to free all mankind from the world, from the God of creation, and from His Law. Marcion demanded belief without fear. Norms of morality are unnecessary for believers. They are yet to experience great suffering. Once the good God appears as conqueror who banishes sinners from His face, they will perish with the God of Creation who annihilated Himself by His works. Christ penetrated also into the netherworld and there frees sinners of the Old Testament: Cain, the Sodomites, the Egyptians and the pagans; but the pious of the Old Testament remain unsaved. They are rejected like all sinners since they have sought righteousness in the Law.

Marcion also exaggerated Paul's pessimism and contempt for this world. He explained the world as an evil creation and men as misguided creatures who in addition were led astray by the devil. A major commandment of his ethics was complete sexual abstinence. He demanded strictest limitation of food and drink, and forbade wine and the eating of meat. His church held many fasts, especially on the Sabbath, and even sought martyrdom.

Marcion and the Marcionites, for example his even more radical pupil Apelles, pointed out the direction of developing Christianity which uncompromisingly followed the doctrine of Jesus and Paul. From his own point of view, however, he was in the right when he charged early Catholicism with compromising and with tendencies toward Judaism. The church is indebted to Marcion for stimulating the development of the written New Testament from the Gospels and the Epistles of Paul, and, further, for giving impetus to the formulation of a Christian theology containing the doctrine of salvation and then a cosmology, as well as for the drive to organize a united Catholic Church. By the end of the post-apostolic period, Catholicism was conceived in its outlines. It had separated finally from Judaism about the middle of the 2nd cent. On the other hand, it combatted also the extreme animosity of the Marcionites toward Judaism, in order to protect its own foundations.

D. Judaism and Christianity in the Middle Ages. After the separation of Christianity from Judaism in the 2nd cent., each of the two religions went its own way; each developed independently. Despite the various disputations and polemics that now and then marked Christian-Jewish relations during the Middle Ages, there is practically no evidence of any direct influence of Jewish thought upon Christianity especially after it became the State Church. What influence can be traced flowed from the effect of the Bible itself on Christian law and Christian art, in Bible commentary, in religious philosophy and finally in the Christian Reform movements.

From the beginning, Old Testament commentary in the Christian church was strongly influenced by Jewish exegesis. Allegorical exposition followed the course set by Philo of Alexandria. Many expositions and annotations of the Midrash were taken over. Christian Bible commentators often turned to Jews for instruction. Thus Origen, who attempted to improve the Septuagint, had Jewish teachers and friends. Thus also, Jerome, who made the definitive Latin Bible translation of the church (the Vulgate) from the original Hebrew text (392-405), names three of his Jewish teachers; his translation as well as his commentaries indicate the results of his study with Jews. In lesser degree the same is true of the other church fathers, such as Irenaeus, Tertullian, Ephraim the Syrian, Theodore of Mopsuestia and Ambrose of Milan. In the Middle Ages, when correction of the text of the Latin Bible translation was desired, Jews were often called in, for instance by Stephan Harding, the Abbot of Citeaux, who undertook a revision of the Vulgate.

In the Middle Ages, Nicholas of Lyra (d. 1340) made copious use of Rashi's commentary. His *Postillae Perpetuae* together with the supplements of Paul of Burgos (d. 1435), a baptized Jew, were widely read. Their influence upon the Reformation is contained in the famous couplet:

Si Lyra non lyrasset,
Lutherus non saltasset.

The work was often cited by Melanchthon, Servetus, Zwingli and Calvin. Many apostate Jews made their knowledge of rabbinical writings available to the Church, as for example Jacob Perez of Valencia (d. 1491), who wrote a commentary on the *Psalms.* The revival of Hebrew studies among Christians by Reuch-

lin (1455-1522) and other Humanists, and with it their influence upon the Reformation, would have been impossible without the guidance of Jewish teachers. Grotius (1583-1645) incorporated much of Jewish exegesis into his "annotationes" on the Old Testament. On the other hand, since the Reformation, Christianity has created its own Bible science which is almost entirely independent of Judaism and which in more recent times has on its part influenced developments in Judaism.

Jewish religious philosophy of the Middle Ages noticeably stimulated Christian theology. A strong influence stemmed from the Old Testament itself. "The work of Mohammedan, Jewish and Christian philosophy in the Middle Ages was primarily directed to adjust the contradictions of Greek thought and Biblical belief" (J. Guttmann). In addition, there is evident a deep direct influence of Jewish philosophy and its classical representatives, especially Solomon ibn Gabirol (1020-58) and Moses Maimonides (1135-1204). In his *Mekor Hayim* Ibn Gabirol evolved a metaphysical system so universal in its character that until very recent times the work was ascribed to a Mohammedan or a Christian scholar. Ibn Gabirol's work affected the thinking of a number of Christian philosophers, such as Dominic Gundisalvi (about 1150), William of Auvergne, the philosophers of the order of St. Francis, especially John Duns Scotus (1270-1308), Giordano Bruno, and Master Eckehart (about 1260-1327).

Maimonides, in his *Moreh Nebuchim,* sought to conciliate the theories of Aristotle with Judaism, and in this way became the prototype for scholasticism, which put philosophy in the service of church doctrine and in late scholasticism endeavored to relate Aristotelianism with church dogma. He strongly influenced William of Auvergne, Alexander of Hales, Albertus Magnus (about 1206-80) and Thomas Aquinas (1225-75), and through Aquinas all Catholic philosophy. Indirectly Maimonides had an effect upon Spinoza's system, and his religio-historical view of the Bible upon Hugo Grotius (1583-1645) and John Spencer (1630-92). One may also note the influence exercised by the Cabala upon Christian mysticism after the 13th and 14th centuries.

The Reform movements in Christianity were strongly affected by Jewish literature, exegesis and philosophy. It is characteristic that some of these major movements have been fought by their opponents on the ground that they were "Judaization. A number were associated with a return to the literal text of the Bible, freed from allegorization. These movements, therefore, fathered new Bible translations and commentaries in which the Jews occasionally assisted with their knowledge of the Hebrew original.

The Reform movements of the 11th and 12th centuries were directed against the Church and its development. They strove for a return to primitive Christianity and protested against the compromises that the Church had made with "this" world. The Catharists in Southern France protested against the worship of images and the cross, the authority for their opposition being the Old Testament prohibition of images. For the same reason the Bible-loving Waldenses opposed the adoration of images, Mary and

Athanasius

the saints, as well as the church's hierarchy, legalism and system of ceremonies; the Waldenses in Lombardy wanted to abide by the laws of the Pentateuch such as the Sabbath, dietary laws and circumcision; in general, they esteemed the Old Testament higher than the New.

The great personalities among the Christian reformers of the 15th and 16th centuries knew the Hebrew language and to some extent Jewish literature; almost without exception they went back to Old Testament theology. This is true of John Huss, Zwingli, Michael Servetus, Calvin and Luther. All of them were attacked by their enemies as "whole-" or "half-Jews." The influence of the Old Testament was particularly strong in Puritanism and in the later Anglo-American sects. The present unitarian and sabbatarian movements in Christianity come close to Judaism in doctrine or religious practice.

III. Agreements and Differences. Since Christianity in the commonly accepted phrase is "daughter of Judaism," the two religions must necessarily possess many elements in common. Among them are:

(1) *Monotheism.* Notwithstanding the triune interpretation of monotheism in Christian theology, Christianity, like Judaism, holds to the principle that God is one and universal; from this common doctrine follows the ideal of the brotherhood of man.

(2) *The Old Testament.* Christianity and Judaism accept the Jewish Scriptures as sacred literature. When the German Nazi ideology attempted to reject the Old Testament as basic to Christianity, both Catholic and Protestant theologians asserted the essential indispensability for Christianity of the Old Testament.

(3) *Ethical and Moral Principles.* In general the ethical and moral religious codes of the two religions agree. Both are deeply influenced by the moral ideas of the Old Testament prophets, and the essential ethical and moral teachings of Jesus and the prophets are for

the most part a commentary Midrash to the Torah and parallel those of the lawgivers, seers and prophets of Judaism.

(4) *The Idea of a Mission.* Both religions lay claim to universality, despite the division of Christianity into numerous sects and the identification of Judaism with the Jewish people alone. Each feels that it has a mission to spread the truth throughout the world, Christianity through the Church, and Judaism through the Jewish people.

(5) *A Messianic Millennium.* Both religions entertain the doctrine of a Messiah. Both interpret this doctrine in the classical phrase, "the Kingdom of God on earth," though the concept of each religion is characteristically modified by its own theology.

(6) *Immortality.* Both religions hold to the doctrine of immortality. The orthodox group in either religion subscribes to the doctrine of the resurrection of the body. The more liberal groups in both religions tend to the idea of spiritual immortality.

The differences which arose between Christianity and Judaism and which are still current were due to the theological and philosophical conflicts which eventually led to a complete separation between the two. Among the most important of these are:

(1) *The doctrine of the divinity.* Christianity sets forth the three-fold aspect of deity, namely, the Father, the Son and the Holy Ghost.

(2) *The divinity of Jesus.* Judaism can not accept the doctrine of the divinity of any being that walked the earth in human form, and therefore rejects the idea of an intermediary between man and God. Similarly, it rejects the idea of the adoration of saints or of appealing to them to intercede with God on behalf of man.

(3) *Original Sin.* Whereas Christianity holds the doctrine that the entire human race is under the imputation of the sin of the first father, Adam, and can win salvation only through grace, Judaism holds that the soul is pure and that one's individual conduct determines his future reward or punishment. Similarly, there is a difference in attitude as to human conduct in life in preparation for the hereafter. Whereas Christianity emphasizes flight from the world, Judaism stresses the employment of God's blessings in the world. Whereas Christianity emphasizes salvation by grace, Judaism stresses salvation through works. Whereas Christian sects have very frequently avoided marriage, business, affairs of state, science and art and fostered the passive virtues of monasticism, asceticism and celibacy, Judaism has been comparatively free from such movements.

(4) *Dogma.* While both religions have their accepted creeds, the teachings of Christianity are of a much more dogmatic nature. Since one has to believe in order to be saved, great emphasis is laid upon doctrine, and failure to conform to the established creed of the Church is branded as heresy. In Judaism, the only essential is the belief in the one God, and the other dogmas are generally accepted principles rather than tests of faith.

(5) *Sacraments.* Whereas many of the Christian ceremonies are sacramental, Judaism has no sacraments. For instance, marriage in the Catholic Church is a sacrament; therefore the Church does not approve of divorce. In Judaism, marriage is a ceremony intended to give dignity to what is essentially a private transaction, and therefore Judaism does not oppose divorce.

(6) *The Clergy.* In Christianity, the Church and its sects are generally organized in a hierarchy which extends to the clergy certain powers such as that of administering the sacraments and giving absolution for sins; even in Protestant churches preeminence is preserved for the clergy in contrast to the laity. In Judaism, the degree of rabbi is merely an indication of the acquirement of learning. He is the teacher of the people, the exponent of the religious beliefs rather than the agent of God or the church.

(7) *The New Testament.* Christianity explains the New Testament as a "fulfillment" of the prophecies of the Old Testament. Judaism considers prophecy as a forth-telling of righteousness rather than a fore-telling of events to come, and therefore rejects the New Testament as sacred literature.

The last half of the 19th cent. and the 20th cent. to date have witnessed a liberalization in both Christianity and Judaism of their attitudes toward doctrines upon which they agree and the doctrines upon which they differ. Since the World War, the agreements have been more strongly emphasized; the disagreements are increasingly minimized. In both religions there has been a liberalization in the light of modern thought. Thus, for example, the doctrine of resurrection, while still accepted implicitly by the orthodox both in Christianity and Judaism, is rejected by the liberals in both. Thus the doctrine of miracles, while accepted by the orthodox in both religions, is rejected by the liberals in both. Thus the idea of a catastrophic last judgment is being replaced by the hope in a better humanity to be accomplished through human effort. Finally, both religions are coming closer through a better understanding of their history and their principles and an appreciation of each other's merits. Thus Christianity is coming closer to the Jewish idea of salvation through works as well as grace, while Judaism in modern times has appreciated the teachings of Jesus and related them to Judaism, though not conceding the acceptance of divinity.

See also: BETTER UNDERSTANDING BETWEEN CHRISTIANS AND JEWS; GOSPELS; JESUS OF NAZARETH; JUDAISM; NEW TESTAMENT; PAUL.

ERNST JACOB.

Lit.: Kohler, K., in *Jewish Encyclopedia,* vol. 4, pp. 49-58; idem, *Jewish Theology* (1918) 426-46; Toy, *Judaism and Christianity;* Harnack, A., *History of Dogma;* Einhorn, David, in *Sinai* (1860) 193 et seq.; (1861) 100 et seq.; Herford, R. Travers, *The Pharisees;* idem, *Christianity in Talmud and Midrash* (1903); Moore, George Foote, *Judaism in the First Centuries of the Christian Era* (1927-30); Klausner, J., *Jesus of Nazareth* (1927); Edman, Irwin, *The Mind of Paul;* Montefiore, Claude G., *Some Elements of the Religious Teachings of Jesus;* Strack, H. L., and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch;* Schürer, E., *A History of the Jewish People in the Time of Jesus Christ;* Cohon, S. S., and Rall, H. F., *Judaism and Christianity Compare Notes;* the bibliography given in *Encyclopaedia Judaica,* vol. 5, cols. 558-60.

CHRISTIANITY, FORCIBLE CONVERSION OF JEWS TO, *see* BAPTISM, COMPULSORY.

CHRISTIANS, JEWISH, *see* JEWISH CHRISTIANS.

בַּיּוֹם הַהוּא יִהְיֶה יִשְׂרָאֵל
שְׁלִישִׁיָּה לְמִצְרַיִם וּלְאַשּׁוּר בְּרָכָה בְּקֶרֶב הָאָרֶץ: אֲשֶׁר
בֵּרְכוֹ יְהוָה צְבָאוֹת לֵאמֹר בָּרוּךְ עַמִּי מִצְרַיִם וּמַעֲשֵׂה יָדַי
אַשּׁוּר וְנַחֲלָתִי יִשְׂרָאֵל:

Isaiah's ideal of national and racial equality in the sight of God: "Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance" (Isaiah 19:24-25).

CHRISTIANS, JUDAISM'S ATTITUDE TOWARD. The attitude of Judaism toward Christians is summed up in a quotation from Judah ben Samuel's *Sefer Hasidim* (the Book of the Pious) which reads (chap. 956): "What the Torah commands Israel has, for its sole purpose, the promotion of mutual love and peace among all human beings."

Judah lived in Regensburg during the last half of the 12th cent. C.E. That century was an unhappy period for the Jews of Europe. It was the century of the crusades. Christian zealots felt in duty bound to slaughter the Jewish unbelievers at home before they administered the same fate to the Moslem infidels abroad. In Germany, especially, the lot of the Jews during this epoch was indescribably wretched. Nevertheless, this Jewish teacher set forth this precept for the guidance of Jews in forming an attitude toward their tormentors, literally turning the other cheek. That Judah wrote as a Jew for Jews, rephrasing a principle of behavior inculcated in Judaism, is evidenced by the fact that his *Sefer Hasidim* is not yet translated from the Hebrew into any other language.

The attitude emphasized by Judah ben Samuel applied definitely toward Christian persecutors; the roots of this attitude in Judaism, however, antedate the medieval crusaders by more than fifteen centuries. It is the Jewish pattern of behavior toward non-Jews generally, here made specific. *Leviticus* commands the Jews, "Thou shalt love thy neighbor as thyself" (19:18); the verse preceding, "Thou shalt not hate thy brother in thy heart" (19:17). In *Deuteronomy* Jews are commanded, "Love ye therefore the stranger" (10:19), and in the same book, referring to a bondman who has escaped his master, it is written, "He shall dwell with thee, in the midst of thee in the place which he shall choose within one of thy gates, where it liketh him best; thou shalt not wrong him" (23:17). Joseph Albo, a Spanish philosopher of the 15th cent., in his *Ikkarim* (Principles of Judaism) written in Arabic, quotes these four passages from the Torah to emphasize that Judaism's attitude toward non-Jews on the one hand commands love of humanity and removal of hatreds, and on the other forbids oppression and harassment of the stranger and the bondman.

In other words, no matter what limitations may have been connoted in the Bible by such terms as "neighbor" and "brother" and "stranger" and "bondman," Jews in the 15th, even in the 12th, centuries universalized their meaning to make the pattern for Judaism's attitude toward Christians.

To understand clearly the shape and character of this pattern, a very common, an almost universal misconception must here be cleared up. It is generally assumed, even by many Christians well-versed in the content of their own religion, that the limits of Judaism are confined to the Old Testament. Judaism, however, did by no means become set, frozen, with the canonization of Jewish Scriptures. Indeed, the process of evolution out of and beyond the content of the Bible books began possibly three centuries before the Old Testament canon was closed.

Simultaneously with the process of collecting the books which were eventually canonized, the teachers in the synagogues, the rabbis, began to interpret and reinterpret both Torah and Prophets in the light of the new political and economic circumstances the Jews had to meet, in the light of the new contacts the Jews were making with peoples outside of Judea in whose midst they lived. This same process evolved, in turn, the Mishnah before and during the period of nascent Christianity; the Talmud after the destruction of the Jewish State when the majority of Jews lived in Babylonia and the Near East; the philosophers during the contact with Islam and medieval Christianity; the reforms of the modern era to meet the impacts of democratic political institutions and the advancing physical and social sciences.

What has occurred to pervert Judaism's attitude toward Christians, toward non-Jews generally, is aptly illustrated by a forceful plea on the part of a prince of the Catholic Church under circumstances which exactly parallel the misconception regarding Judaism. Cardinal Faulhaber, in his famed Advent Sermons of 1933, in which he shatters the assaults by Nazi philosophers on Judaism and Christianity, makes this striking plea (*Judaism, Christianity and Germany,* p. 85). Speaking of the validity of the Gospel, His Eminence declares, "We must not take strips of it to suit our own liking, nor must we distort isolated texts against the sense of the Gospel as a whole." Jews have been victims of this type of distortion for eighteen centuries and more. Jew-haters have stripped texts from the Bible and wrenched passages from the Talmud without number to suit their purposes of constructing an utterly false and ludicrous picture of Judaism's attitude toward non-Jews. Several examples of Cardinal Faulhaber's complaint regarding the Gospel, illustrating the case of Judaism, follow:

1. *From the Bible.* The most devastating condemnation against Judaism's attitude toward Christians is the oft-quoted primitive *lex talionis,* "life for life, eye for eye, tooth for tooth" (*Ex.* 21:24-25, and other places), as if this were the unmodified, unmitigated principle of Jewish behavior. Detached from its historical background and environment, this legislation appears cruel and hateful. Notwithstanding the plead-

ing of the prophets for a justice that is tempered with mercy, for a righteousness that is softened with compassion, it is true that Jewish Scripture nowhere directly invalidates this law. But the Talmudic rabbis in ancient times, and the Jewish Bible commentators and philosophers of the Middle Ages, emphatically pronounce and direct Jews to understand that "life for life, eye for eye, tooth for tooth" must under no circumstances be taken literally, but must be interpreted as "compensation in money." But in the Bible itself, in the writings of the prophets, dating back anywhere from eight to five centuries before the Christian era, instruction is given on framing an ideal toward non-Jews. The prophet Isaiah of Jerusalem wrote: "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the earth; for that the Lord of hosts hath blessed him, saying: Blessed be Egypt My people and Assyria the work of My hands, and Israel Mine inheritance" (*Isa.* 19:24-25). Here is an ideal of national and racial equality assuredly unique in that epoch of history. The prophet Micah, Isaiah's younger contemporary, immediately after his glorious vision of universal peace writes:

> For let all the peoples walk each one
> in the name of its god,
> But we will walk in the name of the Lord
> our God for ever and ever (*Micah* 4:5).

Here is a declaration of religious liberalism setting forth an attitude toward non-Jewish religions which is equally valid in 1940.

2. *From the New Testament.* The customary habit in denouncing Judaism's attitude toward non-Jews is to quote from the sayings of Jesus in contrast to the teaching of the Jewish Bible. Based on the account in *Mark* 12:28-34 and other passages in the New Testament, the attitude of Christianity toward all men is said to be a "religion of love" while that of Judaism is described as a "religion of hate." The scribe asks Jesus: "What commandment is the first of all?" Jesus replies: "The first is, Hear, O Israel, the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."

Everywhere and always this and similar passages are quoted and emphasized as being uniquely and originally Christian doctrine. Yet it is an indisputable fact which a child can verify that in his reply Jesus merely repeated what he was taught in his Jewish home, or in his synagogue school, or in his daily prayers; he quoted his first commandment from *Deut.* 6:4-5, and the second from *Lev.* 19:18; he quoted what is inscribed on the walls or windows of every synagogue in the world that carries inscriptions; he quoted what every Jew prays in his liturgy three times daily, from his own time down to this day; he repeated what each Jew repeats when he arises in the morning and retires at night. Love of God and love of neighbor (the latter universalized to fellow-man by the rabbis) is strict and definite Jewish doctrine to condition an attitude towards all humans.

As to the contrast of loving one's enemy instead of hating him (*Matt.* 5:43), the Jew may well better Cardinal Faulhaber's instruction and plead that nowhere in the Bible, nor in the vast literature that has come from Jewish hands since Bible times, is there such a statement as "hate your enemy." In this instance it is not "taking a strip to suit one's liking," nor is it "a distortion of an isolated text"; if it is meant to quote Jewish doctrine, it is pure invention.

It is true that many generations had to pass between the primitive notions of the extermination of one's enemies, faithfully recorded in the early books of the Bible, and the vision of humanity as conceived in the Golden Rule of the New Testament. But here, too, in addition to the misconception regarding Judaism as a religion fettered by the Old Testament, there enters a grievous error, due to wilful suppression of the truth or to ignorance. It is an incontestable fact that about 200 years before the birth of Jesus, a Jew had already enunciated the Golden Rule in these words: "What thou thyself hatest, do to no man" (*Tobit* 4:15). And it is equally true that about half a century before the birth of Jesus Hillel taught, "What is hateful to thee, do not unto thy fellow man: this is the whole law, the rest is mere commentary" (*Sab.* 31a). Whether the affirmative or negative version of the Golden Rule, the "do" or "do not" formula, is more likely to influence men in forming their attitudes, is open to argument; but there can be no dispute on the proposition that the instruction which is called the Golden Rule was Jewish doctrine for behavior toward non-Jews before it was quoted in the New Testament; it has been taught as a principle of Judaism in varying phraseology by Jewish ethicists throughout the ages; it is Jewish doctrine to this day.

3. *From the Talmud.* The teachers of the Talmud were confronted with two abominations: idolatry and heresy. Idolatry, with its orgiastic worship, was traditionally responsible for all the misfortunes that had come upon Israel in Bible times and upon the Jews during the Greek and Roman eras. To the Jew of Talmudic times, therefore, idolatry was an unmitigated evil, and any close association with idolators was severely reprimanded. But whatever harsh opinions the Talmudic teachers (1st to 5th cent.) may have held of idolators in their day in Babylonia or Palestine is well matched by Augustine, a European contemporary (354-430), who paid his respects to the pagans in his part of the world with the statement, "The virtues of the pagans are no more than glittering vices" (quoted by Bloch, *Israel and the Nations,* p. 31).

Nor could these teachers endure the apostates among their people. After the destruction of the Jewish State by the Romans (70 C.E.) and especially after the failure of the Bar Kochba rebellion against Rome (132-135 C.E.) and the persecutions that followed, the Jews had to fight for their life; and their religion meant their life. Every dissident who gave up Judaism for another religion was a coward and traitor who was undermining the structure the rabbis were building for survival. They called them *minim* which, translated, means "peculiar persons," "they who are different from the rest," "heretics," "apostates."

Both under stress and with deliberation the Talmudic teachers indulged in many harsh and uncomplimentary statements concerning idolators and here-

tics. These they deemed detestable persons incapable of attaining righteousness. But the rabbis, in laying down general principles, never failed to express a high regard for human personality. The simple sentence in *Genesis* (5:1) which introduces a chronology and which reads, "This is the book of the generations of Adam," they declare to be of greater importance than the commandment "Thou shalt love thy neighbor as thyself"; for, they hold, "This is the book of the generations of Adam" promulgates the doctrine of the common parentage of mankind and of the family unity of the whole human race. Moreover, they deduce from this doctrine the ideal that all men are born equal, and all are equally capable of mounting the heights of moral and ethical behavior. Indeed, they reach the apogee of good-will toward all men in the principle which has been repeated by Jewish teachers down to this day: "The righteous among the non-Jews have a share in the world to come" (*Tos. Sanh.* 13:2).

4. *From the Middle Ages.* Now, the rabbis of the Talmudic era were concerned with their neighbors, the heathens of Greece and Rome, and later of Babylonia. They were unacquainted with Christianity as it took form and spread in Europe during its first five centuries. There came a time when European Jewish thinkers had to classify Christianity among the religions and to adopt an attitude toward Christians.

Christianity was a daughter religion of Judaism and Christians were called *goyim* which, translated, means "nations," "Gentiles." The Jews of Europe possessed no precedent on which to formulate their attitude. Were Christians *minim,* and does whatever was written in the Talmud concerning these apostates apply to them? The answer was obviously in the negative. *Minim* were Jews before they deserted to Christianity; Christians were Gentiles before they adopted Christianity. Moreover, it is not incumbent upon Gentiles to observe the precepts and commandments of Judaism; hence, Christians who stemmed from Gentiles could not possibly be designated as apostates from Judaism. There is a Hebrew phrase for it: *'en minim ba'ummoth,* "there are no apostates among the (non-Jewish) peoples." Rashi, a French commentator of the 11th cent. (d. 1105), explains further, *'en torath min 'al min goy:* "the ordinances of the rabbis regarding *minim* do not apply to the nations of Gentile origin."

Are Christians, then, idolators? They believe in the Trinity, in the Incarnation; they display visible, material images in their churches. Is not this idolatry?

The first Jew to examine Christian dogma critically set Jewish minds at rest on this attitude. Saadia Gaon (died 942), a North African philosopher and theologian, almost at the very outset of his book *Emunoth Vedeoth* (2:5) declares that the Trinity is not an expression of idolatry but the personification of the divine attributes of Life, Power and Knowledge.

About two centuries later, Judah Halevi, a gentle Spanish poet and philosopher (died 1140), is the first Jew to name Christ among the rabbis. Considering what Christians had visited upon the Jews during the Crusades in the name of Christ, that was a bold, radical thing to do; but he set an attitude for Judaism toward Christians which is current to this day. Discussing the beliefs and principles of Judaism, Christianity and Mohammedanism in his book *Al Khazari,* Halevi gives an account of the stream of tradition in Israel as recorded in that remarkable little Talmudic tractate *Aboth* (Ethics of the Fathers). Arriving at the name of Joshua ben Perahiah, Judah writes, "Among his (Joshua's) disciples was Jesus the Nazarene" (*Al Khazari* 3:65). Likewise, it was this gentle Spanish Jew who declares that Christianity and Islam are preparing the way for the coming of the Messianic Era in which Christians and Mohammedans will share equally with Jews. The adherents of these three faiths, Judah Halevi maintains, will form the "one tree" which Ezekiel visions in his prophecy (*Ezek.* 37:17).

But it was Judah ben Samuel who, in his *Sefer Hasidim,* sets forth the doctrine that Judaism's sole purpose is the promotion of mutual love and peace among all human beings, who disposes forever of the question whether or not, in the attitude of Jews, Christianity is idolatrous. He declares unequivocally, "Christianity is not idolatry. It is *shittuf;* that is, it associates another being with God." Therefore, whatever disparagement may have been uttered by the rabbis against idolators in the Talmudic era does not apply to Christians.

Presumably, then, the attitude of Judaism toward Christians was clearly defined by Jewish theologians and philosophers. The 13th, 14th and 15th centuries, however, developed two movements which blurred and confounded this teaching in the sight of non-Jews. One was the series of formal disputations between Christian and Jewish theologians on the merits of Christianity versus Judaism. These disputations were staged spectacles, calculated to demolish forever any claim to superiority on the part of Judaism and therefore to encourage mass conversions to Christianity. The other was the rise of the censorship of Jewish books, which followed the failure of the first.

Now, the most learned of the Christian theologians in these centuries knew little Hebrew; of Aramaic, the language of the Talmud, they knew nothing at all. The Christian protagonists in these debates, therefore, were necessarily converts from Judaism, apostates, a new crop of *minim* who were versed in Jewish lore, especially the Talmud; and it is obvious that, on merit, they could not compete successfully with the select rabbis of the time who defended the cause of Judaism at the disputations. Typical of this ignorance is the oft-quoted remark of a Christian theologian of that age who, in exasperation, exclaimed, "If I only had that Rabbi Talmud here, I'd choke him to death or burn him at the stake."

The apostate Jews and their Christian disciples smarted under obvious defeat in failing to turn the scale toward Christianity by means of theological disputation. Thereupon the Christian proponents dropped the instruments of challenge and doctrine, and resorted to that form of attack employed by the Nazis against the Gospel and which is so emphatically condemned by Cardinal Faulhaber. They used "strips" from the Bible and the Talmud to suit their own purposes; they distorted "isolated texts against the sense" of Judaism as a whole; they collected the disparaging remarks which the rabbis had made about idol worshippers and their abominations, and about traitors against Judaism eight, ten and even twelve centuries previously, applied them to Christianity and Christians,

perverting them to suggest an attitude of Judaism towards Christians which is both false and monstrous. On the basis of this groundwork, Jews were accused of blaspheming Christ and hating Christians, and Judaism was charged with teaching one form of social behavior when Jews trafficked with Jews and another when Jews dealt with Christians.

Unfortunately, these fabrications and vilifications did not die with the disputations, nor with the censoring of the passages from Jewish books which, allegedly, recorded this attitude. Those accusations against the Jews were revived again and again whenever and wherever anti-Jewish acts had to be justified. They became the material for literary and vocal propaganda from the time when anti-Semitism was organized as a political and economic instrument by the Germans during the 1880's. Similarly they were employed by the anti-Dreyfusards in France and by the "pogromchiks" in Russia in the early 1900's; by the post-war agitators in Central Europe and their imitators; in the millions of pamphlets and throwaways distributed in the late 1930's by groups in the United States who profaned the name Christian.

Despite such accusations, the medieval rabbis expressed such opinions as the following:

Rabbi Menahem Meiri, in 13th cent. France, about the period when the Jews were expelled from that country: "Those among the heathen of the ancient days who observe the seven Noahidean precepts, i.e. refrain from idol worship, desecration of God's name, murder, robbery, incest, cruelty to animals, and have courts of justice, enjoy the same rights as Jews; how much the more so in our days, when the nations are distinguished by their religion and respect of law! We must, however, treat equally even those who have no systems of law, in order to sanctify the Name of God" (quoted in Bezalel Ashkenazi, *Shittah Mekubetzeth,* 1761, pp. 78a, 178b-c).

Moses Maimonides, in 12th cent. Spain and Egypt, of whom it is said, "From Moses to Moses there was none like unto Moses":

a) "The Christians believe and profess in common with *us* that the Bible is of divine origin and given through Moses, our teacher; they have it completely written down, though they frequently interpret it differently" (Responsum 58).

b) "The teachings of the Nazarene and the Ishmaelite (Mohammed) serve the divine purpose of preparing the way for the Messiah, who is sent to make the whole world perfect by worshipping God with one spirit: for they have spread the words of the Scriptures and the law of truth over the wide globe" (*Mishneh Torah,* Amsterdam, 1702-3, *Melachim* 11:4).

c) "Any form of lie, cheating or deception is prohibited. One should not practice these against any human being. It is a great sin and exhibits the bad characteristics of a man. All these are an abomination of the Lord" (commentary to *Kelim* 12).

d) "Even as for non-Jews, the sages command us to visit their sick and bury their dead together with the dead of Israel, to support their needy together with the poor of Israel. For it is said: 'The Lord is good to all; His tender mercies are over all His creation.' It is also said: 'Her ways are ways of pleasantness, and all her paths are peace' " (*Hilchoth Melachim* 10:12).

Moses of Coucy, of 13th cent. France: "I have always preached to the Israelites that those who lie to non-Jews are desecrators of God's name, for the non-Jew says 'There is no Torah in Israel.' *Zephaniah* declared (3:13), 'The remnant of Israel shall not do iniquity nor speak lies, neither shall a deceitful tongue be found in their mouth.' When God will come to deliver Israel, the Gentiles will declare: 'God is just, for Israel are men of truth and the Law of Truth is in their mouth' " (*Semag,* prohibition 2).

Rabbi Eliezer Ashkenazi of the 16th cent. Levant: "The nations, however, in whose midst we live know God and believe in Him. We must therefore always pray for the welfare of the government and all peoples. We must not curse a whole Christian nation even though a portion wrongs us, as little as one would curse his own brother or son for some wrong inflicted" (*Maaseh-Hashem,* 1583, catchword: Shefoch).

Rabbi Moses Hagiz, of 18th cent. Palestine: "Every fool who believes that the Torah permits us to deceive a non-Jew is an erring sinner, an offshoot of Amalek, who knows not the way of God whose judgments are right and there is no perverseness in him.

"We sacrifice on the Feast of Tabernacles seventy bullocks for seventy nations. This is to impress us that we are obliged to do good and not evil even to the heathens" (*Eleh Hamitzvoth,* 1713, commandment 564).

Rabbi Jacob Emden, of 18th cent. Germany: "The Founder of Christianity conferred a double blessing upon the world: On the one hand he strengthened the Torah of Moses, and emphasized its eternal obligatoriness. On the other hand he conferred favor on the heathens in removing idolatry from them, imposing upon them the seven Noahidean precepts. Added to this, he imposed upon them stricter moral obligations than are contained in the Torah of Moses. There are many Christians of high qualities and excellent morals. Would that Christians would all live in conformity with their precepts! They are not enjoined, like the Israelites, to observe the laws of Moses, nor do they sin if they associate other beings with God in worshipping a triune God. They will receive reward from God for having propagated a belief in Him among nations that never heard His name: for He looks into the heart" (*Seder Olam,* 1757, letter to Council of the Four Lands).

Rabbi Moses Konitz, of 18th cent. Germany: "The nations under whom we now live are to be considered in every respect *like Jews.* All commandments, such as Love thy neighbor, sustaining him, not lending on usury are to be observed towards them" (*Sefer Haoyen,* 1796, chap. 15).

The *Yalkut,* a 13th cent. compendium, sums up the matter of Christian-Jewish relations thus: "A man shall keep far from robbery or cheating, whether he deals with Jews or Gentiles, for he who steals from a Gentile will also steal from a Jew, and he who robs the Gentile will also rob the Jew, and he who swears falsely to the Gentile will also swear falsely to the Jew, and he who falsely denies the claim of a Gentile will also falsely deny the claim of a Jew, and he who sheds the blood of a Gentile will also shed the blood of a Jew."

And finally, the *Shulhan Aruch.* This code of practice lays down four distinct principles to guide Jews.

1) Let your every action promote the ways of peace.
2) Let your every action be such as to sanctify the name of God.
3) Let your every act be such as to prevent the profanation of the name of God.
4) The law of the land in which you live is the law to live by (this quoted from the Talmud).

And the author of the Code adds: Any act which defames the Jewish religion in the eyes of the non-Jew is a *hillul hashem* ("profanation of the name of God").

Modern anti-Semitism has revived all the medieval accusations launched against Judaism's attitude toward Christians. *The Protocols of the Elders of Zion,* which charge the Jews of conspiring to destroy the whole of Christian civilization in order to gain world dominion, have been exposed throughout the world as a low forgery and a base libel. Herr Adolf Rosenberg's *Myth of the Twentieth Century,* which contains the Nazi arraignment of the Jews as seeking to destroy the Christian morality and enthronement in its stead of Judaism's immoral laws, has been unveiled as a rank plagiarism from a pamphlet describing primitive Etruscan orgiastic practices which the philosopher of the Nazi millennium copied paragraph after paragraph, substituting "Jew" for "Etruscan."

The attitude of Judaism in America toward Christians is spread on the pages of the daily press. It is a truism to state that Jewish philanthropies are practically non-sectarian, that Jews frequently contribute to the support of Christian institutions that cater and minister to Christians exclusively, and that Jews leave bequests to Protestant and Catholic charities, orphan asylums, hospitals, and the like. The same spirit of non-sectarian philanthropy can be found in the actions of Jews of all other countries where they have been given equality of opportunity. If there exists among some Jews an antipathy to their Christian neighbors, it is the product of generations of intense oppression which the Jews have had to suffer at the hands of fanatics who misapplied Christian teachings, but not of any doctrine or tenet of Judaism itself. The attitude of Judaism to both Christianity and its followers is based on the Jewish principle of one God and one Humanity. Men may differ in their faith, but they are equally capable of reaching the highest ethical and moral values in this world; in the world to come there will be a share for the righteous of all mankind.

See also: AKKUM; AMITY; BROTHERHOOD OF MAN; GOLDEN RULE. ISAAC LANDMAN.

Lit.: Kohler, K., *Jewish Theology* (1918) 397-446; Bloch, Joseph S., *Israel and the Nations* (1927); *Jewish Encyclopedia,* vol. 5, pp. 615-26; Cohen, A., *Everyman's Talmud;* Abrahams, I., *Jewish Life in the Middle Ages* (1896) 399-429; Landman, Isaac, edit., *Christian and Jew* (1929); Gregg, Mrs. Abel J., *New Relations Between Christians and Jews* (1934); Guttmann, Michael, *Das Judentum und seine Umwelt* (1927).

CHRISTMAS, *see* FESTIVALS, CHRISTIAN.

CHRONICLES (*Dibre Hayamim*), the last two books of the Bible. Originally a single book, it was divided, for convenient lengths, into two books, known as *I* and *II Chronicles,* respectively. *I Chronicles,* which consists of twenty-nine chapters, starts with the Creation. The first nine chapters are devoted almost exclusively to genealogies. The historical section begins abruptly with the battle of Mt. Gilboa in which Saul, the first king of Israel, was killed, and then continues down to the end of the reign of David. *II Chronicles,* which consists of thirty-six chapters, carries the narrative from the accession of Solomon down to the permission granted by Cyrus to the Jews to return to Palestine at the close of the Babylonian Exile. The books therefore roughly parallel the narrative contained in *Genesis, Joshua, I Samuel* 31, *II Samuel* and *I and II Kings.*

Jewish tradition (*B.B.* 15b) considers Ezra as the author of Chronicles; however, *I Chron.* 3:19-24, which records eight generations of descendants from Zerubbabel, points to a date at least three-quarters of a century later than Ezra. Furthermore, most scholars believe that *Ezra* and *Nehemiah* were originally a part of *Chronicles,* since *Ezra* 1:1-3a is identical with the closing verses of Chronicles (*II Chron.* 36:22-23). *Neh.* 12:11 mentions Jaddua, who was the high priest at the time when Palestine was conquered by Alexander the Great (332 B.C.E.); hence, if the three books were completed at the same time, it was during the time of Jaddua.

The material contained in Chronicles can be conveniently divided into the following parts: 1) portions derived directly from other books of the Bible; 2) genealogies and lists; 3) narratives which are to be found only in Chronicles.

A comparison of many passages in Chronicles with those in *Samuel* and *Kings* makes it clear that the Chronicler (the name usually given to the author of Chronicles, though the book may also be the product of a school of writers) wrote either with these books before him or, as some scholars think, with a narrative work, now lost, which incorporated much of the contents of these books verbatim. Whole sections and chapters are copied, almost word for word. This exact copying, incidentally, is useful for textual criticism, since the Masoretic text of these books, especially *Samuel,* does not go back to before the 2nd cent. C.E., and has undergone corruption in transcription; whereas Chronicles, using an earlier text, has more than once preserved the correct reading (thus, in the story of the death of Uzzah, *I Chron.* 13:10 gives the correct text for *II Sam.* 6:7). But while these passages from the books of *Samuel* and *Kings* are taken over bodily, they are selected in accordance with a deliberate plan and purpose. A study of this plan, together with a survey of the original passages in Chronicles, reveals clearly the nature of the authorship and composition of the book.

The Chronicler was apparently a member of a priestly group, probably a Levite, since he dwells at great length on the functions of the Levites in the Temple. He assumed the validity of the Mosaic authorship and the laws of the Pentateuch, as well as the supremacy of the dynasty of David, and the superiority of the Jews over the Samaritans. He likes to show that the institutions of his own time were of great antiquity, and to trace the origin of the Temple service and liturgy back even to David, before the Temple itself was built. He also has a curious predilection for battles, introducing several not found in the parallel book of *Kings,* and a taste for lengthy speeches, several of which he seems to have composed for appropriate

occasions. His product is therefore more of a religious text-book than a sober history. The older narratives are blunt and uncompromising in their descriptions of Biblical characters. While they have a certain personal bias, they unfailingly present an account that bears the stamp of truth as to the facts they narrate. The Chronicler, however, apparently attempts to force the facts to fit his own idea of history. He feels that he must find explanations both for the misfortunes of the righteous characters and the good fortune of the wicked ones.

His method is apparent from his treatment of the sources that he used. The narratives of the judges, as well as the account of the choice and the reign of Saul, are completely ignored; the northern kingdom of Israel would not even be mentioned were it not for the wars which it had with Judah; the less praiseworthy side of David and Solomon is glossed over. The Chronicler made changes which make his narrative a complete contradiction to the older historical sources. Thus Solomon becomes king peacefully and without opposition (*I Chron.* 28 and 29) instead of supplanting Adonijah at the last moment (*I Kings* 1); Solomon receives cities from Hiram (Huram; *II Chron.* 8:2) instead of ceding them to him (*I Kings* 9:10-14); the money for repairing the Temple in the days of Joash is raised by a special tax and administered with the aid of the high priest (*II Chron.* 24) instead of being deducted from the priestly revenues (*II Kings* 12).

The prayer of David on the occasion of the bringing of the Ark to Jerusalem (*I Chron.* 16:8-35) is exactly parallel to passages from three of the psalms (*Ps.* 105:1-15; 96:1-13; 106:47-48). It happens, however, that *Ps.* 106:47-48 is not an original part of the psalm to which it is attached, but a doxology which concludes the fourth of the books of which *Psalms* is composed, and which critics hold to have been separately collected. It is evident, therefore, that this prayer is not original with the Chronicler, but has been borrowed from an early Psalter.

The genealogies found in the first nine chapters of Chronicles are in part taken from such older sources as *Gen.* 5, 10, 11, 25, 35, 36 and 46, *Num.* 26, *Josh.* 16 and 21, and in part original. Serious doubts have been cast by some scholars on the authenticity of the genealogies found only in Chronicles; other scholars, however, have defended them as a whole or in part. Similarly, the lists given in the book may depend on an earlier source (as *I Chron.* 11:10-47, the list of David's mighty men, on *II Sam.* 23:8-39) or may be independent of all other sources, such as the list of appointments in *I Chron.* 25 to 27. In the case of the latter, it is probable that there is a deliberate attempt to represent the institutions of the time of the Second Temple as originating with David.

A still more debatable question is presented by those passages in Chronicles which are supplementary to the narratives taken from Biblical books. Despite the formidable array of about fifteen sources which the Chronicler claims as his authorities, these portions show such signs of exaggeration, didacticism and glorification of their heroes that they have been regarded by some commentators as almost entirely fictitious. More recent archeological excavation has tended to rehabilitate the credibility of these narratives to some extent; thus the passage about the capture of Manasseh by the Assyrians (*II Chron.* 33:11), which was doubted because it was not mentioned in *II Kings*, has been supported by cuneiform records. However, it is generally recognized that the figures in Chronicles are exaggerated, and that many institutions, such as systems of law courts and schools, which undoubtedly existed in ancient times are attributed to individuals of times far antedating their origin.

The book of Chronicles, therefore, does not possess the value for historians that is apparent in many of the earlier works of the Bible. It contains, however, enough items of historical worth to be of help to Bible historians, and it sheds light on the development of Bible literature.

See also BIBLE, LOST BOOKS OF THE.

BRUNO KIRSCHNER.

Lit.: Bennett, W. H., *The Book of Chronicles* (1894); Brown, Francis, in Hastings, James, *Dictionary of the Bible*, vol. 1 (1919) 389-97; Rothstein, J. W., *Kommentar zum ersten Buch der Chronik* (1927); Rad, G., *Das Geschichtsbild des chronistischen Werkes* (1930).

CHRONICLES, HEBREW, *see* HISTORIOGRAPHY.

CHRONOGRAM, a method of indicating a date through a word, phrase or sentence in which the numerical value of all the letters, or of certain letters distinguished by larger size or by marks, adds up to the date itself. Thus the date 1940 might be indicated by the chronogram LeX CoMMunis, since the letters in larger type, arranged as MCMXL, are the equivalent of 1940 in Roman numerals. When the chronogram occurs on the title-page of a book, the words used for the chronogram are usually selected because of some special application to the subject of the book, or because of their pleasing connotation. Chronograms were popular during the Middle Ages, but the exact place of their origin is not known.

Since every Hebrew letter has a numerical value of its own, Hebrew authors found it easy to make chronograms to announce the date of their own works. The earliest known Hebrew chronogram occurs in a Hebrew poem by Judah Alharizi; this gives the date 1205, which is five years earlier than the earliest known Latin chronogram. The claim of the Karaite archeologist Abraham Firkovich to have found epitaphs with chronograms as far back as 582 is generally regarded as spurious. Chronograms appear on Jewish tombstones as early as the 13th cent. in Germany, and were fairly frequent during the next five centuries; the epitaphs in Bohemia and Poland are especially noted for their skill and wit.

Many Jewish manuscripts and printed books are dated by chronograms instead of by numerical dates; in fact the chronogram method is the favorite. One of the most striking of these chronograms is the date for the Soncino edition of the Talmud, which gives the chronogram GeMaRA (i.e. 3 plus 40 plus 200 plus 1, equalling 244, that is, 5244, which is equivalent to 1484). In many cases, however, indistinct printing of letters and marks, as well as variations in methods of computing dates, have made it extremely difficult for bibliographers to discover the date of many books from their chronograms.

Chronograms also occur in modern Hebrew poetry of the early part of the 19th cent. The usual form is to have the numerical value of the Hebrew letters composing each line of a poem add up to the date of the year in which the poem was written. This produced very artificial poetry, and its use practically ceased after the middle of the 19th cent., although chronograms occasionally still occur in New Year's greetings. A few modern rabbinic writers sometimes use them in addition to the dates in numerals.

CHRONOLOGY, the science of measuring time by means of a system of regular divisions which are referred to a point of origin, and the proper assignment of historical events to their proper dates. In its most primitive form chronology consists of recording an event as occurring so many years before or after an outstanding event; later, historical occurrences are stated as occurring in the reign of such and such a ruler; finally, all dates are based on an era which has obtained general acceptance.

1. **In the Bible.** Biblical chronology follows no uniform system, but varies according to the writers of the books of which the Bible consists. The primitive form appears in some books, as in the opening verses of Amos, whose prophecies are dated as being uttered "two years before the earthquake" (*Amos* 1:1). *Kings* has a scheme of chronology based on the reigns of the kings of Israel and Judah, while *Haggai, Zechariah, Daniel, Ezra* and *Nehemiah* date events according to the years of the reigning kings of Persia. The only chronological era mentioned is that of the Exodus, and the date of the erection of the Temple of Solomon is given as 480 years after the Exodus.

All the historical books of the Bible have chronological schemes of their own around which the narrative is written. The chronological data of the Torah (occurring for the most part in that portion of it which is assigned by critics to the Priestly Code) start with the Creation. A list is given of the life-span of the generations between Adam and Abraham, then a statement of the length of the lives of the patriarchs, the length of the Egyptian bondage (430 years) and the forty years' period of wandering in the wilderness. The scheme is not continued through *Joshua,* in which no exact statements of time elapsed are given.

Critics consider most of these figures in the Torah as mythical; the ages of the antediluvians are apparently derived from Babylonian mythology, while those of the patriarchs are held to be exaggerated. The number forty, which appears not only in these books but in the later narratives of the Bible, is held to be a round number, equivalent to a generation. It has, therefore, not been found possible to equate the Biblical figures for this early period with any known modern chronological era. Estimates of the date of the Exodus vary widely, ranging over a period of about two centuries (15th to 13th centuries B.C.E.) and the same diversity of opinion prevails as to estimates for the date of the conquest of Palestine.

Judges presents a chronological scheme which, according to the critics, is mainly the work of Deuteronomic historians. The whole period of the Judges is reckoned as 410 years; but the frequent round numbers (including one period of 20 years, four of 40, and one of 80) point to an artificial chronology on the part of the Bible historian. *Samuel* has similar figures of 40 years for the rule of Eli and David; the number given for Saul, 2 years (*I Sam.* 13:1), is obviously due to a corrupt text.

Kings reveals a definitely worked out chronological scheme, based on the reigns of the kings of Israel and Judah after the division of the kingdom. The reign of each of the kings is given a date based on the year of the reign of the contemporary king of Israel or Judah, as the case may be. Apparently the author of the book worked from a list of the kings of both kingdoms, together with the length of their reigns (for instance, Jeroboam, 22 years; Nadab, 2 years; Baasha, 24 years). He knew that in this list parts of a year were counted as a full year in the reckoning (for instance, a king who reigned from 784 to 744 B.C.E. was said to have reigned 41 years). But he did not seem to have been acquainted, for instance, with the fact that Jotham had acted as regent during the disability of his father Uzziah, or that in the period of anarchy in Israel following the death of Jeroboam II, various pretenders arose, each claiming to have reigned from the date of the death of that king. His chronology is an attempt to reconcile the two lists as he found them, and accordingly he gives somewhat larger figures for the length of the reigns in the period from the death of Solomon to the destruction of the First Temple than are historically correct.

Fortunately, archeologists have been able to supply historical data to emend the statements of *Kings.* The historians of the Assyrians and Babylonians, who maintained an exceedingly exact chronology, have recorded numerous events dealing with the period of the kingdom, and in many cases identical with the events recorded in the Bible. The data in *Kings* agree neither with the Assyrian records nor with themselves; any attempt to make the narrative consistent involves the insertion of interregna or the supposition of joint rulership for which the Bible text gives no warrant. It is possible, however, to correct the Bible figures on the basis of Assyrian and Babylonian figures, and to reach a fairly accurate chronology for the period of the kings and even further back.

Thus, the beginning of the reign of Jehu can be definitely set at 842 B.C.E.; while the date of the battle of Karkar (854 B.C.E.) fixes the end of the reign of Ahab as approximately a year later. Reckoning back from this on the basis of the Biblical figures, the date of the division of the kingdom can be set at approximately 935 B.C.E.; the figures of the reigns of David and Solomon (40 years apiece) are evidently round numbers, but the beginning of the former's reign would come about 1000 B.C.E. Prior to that no exact chronology of the history of the Israelites can be attempted.

For the period following Jehu a fair approximation of exact chronology can be attempted on the basis of the known dates of the fall of Samaria (722 B.C.E.), Sennacherib's expedition into Judah in the time of Hezekiah (701), Necho's invasion of Canaan which resulted in the death of Josiah (609 or 608) and the taking of Jerusalem by Nebuchadrezzar (586).

The later historical books of the Bible present no chronological problems, as they reckon time from the

reigns of the Persian kings, whose dates are known exactly from the writings of Greek historians.

2. In Post-Biblical Jewish Literature. During the period of the Second Temple the Jews followed the chronology of the Syrian empire, the Seleucidean era beginning 312 B.C.E. This continued in vogue all through the period and was used for the dating of documents (*minyan shetarim*) well into the Middle Ages. After the Roman conquest of Jerusalem (70 C.E.) events were often recorded as having taken place so many years after the destruction of the Temple. The first authority known to have used the system of chronology based on the creation of the world was Sherira Gaon (987 C.E.); by the 14th cent. this method of reckoning had become universal.

The use of the era of the Creation was based on the labors of Jewish chronologers, apparently starting with the *Seder Olam Rabbah,* traditionally attributed to Jose ben Halafta of the 2nd cent. It combines an interpretation of Bible data with rabbinical tradition. Thus the period of the Egyptian slavery is reckoned as 210 years; the period from Joshua to Jephthah as 300 years; the duration of the First Temple as 410 years; that of the Second as 420 years, divided into 34 years of Persian rule, 180 years of the Greeks, 103 of the Hasmonean dynasty, and 103 for Herod and his family. The creation is set at 3758 B.C.E. The later Jewish calendar, however, set the date two years earlier, so that 1940 of the common era is reckoned as the 5700th year of the Creation. This allows a somewhat shorter period for Bible history than the Christian calculation of Bishop Ussher, which dates the Creation as 4004 B.C.E. Of course, modern historians regard both figures as purely traditional or even legendary, since recorded human history can be traced further back than these dates, and there are historical remains for additional thousands of years before history.

Another chronological work of the Middle Ages, the *Seder Olam Zuta,* apparently written about the 9th cent., gives an epitome of the chronology of the *Seder Olam Rabbah* and carries the chronology down to its own times. Though it has some misstatements, it is of considerable historical value for determining the dates of the period of the exilarchs. Later chronological information is given in the writings of such historians as Abraham ibn Daud of Toledo (1161), Joseph ben Zaddik (1467), Abraham Zacuto (1505), Joseph Hakohen (1575) and David Gans (1592). Since the 19th cent. the chronology of the Jewish historians has been entirely dependent on that of general historians, and uses the current chronological era.

For chronological lists of events in Jewish history, *see* AMERICA (The American Continent); BLOOD ACCUSATION; HISTORY; ISRAEL; JUDAH.

See also: CALENDAR; ERAS; TIME, MEASURING OF.

SIMON COHEN.

Lit.: The standard Bible dictionaries and introductions; Graetz, H., *History of the Jews;* Margolis, M. L., and Marx, A., *History of the Jewish People;* Baron, S., *A Social and Religious History of the Jews;* Mahler, E., *Handbuch der jüdischen Chronologie* (1916).

CHUETAS, contemptuous name given to the descendants of the Jews of the Balearic Islands who were forcibly converted to Christianity in 1391 and 1435. The exact meaning of the term is unknown; it has been suggested that it means "bacon eaters" or "pork eaters," since the converted Jews, who were suspected of secretly observing the rites of Judaism, had to make a public show of eating the foods forbidden by the Jewish dietary laws. Until 1782 they were compelled to live in a separate quarter and were virtually ostracized. The Spanish novelist, Blasco Ibáñez, gives a good picture of Chueta life in his novel, *The Dead Command.*

For the details of the history of the Chuetas, *see* MARRANOS.

Lit.: Braunstein, *The Chuetas of Majorca* (1936).

CHUFUT-KALE (properly, Chifut-Kale, sometimes called for short Kale), a suburb of the city of Baghchasarai (Bakhchiserai) in the Crimea, inhabited chiefly by Karaites speaking the Tatar language. The name means "Fortress of the Jews," and is rendered in Hebrew as *sela hayehudim.* The Tatars call it Kirk-Er, meaning "Forty Men," with reference to a legend which has it that the first settlers of the suburb were forty Jewish families brought there by the Tatar khans Mengli-Girai and Toktamish (end of the 14th cent.). The Karaites themselves claim to have come to Chufut-Kale via Persia during the first Exile (6th cent. B.C.E.).

The noted Karaite scholar Abraham Firkovitch produced inscriptions from supposed tombstones in the Chufut-Kale cemetery dating as far back as the year 6 C.E. These, however, were proved to be forgeries, and the oldest stones actually there do not go further back than the year 1203, and belong not to Karaites but to Rabbinite Jews. The suburb itself is several centuries older.

The first Karaite printing-press was established at Chufut-Kale in 1734 by two Constantinopolitan printers, Afda and Shabbethai Yeraka, under the sponsorship of Isaac Sinani. The press produced a fine edition of the Karaite liturgy (1737) and two smaller liturgical books (1734 and 1741), as well as an edition of the Rabbinite liturgy according to the rite of Kaffa and Karasubazar (1735). All these are now of the utmost rarity. A new press was set up in 1804, but was discontinued in 1806.

Lit.: Yevreyskaya Entsiklopediya; Zeitschrift für hebräische Bibliographie, vol. 21 (1918) 39-48, 66.

CHULLIN, *see* HULLIN.

CHUMACEIRO, AARON MENDES, rabbi, b. Amsterdam, 1810; d. Amsterdam, 1882. After completing his rabbinical studies at the Ets Haim seminary (1846), he began to deliver sermons in the Dutch language, being the first rabbi in the Netherlands to use that tongue. In 1852 he was elected Ab Beth Din of the Sephardic congregation in Amsterdam, in the same year becoming head of the Ets Haim seminary and editor of the first Dutch Jewish weekly, *Het Israelietisch Weekblad.* His sermons in Dutch aroused the opposition of the more conservative members of the congregation, who preferred sermons in Ladino. Chumaceiro, therefore, was glad to accept royal appointment to the chief rabbinate of Curaçao, where he served from 1855 to 1869. The last years of his life were spent in Amsterdam.

Aaron Mendes Chumaceiro

CHUMESH (Humesh), *see* TORAH.

CHUPPAH, *see* HUPPAH.

CHURCH (from the Greek *kyriakon,* "the Lord's house"), a term originally applied to the building in which Christians worshipped, then extended to include the whole body of Christian believers, and finally to the officially organized group or groups of Christians voicing a common opinion and under its own government in religious matters. While the church has developed out of the synagogue, the two institutions have differed widely in history and purpose. Though the synagogue is sometimes spoken of as "the Jewish church," this term is actually a misnomer.

Originally "church" signified nothing more than the community of believers in Christ; with this was already bound up the conception that the believers were sanctified by the common faith and were set apart from and raised above the mass of other men. This conception was held before there was any definite organization, or any thought of a mystic being which invested this community, or of a prescribed church government. This church was not an ecclesiastical organization, but merely a collective term for the whole group of Christians.

The more formal concept of the church evolved after the completion of the New Testament, chiefly under the influence of the church father Augustine (354-430). It became the Catholic Church, an institution which stood above individual persons and the foundation, establishment and strictly ordered hierarchical constitution of which were traced back to Christ. In a mystical sense the Church is the body of Christ. Participation in the salvation administered by it is possible and thinkable only within its confines.

The Church administers the sacraments instituted by Christ; as a result it dispenses all the grace connected with them and is thus mistress over temporal and eternal salvation. It upholds religious worship and sees to it that it is properly carried out. It alone is the bearer of tradition, the truth of which it guarantees; it possesses the sole right of interpretation of the Holy Scriptures and holds the key to the understanding of them. It formulates the creed, that is, it defines what one must believe in order to be a member of the Church, and consequently enjoys the right of excluding an individual from the community and of denying to him the grace connected with it. It is governed by the bishops, at the head of whom stands the pope as the supreme commander and the successor of Peter, who, according to tradition, had been appointed by Christ. The Holy Ghost prevails in it and its government, in the orderly assemblies of those called to rule the Church. It considers itself also the mistress of all cultural and political life. It lays claim not only morally to the primacy of religion, but it also makes the same claim for itself as the institution founded by Christ. Under the pressure of necessity it can make compromises with other strong powers, such as the State, but according to its own conception it can not surrender its claim to be mistress, supreme head and source of authority over all life. All of this, though the result of gradual evolution, constitutes the conception of the Roman Catholic Church.

The Greek Catholic Church disavowed the sovereignty of the pope, and its line of thought runs more to the elaboration of the idea of Christ as the sole head of the Church, who must be regarded as the head of all the churches organized in the individual states and peoples. It also retains the doctrine of the Church as the institution which stands above all individual persons.

Protestantism, in its various branches, holds to the idea that the Church as a closely organized institution standing above individual persons was broken up with its revolt from Catholicism. In this view the Church is no longer a community of the saints, but rather a community of those who actually give fixed evidence of saintliness in their own lives. After the success of the Reformation there arose a number of Protestant groups in various countries, each calling itself a church, but none of them attaining the universal sway formerly possessed over Christians by the Catholic Church. The term church therefore came to mean a sectarian group, and covered organizations ranging from those that were elaborately organized to those which are free religious societies.

The concept of the meaning of the church in Protestantism is likewise widely interpreted. Some denominations, which possess a high degree of organization, regard themselves as the true heirs of the original Christian organization handed down by Christ, as an institution which is still above individuals, which administers grace and dispenses salvation, denying at the same time the right of other Christian groups to such supremacy. Others, while claiming to possess the purest form of the Christian doctrine and to pass judgment on moral and spiritual matters that affect mankind, have not laid claim to be an institution above individuals, but rather an association of individuals in a common cause, the communion of those who believe in Christ. Protestantism, therefore, is not a unified Church, but a collection of sects which deny the supremacy of the Catholic Church and assert their

right to their own form of Christianity. As a result of this, the State, which was once subordinate to the church, has surpassed the latter in power, and in modern times is able to restrict and to impose regulations upon it.

The Jewish parallel to the Church is the Synagogue, a literal translation of the Hebrew term *Beth Hakeneseth,* "place of assembly." But this is only a parallel in terms; there is no parallel at all in the figurative sense of the Church. The Synagogue is not an organization that stands above the individual, possessing power to pass sentence, dispense grace and administer salvation. These, it holds, are matters to be decided by God alone. The Synagogue is merely the group of Jews who worship their God, possessing a spiritual unity which unites Jews of the entire world, but not a concrete organization.

The Sanhedrin of ancient times was indeed a juristic and administrative organ of Judaism, but it was a religious authority only insofar as the religious law was a function of the organized life of the people. Actually it had no power to formulate dogmas. Although the Mishnah (*Sanh.* 10:1) declares that certain categories of Jews "will have no share in the world to come," it only expresses the demand that Jews should adhere to certain doctrines, without making these doctrines dogmas. In later times, whenever an attempt was made to set up a dogmatic system in Judaism, it immediately met with resistance. No attempt to deny to any Jew a share in the communal life because of his religious beliefs was ever successful. It is true that the ban was sometimes invoked, but this was only a disciplinary measure, applied temporarily to make a recalcitrant individual submit to the judgment of the majority; it never was a debarment from eternal salvation.

Modern Judaism has gone still further away from the ideas of a supreme religious organization such as the original Church. In most countries communities and congregations are autonomous in religious matters, and organize only for such purposes as the training of rabbis and the improvement of religious education. Even where there is some semblance to church organization, as in the Jewish consistories, there is no attempt to tamper with the freedom of the individual Jew in matters of faith.

The Church as such has always maintained a negative attitude toward Judaism, based on its idea of its own nature. Its Catholic branch could not concede to Judaism the right to continue independently. It offered the thesis that the wretched position of the Jews in the world was their punishment for their rejection and repudiation of Jesus, and that therefore, so long as the Jews abided by this rejection, the believers in the Church had an inner right to keep aloof from them. The political changes of modern times rendered this thesis inoperative; the external attitude of various Christian churches towards Judaism is today influenced by the idea of the modern state, but the internal attitude has scarcely changed. MAX DIENEMANN.

Lit.: Dienemann, M., *Judentum und Christentum* (2nd ed., 1919); Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 3 (1922) 617-29.

CHURCH AND STATE. 1. Introduction. From earliest times, all nations had their state religions with the closest kind of connection between government and church, between ruler and priest. The gods of various nations, however, were worshipped side by side, without antagonism or hostility. So long as sojourners in any one country offered no offense to the local gods, their loyalty to the gods of their own land was not challenged; thus Solomon permitted sanctuaries to deities other than the God of his own people even in the environs of the Temple he built in Jerusalem. The Greeks of antiquity practiced toleration toward the deities of other peoples; and so did the Romans, until Rome became a world empire and the city of Rome a center of migrations, harboring a complex of diverse and, at the opening of the Christian Era, contending religions.

The Roman State was the first to become intolerant of religions other than the state religion. The adherents of both Judaism and Christianity in the Empire would not and could not worship the heathen gods, especially the emperor-gods, which they reviled, in addition to the one God; they persistently refused to participate in the Roman religious ceremonies which the state religion required; and they missionarized. Thus it developed that Jews, and especially Christians, were charged with atheism and treason; *Christianos ad leonem* became the cry, and Nero burned Christians as torches to illumine his al fresco theatricals. Finally, when Constantine accepted the Christian religion for the Empire (4th cent. C.E.) he set the pattern for a state church which tolerated none other.

To this union of church and state, the church, once it achieved power, would brook no exceptions; adherents of other religions were atheists or heretics, and heretics were considered more mischievous than criminals, to be rid of whom was held as just, beneficent and necessary.

The virtues of heretics, such as they are, are no defense, claimed the philosophy of the church. *Splendida vitia,* the Fathers of the Church characterized them. Religion, to the Church, was a fixed and definite quantity incapable of variation; it was a depositum, which must be defended by the civil sword if that could be enlisted in the service of the church.

The consequences of this position held by the state church followed inevitably, and the lurid story of intolerance toward any other religion in a state in which a state church employs the arm of the state to suppress what it deems heresy and to enforce church laws and procedures, is a matter of record—from Constantine to Philip, from St. Augustine to Torquemada, from St. Bartholomew in France to the persecution of the Brownists and Levellers in England.

Throughout the unfolding of this story, however, voices are occasionally heard pleading for toleration—not, indeed, for complete religious liberty, not for separation of Church and State, which is wholly a modern concept. Back in the 4th cent. the record tells of three Edicts of Toleration, credited to Constantine and Licinius, and later to the emperor Maximian. There were early church fathers who advocated toleration; Lactantius inveighed against the inherent wickedness of persecution for religion.

But it was not until the period of the Renaissance that the idea of the separation of Church and State, transcending mere toleration, becomes vocal. Thomas

More, in his *Utopia,* suggests it for the first time. Montaigne favored it. Erasmus labored incessantly for it. Leaders of the Reformation, however, did not even advocate toleration, with the exception of Zwingli, Socinus and a few others.

Among the less important sects of the Reformation in the 16th cent., the Anabaptists clearly enunciated the principle of the separation of Church and State. They were followed by Robert Browne, leader of a group of Separatists who were known as Brownists, who stated the doctrine of separation in 1580. The 17th cent. in England saw the rise of a group of several sects, all of whom believed in separation from the established Church of England, and the separation of Church and State. They were looked upon as infidels and heretics and were treated as such. But each sect of the Separatists was very certain that its dogmas were true and all the others false.

The next step in advance was taken by the Levellers, as they were called. John Lilburn, their leader, enunciated clearly and in no ambiguous terms the doctrine of freedom of conscience and of worship, marking thus a distinct epoch in the progress of humanity. His followers stood for the liberty of the individual as against the aggressions of government. They were the allies of Cromwell until his actions in power demonstrated that he too could be narrow. Of Lilburn, Hume said that "he was the most turbulent yet the most courageous and upright of men." Many of his ideas and those of his group were promulgated by John Locke (about 1690) and were later written into the American Constitution.

The voyagers who sailed westward in the *Mayflower* were largely composed of Separatists and Levellers. John Robinson, a large-minded man of liberal views, drew up the covenant of the Pilgrim Fathers. The first instrument of this covenant conferred equal civil and religious rights on every member of the Commonwealth of New England which they founded. The charter of Charles I, founding the colony of Maryland, granted toleration to Roman Catholics, as well as to Protestants. It was about this time that John Milton was pleading eloquently in his *Areopagitica* not only for the freedom of the press, but also for religious toleration, curiously excepting Roman Catholics.

In 1689, John Locke wrote the first of his four *Letters on Toleration,* basing his argument on the statement that the rightful sphere of the State is wholly confined to externals and does not extend to religion which is internal. Surprisingly enough, while he advocates toleration for all Protestant sects and Jews, he does not extend it to Roman Catholics and atheists.

Then Bayle in his *Dictionnaire* established the intellectual basis of toleration, holding it to be immoral to compel men to profess a religion they do not believe, and also to be an irrational process because it discourages the discovery of truth. So Montesquieu in *De l'esprit des lois* (1748) exposes the futility of coercion in matters of religion, while Rousseau in his *Contrat social* affirms the complete liberty of individual belief. But it was Voltaire above all who by his scathing sarcasm did more than any other man in France during the 18th cent. to put an end to religious persecution and to secure tolerance. Back of it all was a philosophy, developed largely in the eighteenth century, which tended powerfully toward the separation of Church and State and complete religious liberty.

2. In the American Colonies. The American colonies fell heir to this double heritage of the English experience and the French Enlightenment. The earliest champion of religious liberty, or "soul freedom," as he called it, was Roger Williams. He came to America on February 5, 1631, to escape the persecution of Laud, the Archbishop of Canterbury. He was on terms of intimacy with Oliver Cromwell and a friend of Milton. To Roger Williams rightly belongs the immortal fame of having been the first person in modern times to assert and maintain in its fullest plenitude the absolute right of every man to "a full liberty in religious concernments," and to found a state wherein this doctrine was the keystone of its organic laws.

Before Locke advocated the principle of toleration, before Milton wrote his *Eiconoclastes,* Roger Williams, the first pure type of an American freeman, proclaimed the laws of civil and religious liberty. Even the Puritans of Massachusetts colony, who "scrupled conformity" to several ceremonies of the established church of England and who later fled to the Western Continent from the Laudian persecutions, could not abide with such heresies, and Roger Williams and several companions, compelled to take flight, founded the town of Providence which was later enlarged into the colony of Rhode Island. All newcomers to the colony were required to subscribe to a covenant to submit themselves to the body politic "only in civil things." This simple instrument is the earliest constitution of government whereof we have any record which not only tolerated all religions, but recognized absolute liberty of conscience as a right. In 1663, the colony of Rhode Island received a charter from Charles II containing this most important provision: "No person within the said colony at any time hereafter shall be in any wise molested, punished, disquieted or called in question for any differences in opinion, in matters of religion, who does not actually disturb the civil peace of our said colony; but that all and every person and persons may from time to time, and at all times hereafter, freely and fully, have and enjoy his own and their judgments and consciences, in matters of religious concernments."

As to priority of legal enactments respecting religious liberty it may be noted that the law of Maryland was enacted in 1649, while in Rhode Island, the first General Assembly in 1647 adopted a code of laws concluding with the words "All men may walk as their consciences persuade them, everyone in the name of God." When the liberality of Lord Baltimore, proprietor of the colony of Maryland, is compared with that of Roger Williams, it becomes apparent that, whereas the charter of Lord Baltimore was fully a century ahead of its time, it evidently did not rise to the standard of Rhode Island because it extended this religious freedom only to Christians.

As to the colony of Virginia, founded at Jamestown in 1607, its charter enjoined the establishment of religion according to the doctrine and usages of the Church of England. In each parish all the inhabitants were taxed alike for the support of the churches of the established order. Several acts of the Virginia Assembly (1659, 1662, 1693) made it a penal offense for parents to refuse to have their children baptized. But in less than a

century a complete change was effected. After the signing of the Declaration of Independence, the Presbyterians of Hanover, Virginia, addressed the Virginia House of Assembly in a memorial recommending, in a spirit of fairness and equal justice to all, a separation of church and state, leaving the support of the gospel to the voluntary efforts of its votaries. On June 12, 1776, the Virginia Constitutional Convention adopted a bill of rights among which the right to religious liberty was specifically mentioned.

Since Anglo-Saxon tradition did not make religious liberty an "inherent" right of a free people, the original draft of this Virginia Bill of Rights by George Mason stated only that "all men should enjoy the fullest toleration in the exercise of religion according to the dictates of conscience." James Madison, who was a member of that convention, pointed out that freedom of thought and conscience must not be confused with toleration and that the resolution did not go to the root of the matter. For, the free exercise of religion according to the dictates of conscience is something which every man may demand as a right, not something for which he must ask as a privilege. To grant to the state the power of tolerating implicitly gives it the power of prohibiting, whereas Madison would deny to it any jurisdiction whatever in the matter of religion.

The substitute resolution offered by Madison protected that right in the fullest manner. The convention agreed that for the word "toleration" should be substituted the doctrine of right of free exercise of religion; but as a body they were unwilling to adopt prohibition of peculiar emoluments or privileges to the adherents of a particular church. In the final form the clause adopted was: "That religion, or the duty we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence and therefore all men are equally entitled to the free exercise of religion according to the dictates of conscience, and that it is the mutual duty of all to practise Christian forbearance, love, and charity toward each other."

But even with this constitution, Virginia was not entirely purged of union of church and state. However, under Jefferson's lead during the Revolution, obnoxious law after law was repealed and enactments of assessments for the maintenance of the established church, proposed annually, failed of passage.

In connection with these latter attempts, Jefferson drafted the famous bill of 1779, whose enactment Madison secured in 1785 and was entitled an "Act for Establishing Religious Freedom." Its three sections contain the finest utterance on religious freedom found in any legal document. Its second section certainly deserves to be quoted: "We, the General Assembly of Virginia, do enact that no man shall be compelled to frequent and support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested or burdened in his body or goods, nor shall otherwise suffer on account of his religious opinions or belief; but, that all men shall be free to profess, and by argument to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

The third section declares the rights granted by the Act to be natural rights. So proud was Jefferson of his services in this cause that in the epitaph which he prepared to be placed on his tombstone he linked with the words "Author of the Declaration of Independence" the further words "of the Statute of Virginia for Religious Liberty." That George Washington favored the point of view expressed by this act appears from his letter of October 3, 1775, when Virginia was struggling over the question of assessments, in which he says that "no man's sentiments are more opposed to any kind of restraint upon religious principles than mine are."

Doubtless the early efforts to promote religious liberty in Virginia had their direct influence in the other colonies. In November, 1776, measures to the same effect were adopted by the legislature of Maryland, and the union of church and state was in like manner dissolved by the legislatures in New York, South Carolina, and the other colonies in which the Protestant Episcopal Church was predominant. The Pennsylvania Constitution, adopted September 28, 1776, contained a provision which, while going further in some respects than the Virginia statement, was weakened by not admitting the right of a citizen to deny conscientiously "the existence of a God," and further vitiated by a religious test for office in the following declaration to which officers had to subscribe: "I do believe in one God, the creator and governor of the Universe, the rewarder of the good and the punisher of the wicked, and I do acknowledge the scriptures of the Old and New Testament to be given by divine inspiration." Franklin, who presided at this convention, disapproved of this test of office, but accepted it upon practical consideration that it might prevent others in the future from imposing a more drastic religious test.

In the Constitutional Convention held in New York in 1777, the original draft of the provision for religious freedom, prepared in a committee of which John Hay, William Duer, Gouverneur Morris, Robert Livingston and William Yates were members, contained the phrase that "free toleration be for ever allowed." Before adoption by the convention it was changed, as in Virginia, to "free exercise and enjoyment of religious profession and worship." Further, this free exercise of religious worship was originally offered "to all denominations of Christians, without preference or distinction, and to all Jews, Turks, and Infidels" subject to limitation where the legislature might determine a particular doctrine "incompatible with and repugnant to the peace, safety, and welfare of civil society in general and this state in particular." This provision was amended in the committee itself in the most liberal spirit, though the debates evinced a doubt as to the wisdom of giving this free exercise of religious worship to the Roman Catholic Church; and John Hay proposed an amendment that to the general principle of religious freedom an exception should be inserted affecting the holding of land and participation in civil rights on the part of Catholics until they appear before the Supreme Court of the state and swear that no pope, priest, or foreign authority on earth has power to absolve the subjects of the state from their allegiance to the same. But the convention under the leadership of Gouverneur Morris and Chancellor Livingston not only defeated the amendment by a vote of nineteen to ten, but also finally adopted a ringing resolution in favor of "the free exer-

cise and enjoyment of religious profession and worship without discrimination or preference."

3. In the Federal Constitution. When the Constitutional Convention was called in 1787, much of the work of disestablishment had been accomplished, though in many states complete religious liberty was still unattained. The religious complexion of no two of the American colonies was precisely alike. Puritans were grouped in Massachusetts, Baptists in Rhode Island, Congregationalists in Connecticut, Dutch and Swedish Protestants in New Jersey, the Church of England in New York, the Quakers in Pennsylvania, the Baptists, Methodists, and Presbyterians in North Carolina, the Catholics in Maryland, the Huguenots and Episcopalians in South Carolina and the Methodists in Georgia. It was impossible, therefore, as Judge Story points out, that there should not arise perpetual strife and jealousy if the National Government were left free to create a religious establishment. But the denial of this power alone would have been an imperfect security, if it had not been followed up by an affirmative declaration of the right of the free exercise of religion and a prohibition of all religious tests.

The question of religious liberty was first broached in the Federal Constitutional Convention by Charles Pinckney of South Carolina, who, on May 29, 1787, in his proposed draft of the constitution, embodied a clause reading, "The legislature of the United States shall pass no law on the subject of religion." Again, on August 20, 1787, he suggested an amendment that "no religious test or qualification shall ever be annexed to any office under the United States." When, early in June, 1787, the provision for an oath for public officers to support the Constitution came up in the debates, the words "or affirmation" were added after "oath," so as to meet the religious scruples of Quakers. Pinckney moved to add to this article the words "but no religious tests shall ever be required as a qualification to any office or public trust under the authority of the United States." One member of the Convention, Roger Sherman of Connecticut, objected, thinking the clause unnecessary, "the prevailing liberality being a sufficient security against such tests." But Gouverneur Morris of New York and General Charles Cotesworth Pinckney supported the motion of Charles Pinckney and it was unanimously adopted.

No effort was made, however, to enact a religious liberty clause because the convention decided that no bill of rights in which such a clause would most appropriately appear was necessary, as they held the theory that the Federal Government would have only such rights as were expressly granted to it. But the unanimous vote on the motion of Charles Pinckney as to a religious test clearly shows the attitude of the convention on the question. Again, when, on the eighteenth of August, 1787, Charles Pinckney suggested that Congress should be authorized to establish a university, the motion was recast upon the suggestion of Madison to read "to establish a university, in which no reference or distinction should be allowed on account of religion." The resolution was, however, defeated, but only on the ground that it was unnecessary as "the exclusive power of the seat of Government will reach the object." The question of religious liberty was again brought up somewhat informally when Alexander Hamilton suggested to the convention in his proposed constitution a comprehensive religious liberty provision reading "nor shall any religious sect or religious denomination or religious test for any office or place be ever established by law." Though it was not adopted, it showed that he, too, like his rival, Jefferson, was an ardent advocate of religious liberty.

Considerable objection arose, when the draft of the Constitution was published, at the absence of a bill of rights, especially one assuring religious liberty. Thomas Jefferson was the main leader in voicing this objection. Elliott's Debates shows that in the conventions of almost every state some objection was expressed that there was no restriction in the Constitution upon the Federal Government with respect to legislation regarding religion. The issue was debated at length in the ratifying conventions of Massachusetts, Virginia, and North Carolina. In the Virginia convention the issue was one of the chief arguments of those who opposed ratification, particularly Patrick Henry. An amendment to the Constitution proposed by a group of the members, among whom were Patrick Henry, Governor Randolph, George Mason, Madison, Monroe, Tyler, and John Marshall, based on the Virginia Bill of Rights but improving it materially, read: "That religion, or the duty we owe our Creator, and the manner of discharging it can be directed only by reason and conviction, not by force or violence; and therefore all men have an equal, natural, and inalienable right to the free exercise of religion, according to the dictates of conscience, and that no particular religious sect or society ought to be favored or established by law in preference to others."

After the first Congress under the Constitution was elected, Washington, John Adams, Hamilton, and Jefferson threw their influence in favor of the adoption of a religious liberty clause in the bill of rights, and the task of securing its adoption was assumed by James Madison, unquestionably the most distinguished and influential member of the first Congress. On June 8, 1789, Madison offered a series of proposed constitutional amendments including one concerning religious liberty which read as follows: "The civil rights of none shall be abridged on account of religious beliefs or worship, nor shall any national religion be established, nor shall the full and equal rights of conscience be in any manner or on any pretext infringed; . . . No state shall violate the equal rights of conscience or the freedom of the press, or the trial by jury in criminal cases." Yet it has been doubted whether, without the support of George Washington, the first amendment would have been approved by Congress. Washington's espousal of the cause of absolute religious liberty in the Virginia struggle and his attitude of opposition to religious tests in the Federal Constitutional Convention over which he presided were climaxed by his efforts for the passage of the first amendment.

The final form of the religious liberty clause as it appeared as the first amendment to the Constitution is "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." The amendment was, as Luigi Luzzatti terms it, the *habeas corpus* of the soul. It recognized free religions in a sovereign state. It gave practical effect to Paine's words that "toleration is not the opposite to

intoleration, but the counterfeit of it. Both are despotisms. The one assumes the right of withholding liberty of conscience, and the other of granting it." Charles W. Eliot in his work on *Five American Contributions to Civilization* said that "our thorough acceptance in theory and practice of the widest religious toleration gave the United States the leadership among the nations in dissociating theological opinion and political rights."

4. In the Constitutions of the States. The divorce between Church and State so enthusiastically supported by the Constitutional Fathers, by the First Congress and by the great body of the nation represented by them, was only gradually consummated by each one of the states of the union as they annulled many of their old laws based upon a different philosophy of government.

Some of the states were rather slow in making their state laws agree with the spirit of the First Amendment to the Federal Constitution, and high court judges have sometimes made decisions which do not rise to the high demand of the amendments. Until 1877 New Hampshire required that its state senators and representatives should be of the Protestant religion. Like restrictive words were formerly used in the constitution of Delaware, South Carolina, Massachusetts, Connecticut and Vermont. In Arkansas the constitution of that state prescribes that "No person who denies the being of a God shall hold any office in the civil departments of the state or be competent to testify as a witness in any court." Tennessee's constitution has almost the same words, except as to competency of witnesses. In North Carolina, the Constitution of 1868 ordered that "all persons who shall deny the being of God are disqualified from office." Under Pennsylvania's present Constitution "no person who acknowledges the being of God or a future state of rewards and punishments shall on account of his religious opinions be so disqualified," which suggests that those who do not so believe *may be* disqualified. In Maryland the Code of Public General Laws (1924) prescribes for the oath of office a declaration of belief in the Christian religion, though the present constitution of the state prescribes that there shall be no other test "than a declaration of belief in the existence of God" (Constitution of Maryland, 1867, Declaration of Rights, article 37).

Until 1833 the Massachusetts Constitution made provision for the support and maintenance of Protestant ministers. The constitutions of all the states now prohibit the appropriation of public funds for sectarian purposes and, with few exceptions, specifically prohibit the appropriation of school funds for the aid and support of any sectarian school. The statutory provisions, as well as court decisions, in regard to the use of public school buildings for religious meetings vary in the different states. With few exceptions the courts have been in general agreement that the use of a portion of a church or other sectarian building for school purposes and the payment of rent therefor does not constitute an appropriation or aid to the church or sectarian school within the meaning of constitutional prohibitions against such aid. DAVID LEFKOWITZ.

5. In Other Countries. The complete separation of Church and State effected in America has remained exceptional in other countries within the orbit of European culture. The Reformation did not itself destroy the idea of a state church because the Reformers needed the protecting arm of the state to preserve their existence. Only the principle of mere religious toleration began to be recognized in 17th cent. Europe. This toleration, however, did not as a rule extend beyond mere sufferance of public worship by dissenters who were subjected to various civil disqualifications. Notable among the various edicts of toleration promulgated on the European continent was that issued by the Dutch Estates General in 1614, which made Holland a haven for the persecuted sects of all countries. In France, Henry IV had issued in 1598 the famous Edict of Nantes which guaranteed freedom of conscience to the Huguenots, but the Edict was revoked by Louis XIV in 1658 and was not reestablished until 1787, and then only in more limited form. In England the Act of Toleration, issued by William III in 1689, established *de facto* toleration for all dissenters but Catholics. The two European monuments of toleration of the eighteenth century were those issued by the two benevolent despots, Joseph II of Austria, who conferred upon his subjects the Patent of Toleration of 1782, and Frederick II of Prussia, with his territorial law of 1794.

In almost all the principal European countries state churches continued to exist in the early years of the nineteenth century. In Germany the Peace of Augsburg of 1555 between Protestants and Catholics had established the principle *cujus regio ejus religio,* which meant that the official religion of a particular German state was determined according to the profession of faith of its ruler. In Austria-Hungary, Catholicism was the state religion, although there was complete religious liberty for other faiths. In England the Anglican Church continued to be the state religion, as it had been since the days of Henry VIII, but in the course of the nineteenth century the religious test acts were repealed and dissenters accorded the right of the ballot and of holding public office.

On the continent, the Restoration of the beginning of the 19th cent., preserving the marked intolerance of the Counter-Reformation, marked the growing power of the Catholic Church. Nevertheless this movement only accelerated the drive for religious equality. But this took the form not of the separation of Church and State in which the state maintains a completely neutral attitude and treats all faiths as private interests, but of active supervision by the state of all faiths within its dominion. Under this hybrid system of "jurisdictionalism," as it is called, which has prevailed primarily on the European continent, the state, while recognizing no particular religion as official, nevertheless interferes in religious affairs by such affirmative acts as requiring approval of the appointment of church dignitaries and ministers and by contributing to religious education in the schools.

The most important European events in the history of the relations between church and state in the 19th cent. occurred in France, Germany and Italy. The Concordat of 1801, entered into between Napoleon and Pope Pius VII, virtually reestablished Catholicism as the religion supported by the state, although it was not formally recognized as the state religion. While the Concordat did not permit the restoration of the religious orders and congregations, the state placed ecclesiastical buildings and property at the disposal of the

clergy and in return for the power of appointing bishops and priests agreed to pay their salaries. Anti-clericalism developed rapidly in France during the Third Republic and grew even stronger as the result of the Dreyfus affair, with the result that in 1905 there was enacted the Law of Associations, which brought about a complete separation of church and state. In Germany there occurred the *Kulturkampf,* or "war for civilization," which was waged unsuccessfully by Bismarck for fifteen years against the Catholic Church and which was marked by a series of laws giving the state great powers over the education and appointment of the clergy. The *Kulturkampf* was precipitated in 1870 by the proclamation by the Vatican council of the dogma of papal infallibility and was fought by Bismarck in support of the so-called old Catholics who refused to accept it. In Italy a long controversy over the church question had existed prior to unification. Cavour had called for "a free church in a free state" and in 1871 the new kingdom of Italy adopted the Law of Guarantees, which attempted to regulate its relations with the Vatican. Pius IX, however, repudiated the arrangement and, summoning Catholic princes to restore the temporal power of the church, constituted himself "the prisoner of the Vatican."

The complete separation of church and state which is exemplified in France has not unnaturally been stimulated by the advance of democracy. Separation has been achieved in a number of the Swiss cantons, notably Geneva. In the British Empire, the dominions have not followed the policy of the union of church and state which still obtains in England, but rather the American example of separation. Indeed, in Scotland the Presbyterian establishment has hardly more than sentimental importance and in Wales separation was brought about by acts of 1914 and 1919. Despite adherence to establishment, there have been no religious conflicts in England of any importance with the possible exception of that arising from the rejection by Parliament in 1927 and 1928 of the *Book of Common Prayer* laid before it by the ecclesiastical authorities. The constitutions adopted after the World War (1914-18) by the newly created states marked a distinct advance towards religious freedom, although jurisdictionalism was still maintained. The Weimar Constitution of the new German Republic established, however, complete separation of church and state.

In the Latin countries of Europe, agitation over the church question has never entirely abated. The huge property holdings and extensive privileges of the Catholic Church in these countries have led to frequent conflict with the civil authorities. Portugal, which enacted the separation of church and state in 1911, has been relatively immune. But the attempt by the Spanish Republic to separate church and state and expropriate the vast holdings of the religious orders was one of the most important causes of the Civil War (1936-39).

In Latin America, Brazil was the one country in which the church never achieved any great wealth or power, and it was found easy to separate church and state there in 1891. The only other South American country in which separation between church and state has been accomplished is Uruguay, where it was brought about in 1919. There has also been separation between church and state in Cuba since the period of American intervention.

Of all the Latin American countries, Mexico has found it most difficult to solve the church question. Although the Constitution of 1857 abolished Catholicism as the official religion of Mexico, the attempt to expropriate church property, regulate the powers of the clergy and the religious orders and to eradicate their influence over education has remained a source of continuing conflict. The additional limitations placed upon the Catholic Church by the Constitution of 1917 effected an intensification of the never-ending strife. The church has resented particularly the legislation enacted by various Mexican states limiting severely the number of the clergy.

Apart from Mexico and Spain, the major contemporary controversies involving church and state have occurred in Fascist Italy, Nazi Germany and Soviet Russia. After a long struggle against the church, Mussolini finally made peace with the Vatican in 1929. In the three Lateran Treaties of that year the Holy See was finally recognized as a state and the Catholic faith as the sole state religion. The Church agreed, however, to abstain from interfering in politics. The conflict between the Nazi party and the Catholic church in Germany continues. The tenets of totalitarianism and the neo-pagan "German Action" have been denounced by the church. The Nazis object particularly to the influence of the church over youth, and among the restrictions upon the church is the prohibition against holding membership in both the Hitler Youth and the Catholic societies.

The attack upon the Greek Orthodox Church, the state religion of Czarist Russia, was inevitable after the Bolshevik Revolution. The Orthodox Church, which had been a subservient creature of the state, was associated in the popular mind with all the evils of Czardom. The Soviet State confiscated the property of the church as well as all other private property, closed many of the churches and converted others to secular uses. The unique feature of the Soviet development was the fact that the government directly encouraged anti-religious propaganda and the founding of atheistic societies. The new Soviet Constitution of 1936 guarantees, however, the right of religious worship, but it is still forbidden to give religious instruction except in the home, and religious societies may not conduct charitable or recreational activities. WILLIAM SEAGLE.

Lit.: Sturzo, L., *Church and State* (1939); Luzzati, L., *God in Freedom* (1930); Haynes, E. S. P. *Religious Persecution* (1904); Garrison, W. K., *Intolerance* (1934); Bury, J. B., *History of Freedom of Thought* (1913); Ruffini, F., *Religious Liberty* (1912); Workman, H. B., *Persecution in the Early Church* (4th ed. 1923); Keller, A., *Church and State on the European Continent* (1936); Jordan, W. K., *The Development of Religious Toleration in England* (1932); Cobb, S., *The Rise of Religious Liberty in America* (1902); Kohler, M. J., *The Fathers of the Constitution and the Constitutional Establishment of Religious Liberty* (1903); Seagle, W., in *American Mercury,* vol. 6 (1925) 226-33; Hartogensis, B. H. in *Yale Law Journal,* vol. 39 (1930) 659 seq.; Galton, A., *Church and State in France, 1300-1907;* Halperin, S. W., *Italy and the Vatican at War* (1939), and *The Separation of Church and State in Italian Thought from Cavour to Mussolini* (1937); Duncan-Jones, A. S., *The Struggle for Religious Freedom in Germany* (1938); Webb, S. and B., *Soviet Russia: A New Civilization?* 2 vols. (1938); Gruening, E., *Mexico and its Heritage* (1928).

CHURCH COUNCILS, assemblies called to regulate all the affairs of the church. The Apostles' synod at Jerusalem (*Acts* 15) is considered their prototype. Church Councils have been held since then, either ecumenical councils in which all the bishops of the church assemble, or particularist or local synods, which are confined to the clergy of a given country or province.

The upbuilding and upholding of orthodoxy being the main goal of the councils, they naturally had to deal with Judaism as one of their chief opponents. The opposition usually took the form of oppression of the Jews by means of restrictions and regulations leveled against them. The first Nicean council (325 C.E.) started the long series by recommending to Christians "to have nothing in common with the murderers of the Lord." The date for Easter was so arranged as to prevent its coinciding with the Passover. This was the first ecumenical council to pass such laws, although it had a precedent when the Spanish synod at Elvira (306) forbade Christians to eat with Jews and condemned the practice of the blessing of the fruits of Christian fields by Jewish rabbis. Some of the decisions of early synods of Toledo served as precedents for the later councils. The third Toledo synod (582) forbade intermarriages with the Jews, and claimed the children of mixed marriages for Christianity. The Jews were forbidden to own Christian slaves; this regulation was reaffirmed by the second Nicean council (787). The Jews were restrained from holding public offices in Spain, a measure which was later extended to all Catholic countries by the fourth Lateran Council (1215). The fourth Toledo synod declared against compulsory baptism; this was later reiterated by the council of Prague (1349). However, those already baptized had to remain Christians. The sixth Toledo synod (638) confirmed King Chintila's decree of expulsion of the Jews from Visigothic Spain. It also ruled that in the future every king was to take an oath to uphold the laws concerning the Jews. The twelfth synod (681) ratified the anti-Jewish passages of the *Leges Visigothorum*. Observance of the Sabbath and of feast days, work on Sunday, defence of their religion, and even emigration, were forbidden to Jews.

The synods of Orleans (533, 538) and of Rome (743) repeated the ban on intermarriage. As the Jews themselves were opposed to such marriages, there was no difficulty in enforcing the canon. A number of councils, from the Quinisext in Constantinople (553) to the Avignon council (1594), forbade Christians to receive treatment from Jewish physicians. However, many popes had Jews for their court physicians.

The synods of Metz (888) and of Narbonne (1050) repeated and reinforced the canons of the early Spanish synods forbidding all intercourse with the Jews. The third Lateran council (1179) ruled that no new synagogues were to be built, and the old ones only might be repaired but not beautified; and that no Jew could keep Christian nurses or slaves. On the other hand, it was ruled that Christians could furnish testimony against Jews, as well as vice versa; and that Jews should be protected against compulsory baptism, violence, and disturbance of their worship. The fourth Lateran council (1215), the very anticipation of which was dreadful to the Jews, practically reduced them to the grade of pariah. Besides adopting measures against both Jewish and Christian usurers, the council imposed on the Jews a tithe to the church. In addition, each Jewish family was to pay an Easter tax of six denarii; the Jews were not to leave their homes during the Holy Week; and a special dress was decreed for them and for Saracens. By the last act of the council, Jewish creditors were to renounce all claims to interest on debts of the Crusaders. The synod of Avignon (1209) forbade the Jews to eat meat on Christian feast days; the later French synods forbade all sale of meat by the Jews. The synod of Vienna (1267) barred the Jews from Christian inns and baths. The synod of Bourges (1276) restrained them from living outside of large cities; and the Spanish council of Palencia (1388) demanded separate quarters for Jews and Saracens. By the ruling of the council of Buda (1279) all non-Catholics were debarred from tax farming, and all Jews were dismissed from whatever position they were holding and were ordered to wear a distinguishing badge. In England, the synod of Oxford (1222) repeated the canons forbidding the Jews to employ Christian servants and to build new synagogues, and added a new one barring them from entering churches and depositing there their treasures for safekeeping, as was the custom of this turbulent period. The Jews were ordered to pay a tithe to the church and to wear the Jew-badge.

The seventeenth ecumenical council of Basel (1431) took measures for conversion of Jews to Christianity. Catholic preachers were appointed to synagogues, and the Jews were compelled to attend church and to listen periodically to the sermons. Great advantages were promised to those converted. The fifth Lateran council (1512-17) named a commission to settle the famous controversy between Reuchlin and Pfefferkorn on the confiscation of the Talmud. The decision of the commission was in favor of Reuchlin and the Talmud as against Pfefferkorn and the Dominicans. The decision of the Tridentine council (1545-63) was most important for the spiritual life of the Jews. The Talmud was proclaimed to be worthy of damnation. If it was to be printed at all, its name and the passages allegedly hostile to Christianity were to be deleted. Only one edition of the Talmud according to the stipulations of the Tridentine council was printed in Basel (1578-81).

As the time went by, the councils were less and less concerned with the Jews. The Vatican Council (1869-70) had nothing to do with them, although it officially extended an invitation to Jews to attend its sessions.

ANATOL SAFANOV.

Lit.: Hefele, *Konziliengeschichte,* continued by Hergenrother and Knopfer (1894 et seq.); see also the standard Jewish histories; Abrahams, I., *Jewish Life in the Middle Ages.*

CHURCH FATHERS, the early theologians and apologists, designated by the church as orthodox and authoritative; their writings are known as patristic literature. The term "church fathers" was first used by Athanasius at the time of the first Nicean council (325): "It is not only now that the canons of the Church were placed in our hands; but they were handed down to us securely and faithfully by the Fathers." The earliest, the Apostolic Fathers, are said to have been personally known to the apostles. The patristic literature ends about 680. Gregory the Great

(6th cent.) is the latest church father recognized by the Roman church, while John Damascene (8th cent.) holds the same distinction in the Eastern Church.

To understand properly the attitude of the church fathers toward the Jews, one must bear in mind that they lived in the time when the dogma of Christianity was being formulated. The new creed was struggling against paganism without, and against numerous heresies within. It had to be militant in order to survive; and its defenders were often carried to extremes by the struggle. Judaism was first considered the mother religion and a wonderful support against paganism. The fathers found their inspiration in the prophets of the Old Testament; they used the writings of Josephus for their historical data; and they drew freely on Philo and his doctrine of the Logos for their arguments against the pagan philosophers. In their contest with Judaism they employed the same sources, reading in the Old Testament the prophecies fulfilled by the New Testament. The question of the Messiah and the abrogation of the Mosaic law were the principal points of controversy. The Jews considered the Christians merely as a sect of Judaism, while the Christians considered the ancient law to have been superseded by the teaching of Jesus.

Both Jews and Christians originally used the same books; the difference was in the interpretation of the Scriptures. In order to be successful in their polemics against the Jews, who always had had the advantage of superior knowledge of the Hebrew Scriptures, the fathers had to be well-versed in the Hebrew writings, and some of them were. Certain of the early fathers maintained close relations with the learned Jews and collaborated with them in the search of the Scriptures. In course of time, however, the fathers knew less and less about Judaism; the chasm between the two religions became deeper, and the controversy more bitter. At all times the fathers accused the Jews of misunderstanding Scripture. Ephraem Syrus (d. 373) said: "They read foolishly in the prophets and understand not their words." Often they accused the Jews of tampering with the text of the Bible; the Jews retaliated with the same charges. The Jews had the advantage of knowing the original language of Scripture, while most of the fathers could read only its translations, often corrupted.

A considerable amount of Haggadic material is found in the writings of some of the fathers which deal with the interpretation of the Scriptures. They give more information concerning the observation of the Levitical laws of purity than can be found in the rabbinical sources. Many passages of the Talmud and Midrash may be correctly understood only in the light of patristic exegesis and the polemics of the fathers. This makes their writings important in Jewish theological literature.

Justin Martyr, the apologist of the 2nd cent., wore a philosopher's gown after his conversion, and was more familiar with Greek philosophy than with Judaism. He did not understand Hebrew. His writings are of historical interest and his Haggadic interpretations deserve attention. The dispute over the passage in *Isaiah* (7:14), where the Septuagint has "virgin" and the rabbis read "young woman," was already familiar to Justin. His *Dialogue with Tryphon,* at the time of Bar Kochba, is apparently authentic. The discussion, which is conducted on an intellectual plane, ends with the admission that "if we could do this more frequently, we should be much helped in the searching of the Scriptures."

Tertullian, the earliest of the Latin fathers (2nd and 3rd centuries), thought that God's law was first given not on Sinai but in Paradise. It was modified in accordance with the conditions of each age, existing successively for the patriarchs, for the Jews, and for the Gentiles. In his treatise *Adversus Judaeos* he says that the Jewish dispersion is an evidence of God's judgment for their rejection of the Christ.

Origen, presbyter of Caesarea (2nd and 3rd centuries), devoted himself to the study of non-Christian thought in order to be better able to combat his pagan and Christian adversaries. However, his conception of the Logos, similar to that of Philo, and his broad treatment of Christian doctrine exposed him to the charge of heresy. He endeavored to define the exegetical relations between Jews and Christians. In order to fit himself for his work on the Hexapla (comparison of the Greek versions of the Bible), he thoroughly learned Hebrew, "contrary to the spirit of his years and race." Jerome says that Origen obtained much information from Patriarch Jullus (Hillel II). Origen himself refers from time to time to interpretations given to him by his Hebrew master. He was probably acquainted personally with Hoshaiah, the head of the school of Caesarea.

Hippolytus, schismatic bishop of Rome (2nd and 3rd centuries), was the first real exegete of the church. In the *Demonstratio Adversus Judaeos,* ascribed to him, he argues that the suffering of Jesus had been foretold in the Scriptures, and that this suffering was the cause of the misery afterwards endured by the Jews. However, his polemic is devoid of bitterness; he says of the Jews that "they earnestly aim at serious habits and a temperate life, as one may ascertain from their laws."

Eusebius, bishop of Caesarea (3rd and 4th centuries), father of church history, was the most learned author of the church of his time. His teacher was one Dorotheus, well-versed in the Hebrew Scriptures. In his *Demonstratio Evangelica* he charges the Jews with errors in the exposition of the Scriptures, and advocates measures against their heresy. This might be the reason for the anti-Jewish laws of Constantine. Eusebius used the word Jew as a reproach, and thought it a disgrace to be circumcised.

Athanasius, bishop of Alexandria (4th cent.), removed all traces of Judaism from Christianity by teaching that Jesus was not only the Messiah and the Son of God, but also of the same essence as the Father. Thus he stressed duality as against the strict monotheism of the Jews. He wrote *De Incarnatione Dei Verbi,* a polemic against the Jews.

Ephraem Syrus (4th cent.) nourished a strong animosity toward the Jews, calling them "circumcised vagabonds." He acknowledged that in his time many heathens were converted to Judaism. From a number of passages in his writings it is evident that his knowledge of Hebrew was superficial. He possessed a great poetic talent somewhat spoiled by wordiness. His commentaries contain numerous Haggadic interpretations, but he never mentions any Jewish sources.

Epiphanius, bishop of Salamis (4th cent.), probably knew Hebrew. His *Panarion,* an account of eighty heretical sects, contains information on Jewish, Gnostic, and Judeo-Christian views. Some of his works are of historical interest.

Ambrose, bishop of Milan (340-97), was uncompromisingly hostile toward the Jews. He heartily approved the destruction of a synagogue in Mesopotamia by a band of monks led by the local bishop. He called the synagogue "a home of perfidy, a home of depravity, in which Christ is daily blasphemed." He admitted, however, that "some Jews exhibit purity of life and much diligence and love of study." He drew extensively upon Philo. Many corrupt passages of the present text of Philo may be corrected through Ambrose's writings.

John Chrysostom (347-407), patriarch of Constantinople, in his eight sermons against the Jews and Judaizing Christians, censures them for clinging to Jewish customs.

The 4th cent. marks a turning point in the attitude of the church toward the Jews. Up to that time the struggle was one conducted by learned theologians. Now it began to assume more violent forms which eventually brought about the persecution of the Jews.

Jerome (345-420), author of the Vulgate, was the only one of the fathers who was familiar with the technical terms of the Hebrew tradition. He had Jewish teachers; in his *Adversus Rufinum* he thus defends himself against the accusation of being friendly to the Jews: "Why should I not be permitted to inform the Latins of what I have learned from the Hebrews? It must be useful to learn the art directly from the masters." Even he, however, accused the Jews of tampering with the text of the Bible; he also taught that "the Jewish laws appear to the ignorant and the common people as the very ideals of wisdom and human reason."

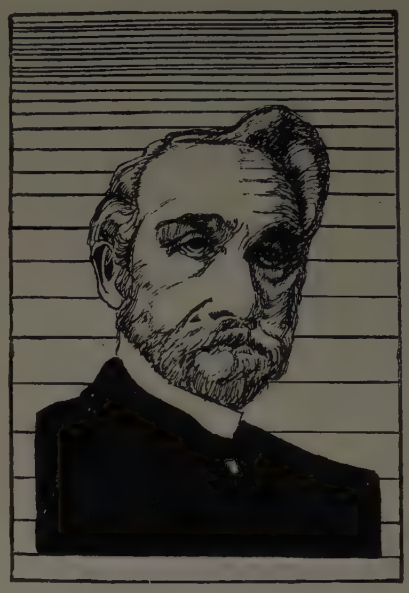
Augustine (354-430) was the most important of the Latin fathers. In his writings he was dependent on Jewish tradition. In his *Tractatus Adversus Judaeos* he endeavored to prove that the law is fulfilled in Jesus. He grouped Jews, heathens, and Arians in one class.

Cyril, the truculent bishop of Alexandria (5th cent.), combatted the heretical Novatians and Nestorians. He was instrumental in the expulsion of the Jews from Alexandria in 415. A schoolmaster, an admirer of the bishop, was denounced by the Jews as an encourager of sedition, and was tortured by the prefect. Cyril answered by threats against the leading Jews of the city, which only increased the animosity between the two religions. In the night the Jews set fire to the church and slew some of the Christians. At daybreak, Cyril, at the head of an immense crowd, took possession of the synagogues, expelled the Jews from the city, and abandoned their property to loot.

Theodoret, bishop of Cyrrhus (5th cent.), censured the Jews for the exclusion of *Daniel* from the prophets, because no other prophet had so clearly predicted the time of the advent of Jesus.

Gregory I, the Great, pope from 590-604, regarded Judaism as superstition, depravity, and faithlessness, but protected Jews from mistreatment. His policy toward the Jews is thus expressed in one of his bulls: "Just as no freedom may be granted to the Jews to exceed the limits legally set for them, so they should in no way suffer through a violation of their rights."

ANATOL SAFANOV.



Daniel Abramovich Chwolson

Lit.: Graetz, *Geschichte der Juden,* vol. 4, especially chap. 22; idem, *History of the Jews,* vol. 2; Smith and Wace, *Dictionary of Christian Biography;* Dubnow, *Weltgeschichte,* vol. 3, §§ 34, 35; Ginzberg, *Die Haggada bei den Kirchenvätern* (1898, 1900); Murawski, *Die Juden bei den Kirchenvätern und Scholastikern* (1925).

CHURGIN, PINKHOS, professor, b. Pahost, Minsk, Russia, 1894. His education, begun in Russia at the Yeshivas of Pahost and Volozhin, was continued in the United States at Clark and Yale Universities. In 1922 he received his doctorate from Yale; two years later he became head of the Teachers Institute at Yeshiva College. In 1925 he became assistant professor of Jewish history and literature at Yeshiva College, advancing to associate professor in 1930 and full professor in 1933.

His works include the following: *Targum Jonathan to the Prophets* (Yale University Press, 1927), *Beth Hashmonai* (Jerusalem, 1938), and *Targum Hasuri Lehamesh Hamegilloth* (Jerusalem, 1936). In addition, Churgin has served as editor of the Hebrew scientific semi-annual *Horeb* since 1934.

CHUTZPAH, *see* PHRASES, POPULAR.

CHWOLSON, DANIEL ABRAMOVICH, Semitic scholar, b. Vilna, Russia, 1819; d. Leningrad, 1911. He received a thorough training in the Bible and the Talmud, and he also taught himself the Western languages. To pursue his studies further, he went to Breslau where, assisted by Rabbi Abraham Geiger, he was able to attend the universities of Breslau and Leipzig, receiving a degree from the latter in 1850. Returning to Russia, he embraced Christianity for the sake of an academic career, and obtained the chair of Hebrew and Syriac languages at the University of St. Petersburg (Leningrad), a post which he held even after he had become totally blind, almost to the day of his death. He also taught the language and archeology of the Bible at the Greek Orthodox and the Roman Cath-

olic Ecclesiastical Academies. In 1910 he was elected member of the Russian Academy of Sciences.

His first monograph, *Die Ssabier und der Ssabismus* (1856), dealing authoritatively with an obscure semi-Christian sect, established his position in the learned world. He distinguished himself subsequently as an editor of Semitic texts and inscriptions. His most important contributions to epigraphy are his *Corpus Inscriptionum Hebraicarum* (1882), a collection of inscriptions which he discovered in the Crimea, and his *Syrischnestorianische Grabinschriften aus Semiretschie* (1897). He also published monographs, marked by erudition and critical acumen, on such subjects as Oriental bibliography, Semitic and, particularly, Jewish history, Hebrew grammar, Christian exegetics. One of his last works, *Das letzte Passamahl Christi und der Tag seines Todes* (2d ed., Leipzig, 1908), attracted much attention because of its novel thesis that the Pharisees were not originally hostile toward early Christianity. He also cooperated in the scholarly translation of the Old Testament into Russian, but because his mastery of that language was not equal to his other attainments, the result was not felicitous. Prompted by the ritual murder charges at Saratov (1857) and Kutais (1877), he produced several treatises, notably *Blutanklage* (1901), in which he refuted the blood accusation.

Chwolson was a pioneer of Hebrew scholarship in Russia. At the University of St. Petersburg he trained a whole group of noted scholars in this field. His pupils included also a number of distinguished theologians who studied under him at the Ecclesiastical Academy. In 1899 his fellow savants published in his honor a collection of papers entitled: *Recueil des travaux rédigés en mémoire du jubilé scientifique de M. Daniel Khwolson.* His valuable private library of Semitica and Hebraica is now at the Asiatic Museum of the Russian Academy of Sciences.

AVRAHM YARMOLINSKY.

Lit.: *Yevreiskaya entziklopediya,* vol. 15, pp. 584-87.

CICERO, MARCUS TULLIUS, Roman statesman and orator, b. Arpinum, Italy, 106 B.C.E.; d. near Formiae, 43 B.C.E. His teacher of rhetoric was Apollonios Molon of Rhodes, who was a notorious enemy of the Jews, and some historians have thought that he conveyed his ideas to his pupil. However, the question of Cicero's anti-Semitism is disputed by scholars. It is true that he said many sneering things about the Jews; but whereas some Jewish historians are disposed to believe that Cicero expressed his real sentiments, others hold that he was merely following the custom of the time in indulging in abuse of those races which happened to be on the opposing side of the case in which he was employed, and that such remarks are not to be interpreted as expressing the orator's sentiments. In fact, Cicero himself once remarked, "It is a great mistake to suppose that the statements in my speeches express my real opinions" (*Pro Cluentio* 139).

The first reference that Cicero made to Judaism occurred at the trial of Verres for his oppressive governorship of Sicily (70 B.C.E.). Cicero was anxious to prosecute the case; when an obscure person named Caecilius, who was said to be inclined to Judaism, came forward as a prosecutor, Cicero brushed him aside with the jest, "What has a Jew to do with a boar (*verre*)?" Pompey's capture of Jerusalem and his entrance into its renowned Temple (63 B.C.E.) impressed Cicero, and he enjoyed dubbing Pompey, "our conqueror of Jerusalem" (*noster hierosolymarius*).

Four years later (59 B.C.E.) Cicero defended L. Valerius Flaccus, the proconsul of Asia Minor (62-61 B.C.E.), who had been accused of various misdemeanors in office, including the confiscation of the contributions sent by the Jews of countries outside of Palestine to the Temple. In defending Flaccus against this last charge, Cicero sank to employing extreme anti-Jewish tactics. He declared that the place of trial had been deliberately chosen because of its nearness to the Jewish quarter, so that mobs of Jews could be present and intimidate the jurors. He made an elaborate attack on Judaism as a barbaric superstition, and upon the Jews as a people who, having fought against the Romans, had been conquered and made tributary. (The additional phrase, "but preserved," which appears in the present text of the oration *Pro Flacco,* is apparently the triumphant marginal note of a Jewish or Christian scribe.) Flaccus was acquitted.

In still another speech in 56 B.C.E., defending Roman tax-gatherers, he calls the Jews and Syrians races doomed by nature to be slaves, a sentiment so akin to the self-esteem of the Romans against all other peoples as to be hardly an individual anti-Jewish opinion.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 68-70, 179; Radin, Max, *The Jews Among the Greeks and Romans* (1915) 220-35; Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 7, 85, 97.

CINCINNATI, the second largest city of the state of Ohio, an important commercial and manufacturing center. Cincinnati's organized Jewish community is the oldest west of the Alleghany Mountains, although individual Jews reached other western towns before the settlement of Jews in Cincinnati. The city has a population of 452,852 (U. S. census, 1940), of whom 18,000 are Jews.

The first known Jewish inhabitant was Joseph Jonas, who migrated from Exeter, England, and arrived in Cincinnati in March, 1817. Jonas was warned against settling so far west by his friends in Philadelphia, who assured him that in the new country he would forget his religion and his God; he nevertheless insisted upon going, for he had read of both the beauties and the commercial opportunities of the Ohio valley. In 1819 he was joined by three English coreligionists: Louis Cohen of London, Barnet Levi of Liverpool and Jonas Levy of Exeter. These four (together with David Israel Johnson, who lived forty miles away in Brookville, Ind., but later moved to Cincinnati) conducted the first Jewish religious services held in the midwestern part of the United States, during the autumn of 1819. They continued to hold Holy Day services for the next few years. During this time, their number was augmented by new arrivals from England and a few from Germany.

On January 18, 1824, this group (now numbering twenty) decided to organize themselves into a religious congregation, and so Bene Israel Congregation was founded. The organizers were Johnson, Solomon

The Reading Road Temple the congregation of which, in 1931, merged with Bene Yeshurun of Cincinnati

Buckingham, Joseph and Samuel Jonas, Jonas Levy, Morris Moses, Phineas Moses, Solomon Moses and Morris Symonds. This pioneer congregation was organized in Morris Moses' home. At the meeting at which the constitution and by-laws were adopted, Joseph Jonas was elected president, and Phineas Moses and Jonas Levy were chosen vestrymen. Because the congregation was unable to afford the services of a rabbi or reader, several members, notably Johnson, Joseph Jonas and Morris Moses, conducted services at intervals.

The first Jewish child born in Cincinnati was Frederick A. Johnson (b. June 2, 1821), the son of David Israel Johnson and his wife Eliza. The first Jewish marriage was that of Morris Symonds and Rebekah Hyams on September 15, 1824. The earliest Jewish burial is of special interest in that it led to the establishment of the first Jewish cemetery in the West. In the year 1821, a man by the name of Benjamin Leib, or, as he was called by his neighbors, Lape, lay dying. He had not been known as a Jew; he was married to a Christian who had reared their children in the Christian faith. But on his deathbed he disclosed that he was a Jew; he asked that three of the recently arrived Jewish young men be brought to his side, and requested them to bury him with Jewish rites. They agreed to do so, and thereupon purchased from Nicholas Longworth a small plot on the corner of Chestnut Street and Central Avenue. This cemetery was afterwards enlarged by another purchase and was used for burying purposes until 1850, when a new cemetery was acquired in Walnut Hills. The original plot is still in the possession of Bene Israel.

It was six years after its organization that Bene Israel Congregation received its charter from the General Assembly of Ohio (January 8, 1830). From 1824 to 1835, the congregation worshipped in a small rented room. When the members decided to build their own synagogue, they sent out general appeals for funds. Donations came from Philadelphia, Charleston, New Orleans and even from Portsmouth, England. Thereupon Bene Israel laid the cornerstone on a plot on Broadway, between Fifth and Sixth Streets. On September 9, 1836, the first synagogue in Ohio was dedicated. Joseph Samuels officiated as its first Hazan. Three times in its history the congregation built new synagogues, each larger than the preceding: in 1852, in 1869 and finally in 1907, when the present spacious temple was erected at Rockdale and Harvey Avenues, Avondale.

The congregation had been served by Hazans until 1855, when Max Lilienthal was elected rabbi. His educational work in Russia (1839-44) preceding his coming to the United States had made him a celebrated figure in the Jewish world, and under his leadership the congregation grew steadily. After his death in 1882, Raphael Benjamin succeeded to the pulpit and served till 1888. In that year the congregation called David Philipson to its pulpit from Har Sinai Temple in Baltimore; a member of the first graduating class of the Hebrew Union College, he served until 1938, when he retired after fifty years of active service and became rabbi emeritus. His successor is Victor Emanuel Reichert, who had been associated with him in the pulpit since 1926.

The fourth decade of the 19th cent. was marked by a large influx of German Jews into Cincinnati. They decided to organize their own synagogue, and on September 19, 1841, the Bene Yeshurun Congregation was organized; it was incorporated the following year. Its first reader was Simon Bamberger. The congregation dedicated its temple on Lodge Street in 1848.

In April, 1854, Bene Yeshurun called to its pulpit young Isaac Mayer Wise from Albany, N. Y., who was destined to become the leading rabbi of the country and the strongest influence in the development of Reform Judaism in the United States. Wise's service as rabbi in Cincinnati had a decisive influence upon the future position of the community in American Jewry, since practically all the institutions of the new Reform movement were created by him and were, to a large extent, under his direction until his death in 1900. Cincinnati became the headquarters of a number of leading Jewish institutions and organizations, and members of its community were called to important offices in them. Almost from the beginning of his career in Cincinnati, Wise introduced reforms in the ritual, making Bene Yeshurun a pioneer Reform Jewish congregation.

Wise was succeeded by Louis Grossman, who held the pulpit from 1900 until 1921. James G. Heller was then elected rabbi.

Cincinnati's third congregation, Ahabath Achim, was organized in 1848. In 1906 it was amalgamated with Congregation Shearith Israel (organized in 1855 in protest against Bene Israel's Reform tendencies) to form the Reading Road Temple; the latter, after becoming Reform itself, was merged with Bene Yeshurun in 1931 to form the Isaac M. Wise Temple, B'nai Jeshurun Congregation. In 1940 this congregation occupied a synagogue at Eighth and Plum streets, and a center at Reading Road and North Crescent Avenue. It was under the leadership of Rabbis Heller and Samuel Wohl.

These congregations all represent the Reform wing of Jewish life, very powerful in Cincinnati. In 1873, under the leadership of Rabbis Wise and Lilienthal and many prominent laymen, the Union of American Hebrew Congregations, the first organization of congregations in the United States, was formed. This organization has the largest number of congregations affiliated with it of all the Jewish religious organiza-

The Isaac M. Wise Temple of B'nai Jeshurun Congregation, Cincinnati. Reproduced by courtesy of the Union of American Hebrew Congregations

tions of the country, and through it the influence of Cincinnati Jewry has been spread about the country. It includes many national departments, such as the National Federation of Temple Brotherhoods, which in 1939 assumed control of the Jewish Chautauqua Society, the National Federation of Temple Sisterhoods, the largest Jewish women's organization in the world, the National Federation of Temple Youth (established in 1939), and others. From 1878 till 1925 it included also the Board of Delegates of American Israelites, the defense body of American Jewry.

The Hebrew Union College, the seminary for Reform rabbis, was organized under the auspices of the Union in 1875, with Isaac M. Wise as its president. Starting in very humble manner, with a few students in the vestry rooms of Bene Israel, the college grew. Since 1912 it has been located in the section of the city known as Clifton, where it includes an administration building containing classrooms and a chapel, a dormitory, a gymnasium, one of the greatest Jewish libraries in the world, and a museum. This oldest Jewish seminary in the United States had, up to 1940, graduated 439 rabbis who occupy pulpits throughout the United States, in Canada, South Africa, Scotland, England, and Cuba.

Cincinnati Jewry played an important part in the history of B'nai B'rith. The first western lodge of the order was formed in the city in 1849; the country's first English-speaking lodge was organized in Cincinnati the following year. District Grand Lodge No. 2 was established in Cincinnati in 1851. From 1925 to 1938, during the presidency of Alfred M. Cohen, the supreme lodge of the order was located in Cincinnati, and the *B'nai B'rith Magazine* was published there.

It is interesting to note that the first instance of a rabbi's occupying a Christian pulpit occurred in the city of Cincinnati in March, 1867, when Dr. Lilienthal occupied the pulpit of the Unitarian Church.

The influence of Cincinnati was spread throughout the country by the *American Israelite,* an English weekly founded by Isaac M. Wise in 1854. This paper and its German supplement, *Die Deborah* (1855-1903), were read by Jews in every section of the country. The *Israelite,* still in existence, is the oldest Anglo-Jewish periodical in the country. Among the other Jewish periodicals that have appeared in Cincinnati are the various publications of the Union of American Hebrew Congregations (notably the monthlies: *Young Israel,* 1911-40, and the *Jewish Layman,* 1926-) and of the Hebrew Union College, and the weekly *Every Friday* (1927-). Bloch Publishing Company, the publishers of Jewish books, also started in Cincinnati, though later moved to New York city.

The Conservative element of religious life in Cin-

The Rockdale Avenue Synagogue, Cincinnati, erected in 1907

cinnati is represented by the Adath Israel Congregation. In the early 1840's a Polishe Shul was organized, and in 1847 there was a split, some of the members joining Bene Israel, others organizing Congregation Adath Israel. The latter grew in strength, and in 1925 laid the cornerstone of its beautiful synagogue at the corner of Reading Road and Lexington Avenue. Its rabbi is Louis Feinberg, a graduate of the Jewish Theological Seminary. The congregation is a member of the United Synagogue of America.

Cincinnati's oldest Orthodox congregation is Beth Tefillah, organized in 1866. There are about ten Orthodox congregations located in the West End, Price Hill, Walnut Hills and Avondale sections. In 1931 the Orthodox community called Rabbi Eliezer Silver to be its chief rabbi.

Jewish religious education was first instituted in 1842 with the establishment of a religious school in Bene Israel Congregation under the supervision of Mrs. Louis Symonds. Three years later, a Talmud Torah was founded, then a Hebrew Institute, by the Reverend James K. Gutheim, reader of Bene Yeshurun. The same congregation set up the Talmud Yelodim Institute in 1849. In the course of time, religious schools and Hebrew schools were established by all the various congregations, and in more recent times a community Bureau of Jewish Education was established which dedicated its new building on Rockdale Avenue in 1927.

The Cincinnati Jewish community has had a splendid record of philanthropy. In 1838, the first Jewish benevolent association of Ohio was organized with Phineas Moses as its president. Many more institutions and organizations followed. In 1850 the Jewish Hospital Association was organized, which erected the second Jewish hospital in the United States. Homes for the aged, orphanages and other institutions were later created. In 1896 most of these were unified in a Federation of Jewish Charities (now called the United Jewish Social Agencies), the oldest such federation in the United States. Three years later Cincinnati Jewry took the lead in calling the first National Conference of Jewish Social Service; Max Senior of Cincinnati was elected the first president. Jews, notably Senior, Boris D. Bogen and Maurice J. Freiberg, were instrumental in organizing in Cincinnati a general Council of Social Agencies which developed into the Community Chest.

In recent years two other organizations of importance have been established: the Cincinnati Jewish Center, an outgrowth of settlement and Y.M.H.A. work, which is steadily growing in importance; the Jewish Community Council (founded as the Cincinnati Jewish Council, 1928), comprising all the organizations of the community, which includes among its many activities the administration of the Jewish Welfare Fund.

Jews have been notable in the industrial life of Cincinnati. In the first directory of the city (1819), Joseph Jonas was described as a silversmith. The other early Jews were mostly shopkeepers, and some traded with the Indians. In 1830 the Cincinnati directory listed three Jewish merchants, one jeweler, three clothiers, three dry goods dealers, one baker, three clerks and one ship carpenter. In the middle of the 19th cent. the Jews developed the clothing industry and made Cincinnati one of the largest clothing markets in

Aerial view of the Hebrew Union College at Cincinnati

Interior of the chapel of the Hebrew Union College at Cincinnati

the United States at the time. They also developed the liquor industry; the firm of Freiberg and Workum, established in 1853, became the largest of the Jewish-owned distilleries in the city. In 1868 Charles Fleischman became the first yeast manufacturer in the United States, with a factory at Riverside, near Cincinnati. The cigar business and the boot and shoe trade were also largely in Jewish hands. In more recent times the Jews have been prominent in the metal and steel businesses, in the overall industry, moving pictures, and department stores. One of the largest of the Matzo factories was in Cincinnati, the Manischewitz Matzo Company.

Out of the clothing business, many banking firms emerged. In 1867, Abranam Kuhn and Solomon Loeb, members of the clothing firm of Kuhn, Loeb and Netter, left Cincinnati for New York to establish their celebrated banking house. In 1880, out of fourteen private banks in Cincinnati, three were headed by Jews: Espy Heidelbach and Company, S. Kuhn and Sons, and Seasongood and Mayer. In 1940 there was only one Jewish-owned bank, the Peoples Bank. The Jews are active also in insurance, conducting fifty per cent of the business in this field.

In the labor movement, Jack Kroll, who is manager of the Joint Board of the Amalgamated Clothing Workers in Cincinnati, is also vice-president of the national organization.

The role of Cincinnati Jewry in communal affairs is a long and honorable one. The pioneer, Joseph Jonas, was once a member of the Ohio legislature. In early days, Samuel Pike, a prominent business man, built the Pike's Opera House. Louis Krohn was president of the Board of Trade. Bernhard Bettmann was a leader in Jewish education and a member of the school board for fourteen years. Julius Freiberg was also prominent. In 1886 Jacob Schroeder was elected judge of the Court of Common Pleas. Other judges have been Robert Marx of the Superior Court, and Walter Shohl of the Court of Appeals. In 1940 Alfred Mack was judge of the Court of Common Pleas. Presidents of the Cincinnati Bar Association have been Simeon Johnson, Walter M. Shohl, Julius Freiberg and Nelson J. Cohen (1940-41). Johnson was also president of the Ohio State Bar Association in 1918. Gilbert Bettman was an Attorney General of Ohio and for ten years dean of the Y.M.C.A. law school.

Three Jews have been mayor of Cincinnati: Julius Fleischman in 1903, Frederick S. Spiegel in 1914 and 1915, and Murray Seasongood from 1926 to 1930. Seasongood was one of the organizers of the Charter Movement, which successfully reformed Cincinnati's municipal politics, and was the first mayor under the new city manager charter. Among the other Jews in the movement were Max Hirsh, Julian Pollak, Robert Goldman and Harry A. Freiberg. Simeon Johnson was vice-mayor of the city. Many Jews have also served on the Cincinnati Council. Among other past office-holders were Henry Mack, chairman of the building committee of the Public Library, and Alfred M. Cohen, the only Democrat twice elected to the Ohio Senate. The Cincinnati Board of Education had another Jew as president in the person of Samuel Ach, and recently Rabbi Heller was a member.

Jews have been active also in the arts and education, in the University of Cincinnati and in the Cincinnati Symphony, of which Mrs. J. Walter Freiberg was vice-president and Edgar Friedlander, treasurer. Fritz Reiner was conductor of the orchestra from 1922 to 1931. Isaac Van Grove organized the Cincinnati Zoo Opera, a summer opera company, in 1920, and has since been director. Moses Ezekiel, the celebrated sculptor, lived in Cincinnati for a while, as did Henry Mosler, the well-known painter. Moses Strauss was managing editor of the Cincinnati *Times Star*, and Alfred Segal was on the editorial staff of the Cincinnati *Post* and its leading columnist in 1940.

Cincinnati Jewry has been very prominent in the professions, especially in medicine. Joseph Aub became a lecturer at the City Hospital in 1871, and later professor of ophthalmology at the medical college. In 1873 Joseph Ransohoff became assistant physician at the City Hospital; he was later professor of surgery at the College of Medicine and, in 1888, the first Jew elected president of the Cincinnati Academy of Medicine. C. H. Rosenthal was the first Jewish dentist in Cincinnati (1878). Julius Eichberg was professor of dermatology, Sigman Stark was one of the foremost in gynecology, Meyer Heidingsfeld was a leading dermatologist, Jefferson Bettman was a noted physician. Joseph Eichberg was also a professor at the medical college, and in 1909 a chair of physiology was established in his honor. Philip Zenner was professor of neurology (1900-10; emeritus, 1910-). Frederick Forchheimer was professor of medicine, Simon P. Kramer professor of the principles of surgery, Albert Freiberg professor of orthopedic surgery and also president of the American Orthopedic Association (1910). Samuel Iglauer is head of oto-laryngology at the medical college; Alfred Friedlander was professor of pediatrics and dean of the College of Medicine until his death. Members of the medical school faculty in 1940 were Elmore B. Taubor, head of the department of dermatology, David I. Wolfstein and Albert Faller, emeritus, Sidney Lange, roentgenology, J. Louis Ransohoff, clinical surgery. Associate professors were Louis G. Heyn, I. Victor Greenebaum, H. B. Weiss, Joseph A. Freiberg and Julian E. Benjamin.

At the law school of the University of Cincinnati Nathan Isaacs was assistant dean until called to Harvard in 1918; Lester A. Jaffee was faculty member from 1927 to 1930. The latter was also professor at the Y.M.C.A. law school (1921-).

The Jewish population of Cincinnati increased from a few hundred in 1830 to about 10,000 in 1865, and to about 13,000 in 1881. In 1937, Harry S. Linfield, director of the Statistical Bureau of the Synagogue Council of America, stated that the Jewish population was 21,800, although the most recent census conducted by the local Bureau of Jewish Education reported a population of 18,000. About 80 per cent of this population lives in the Avondale section.

See also: CENTRAL CONFERENCE OF AMERICAN RABBIS; HEBREW UNION COLLEGE; OHIO; WISE, ISAAC MAYER.

DAVID PHILIPSON.

Lit.: Philipson, David, in *Publications of the American Jewish Historical Society*, No. 8, pp. 43-57, No. 10, pp. 97-99; idem, *One Hundredth Anniversary Booklet* (1924); Brickner, B. R., *Cincinnati Jewish Community* (doctor's thesis, 1920, in the University of Cincinnati Library); Tarshish, Allan, *The Rise of American Judaism* (doctor's

thesis, 1939, in the library of the Hebrew Union College); *The American Israelite,* issue of December 13, 1906, especially p. 31; *ibid.,* Bene Yeshurun Ninetieth Anniversary Edition, December 8, 1932; Zeligs, Rose, "The Early History of Cincinnati Jewry," *Every Friday,* Oct. 12, 1928, p. 12 et seq.

CIRCUITS, *see* PROCESSIONS.

CIRCUMCISION (*berith milah*). **I. In Biblical Literature.**

1. *Name.* Circumcision is one of the basic commands of Judaism, and has been a distinguishing sign of Judaism since the days of antiquity. The most common designation for the act of circumcision is the Mishnaic Hebrew *milah,* to which the Biblical Hebrew *mulah* (*Ex.* 4:26, *muloth*) corresponds. Since circumcision is the "sign of a holy covenant" (*'oth berith kodesh*) made in antiquity between God and Israel, the rite of circumcision was at a later period considered to be equal to this covenant (*berith*), and thus we have *berith milah,* commonly *briss mileh* ("covenant of circumcision") or, in short, *berith, briss* ("covenant"), and—since, according to *Gen.* 17:1-4, the covenant is made with Abraham, the forefather of Israel—circumcision is called also "the covenant of Abraham."

2. *Bible References to Circumcision.* The most important passages of the Bible in which the command or the execution of circumcision is mentioned are:

a. *Gen.* 17:10-14: God commands Abraham to circumcise every man-child on the eighth day after birth, as a "token of an everlasting covenant"; the origin of circumcision is ascribed to Abraham, who was commanded to practise it as a sign of the covenant. In the Mosaic law it is specifically decreed that circumcision is to take place on the eighth day after the birth of the child (cf. *Ex.* 22:28-29; *Lev.* 22:27).

b. *Gen.* 17:23: Abraham himself is circumcised, and circumcises his son Ishmael, who happens to be thirteen years old at the time, and all the other male members of his household.

c. *Gen.* 21:4: Abraham circumcises Isaac eight days after his birth.

d. *Gen.* 34:15-19: Jacob and his sons agree to intermarry with the Canaanites, provided that the latter undergo circumcision.

Woodcut of circumcision in medieval days

Circumcision bench (two seats) in Kurnik, Posen

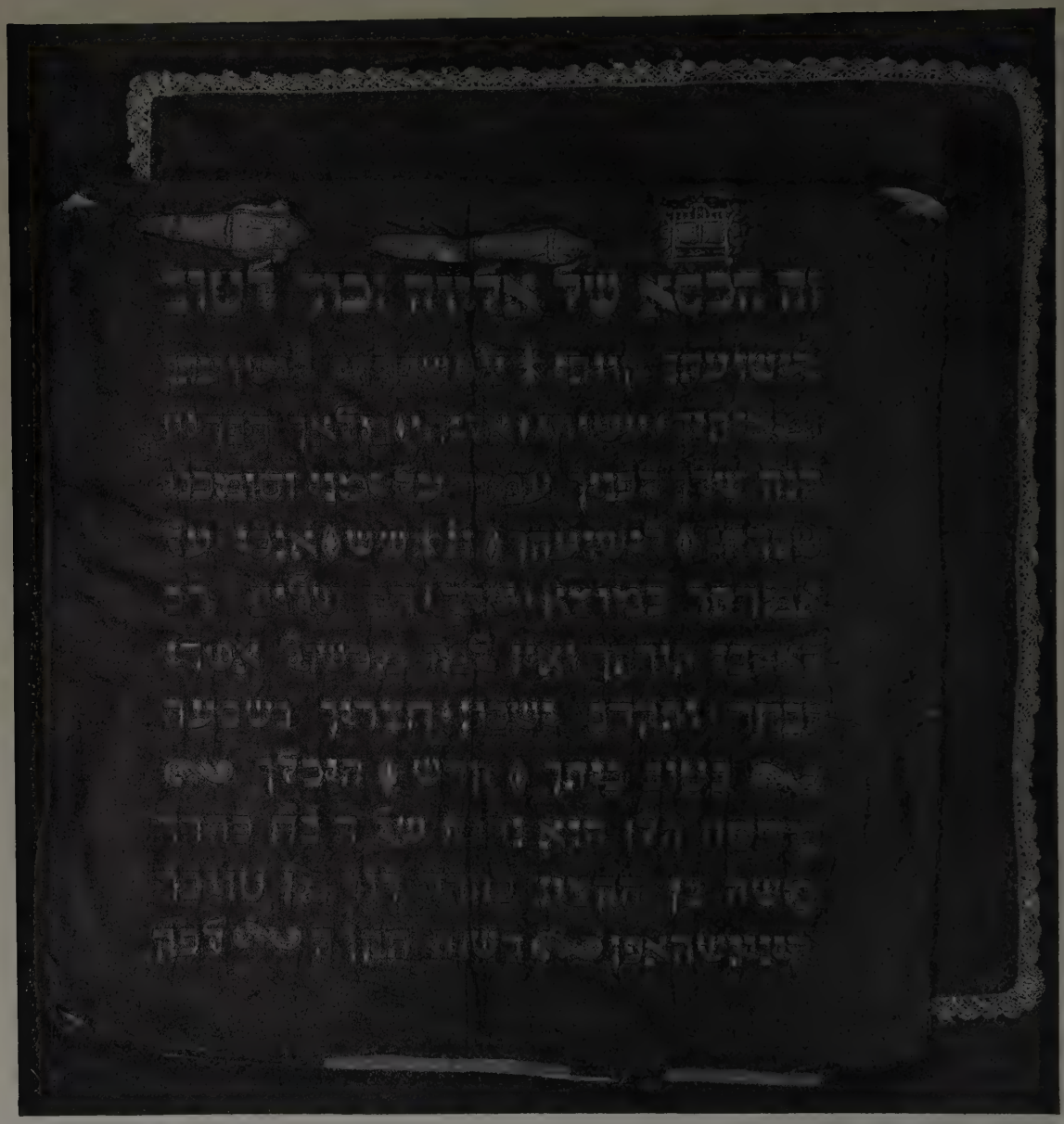
e. *Ex.* 4:24-26: Moses' wife, Zipporah, circumcises her son with a flint.

f. *Ex.* 12:44-49 (Priestly Code): Even servants and strangers who would participate in the celebration of the Passover festival must first be circumcised.

g. *Josh.* 5:2-9 (Priestly Code): Joshua circumcises the Israelites born during the wandering in the wilderness. This general act of circumcision on the soil of Canaan included all the Israelites who had become disaccustomed to the practice of the rite or who did not yet know of it by reason of their wilderness wanderings during the preceding forty years.

3. *Extent of the Practice of Circumcision and Ethnographical Parallels.* Circumcision is an ancient custom practised by different peoples; approximately one-seventh of all males born in the world today are circumcised. Besides the Jews and the Mohammedans, it is found among the Polynesians and many peoples of Africa, America and Australia. The Egyptians practised circumcision as early as the fourth millennium B.C.E. With the notable exception of the Philistines, nearly all of Israel's neighbors were circumcised. There is no evidence at all that the custom was borrowed by the various Semitic peoples and adopted from the Egyptians; it is more probable, perhaps, that they and the Egyptians inherited it from a common prehistoric source. Since originally a stone knife was used in circumcision, it is probable that the practice originated back in the stone age (cf. *Ex.* 4:25; *Josh.* 5:2-3).

The time of circumcision varies among different peoples. Among some peoples boys are circumcised at the attainment of puberty; among other peoples, however, at the age of five or even earlier. The thirteenth year of life was the latest possible age for performing the rite. Throughout the Islamic world circumcision is performed usually between the ages of five and seven;



Embroidered cushion upon which lies the boy at circumcision. From the collection of ceremonial objects owned by S. Kirschstein, formerly of Berlin

very seldom is it postponed until the age of puberty, and never beyond that time. Some primitive peoples practise circumcision in conjunction with the marriage ceremony (cf. *Gen.* 17:25; 34:14-24). The account in *Gen.* 34 of the circumcision of the people of Shechem at the instigation of the sons of Jacob is perhaps an echo of actual historical events, the events of a covenant between an old-established people in Canaan and the Israelites newly settled in the land.

4. *Origin and Purpose.* The most diverse conjectures have been made concerning the origin and meaning of circumcision. The most important are given here, but it is to be noted that the Bible itself gives no explanation for circumcision:

a. An operation undertaken for sanitary reasons.

b. A relic of castration, which is a religious practice among some peoples.

c. An act of stigmatization, i.e. of the dedication of the body to a spirit or god in order to win his protection.

d. A sign of tribe or cult affiliation.

e. A test of courage for young men among primitive peoples at the time they are admitted into the tribe.

f. Redemption of the male, a sign of and a substitution of a part for the dedication of the entire person to the deity. This explanation has been most usually accepted by modern scholars. Among the ancient Semites blood was a means of uniting God and people.

5. *Critical View.* Circumcision in Israel unquestionably goes back to very ancient, primitive, prehistoric origins, as the use of stone knives in the rite indicates. It should be made clear that there is no reason to believe, as is sometimes claimed, that Israel borrowed the rite of circumcision from the Egyptians; the evi-

Circumcision knives: (left) handle of knife No. 1 (top) with engraved representation of the Expulsion from Paradise; 2, case thereof; 3, knife formerly in the Bavarian National Museum, Munich; 4, knife last known to be in the Historical Museum, Frankfort on the Main

Page from a Mohel Book in the Bibliotheca Rosenthaliana, Amsterdam

Title page of Mohel Book manuscript in the library of the Jewish Community of Prague

dence rather points to the conclusion that the rite had a common origin among Egyptians and Israelites as well as among many neighboring peoples of a common stock with Israel. Nor is there sufficient evidence for Wellhausen's conclusion, in which, strangely enough, he has been followed by many modern scholars, a conclusion based upon a misinterpretation of *Gen.* 17:25; 34:14-19; *Ex.* 4:24-26, that circumcision was in Israel originally a puberty and marriage rite. Nor does the Biblical literature manifest the slightest knowledge of the prophylactic value of the institution. Originally circumcision was undoubtedly a rite of redemption of the child from the power of the deity or spirit who was thought to have given it life.

It appears that in the earlier stages of the development of the religion of Israel circumcision was not regarded as a fundamental and indispensable rite, due of course to the fact that there were other rites of redemption of the child besides it. It is significant that nowhere in any of the pre-Exilic Biblical law-codes is the performance of the rite commanded. It seems rather to have been generally observed as a religious folk-practice, with perhaps also a certain ethnological significance. Apparently, too, a certain opposition to its continued practice developed, as indicated in Jeremiah's plea for a circumcision of the heart rather than of the foreskin (*Jer.* 4:4). After the Babylonian Exile, however, Priestly legislators gave to the rite an altogether new interpretation, which it had never possessed before, i.e. that circumcision was the eternal and ineffaceable sign of God's covenant with Abraham, and through him with Israel (*Gen.* 17:10-14; *Ex.* 12:43-48). Circumcision was probably performed in the pre-Exilic period largely in connection with and as an important rite of the celebration of the Passover festival (cf. *Ex.* 12:43-48; *Josh.* 5:2-9); in the post-Exilic period and throughout subsequent Judaism its observance was definitely set for the eighth day after birth (*Gen.* 17:12; *Lev.* 12:3).

Since then circumcision has been constantly regarded as one of the fundamental rites and institutions of Judaism. In addition to its basic interpretation as the sign of the covenant, other spiritual ideas have been associated with it. SHELDON H. BLANK.

II. In Post-Biblical and Rabbinical Literature.

6. *Significance.* In Talmudic and in rabbinic Judaism today, circumcision is recognized as based on the most ancient tradition, and its importance as founded on the religious law. Jewish teachers interpreted circumcision as a symbol of the Jewish ideal of moral perfection and holiness. It is said to symbolize not only the love and the covenant existing between God and Israel, but also the love of the individual Jew for his people (*Kuzari* 8:7; *Moreh Nebuchim* 3:49; *Ikkarim* 4:45; Kimhi and Abravanel to *Gen.* 17). He who does not have his sons circumcised and he who was not circumcised as a child and who has not had the rite performed before completion of his thirteenth year is a "destroyer of the covenant." He has also severed his relations with God and Israel (*Gen.* 17:14).

An echo from the rabbinic period of the association of Passover with the circumcision rite in ancient times is found in the statement in *Midrash Ex.* 19:6 and *Pirke de Rabbi Eliezer* 29 that the Israelites in Egypt circumcised themselves as a preparation for the Exodus from Egypt; cf. *Ex.* 13:2, 12-15; 34:18-20.

7. *The Rite of Circumcision.* According to the prescription laid down in rabbinical literature, circumcision must be performed on the eighth day after birth, unless the health of the child makes postponement necessary. Where no postponement is necessary, circumcision may and should be performed even on the Sabbath and on Holy Days, including Yom Kippur. Circumcision is performed with a steel knife, whetted on both sides, a regulation based on an interpretation of *Ps.* 149:6.

The circumcisional rite consists of the following: 1. *milah,* cutting off the end of the upper prepuce; 2. *peri'ah,* baring the glans by tearing or cutting the tender lower prepuce and pushing it behind the glans; 3. *metzitzah,* the sucking of the wound, to staunch the blood, by means of the mouth, as practised in earlier times, or by means of a suction cylinder or other modern methods in more recent times. The severed prepuce is placed on sand or ashes as a sign of the covenant between God and Israel, by means of which the latter is to become as numerous as the sands of the sea-shore. A candle also is lit as a symbol of joy. Besides the chair on which the Sandek (originally, *sindiknos,* a corruption of the Greek *synteknos,* "godfather) holds the child in his lap, there is placed "Elijah's chair" (*kisse shel 'Eliyahu*). Elijah is considered the typical zealot of the holy covenant (*Pirke de Rabbi Eliezer* 19, at end), and as the forerunner of the Messiah he is called *mal'ach haberith,* "messenger of the covenant," after *Mal.* 3:1, 23. The Sandek holds the infant on a cushion or pillow placed on his lap. The circumciser (Mohel) examines the infant, and if its sexual organs are normal, necessitating no postponement, proceeds to perform the simple operation.

During the circumcision appropriate benedictions and prayers are recited by the father of the child, the *ba'al berith,* by those present, and especially by the Mohel, who now, however, is often a Jewish physician. The Mohel holds in his hand a cup of wine, from which he drinks and then moistens the child's lips. The child is given a name at the time of circumcision (*Gen.* 21:3-4; *Luke* 1:59), and the cup of wine used in the ceremony is sent to the mother that she may drink it. The circumcision is followed by a religious repast, the Seudah, to which reference is made as early as in the Talmud. Grace after this meal, according to the Polish rite, is begun with a song containing insertions referring to circumcision.

The circumcisional chair is usually a short, richly adorned chair, with a back. Such chairs, mostly products of the 18th cent., are still to be seen in several of the older synagogues of Europe; they are not part of the usual furniture of the synagogues, but are donated by individuals in observation of special occasions. Of the two places or seats which the circumcisional chair contains, the left is for the use of the Sandek. The infant lies on the right seat, near the back-piece of the chair, upon which Elijah was believed to be seated at every circumcision. The designation "Elijah's chair" is a reference to Elijah's restoration to life of the son of the widow (*I Kings* 17:17-24); Elijah thus came to be regarded as the protector of children. The circumcisional chair in the synagogue at Rome has only one

Circumcision: (above) in the synagogue; (below, left) the ceremonial meal; (below, right) objects used for the circumcision. Reproduced from Bodenschatz' "Aufrichtig teutsch redender Hebräer" (1756)

seat. At circumcisions held today in hospitals or in private homes, the circumcisional chair frequently is simply a plain chair with a high back.

Circumcision is always performed during the day, though there is no especial hour which is customary. If the child is born just at sunset, a rabbi is usually consulted to determine the exact date of his birth and circumcision.

If the father of a newly born male infant did not have it circumcised, he was regarded as not fulfilling the Jewish law; in the times when there were Jewish courts, he was even compelled by the court to have the operation performed (*Yoreh Deah* 261), a compulsion which no longer exists. If circumcision in any family has caused the death of two children, the circumcision of the third male child is postponed until

a time when it can be performed with safety. According to *Yoreh Deah* 263, if the children of each of two sisters have died as a result of circumcision, the children of the third and other sisters need not be circumcised at the usual time. A child who is sick or weak is not circumcised until it is certain that the operation can be performed safely. In all cases of such postponed circumcision, the operation is to be performed on a weekday. If a child has died before its eighth day, it is often customary to circumcise it just before it is buried, and to give it the name Abraham.

A male non-Jew who desires to embrace Judaism must, according to Orthodox Jewish law, be first circumcised. The operation is performed with the customary benedictions, but without special ceremony; in modern times, a local anesthetic is sometimes used.

III. Christian View. Christianity considered the baptism of Jesus as the "circumcision of Christ" and perhaps the actual circumcision of Jesus (*Luke* 2:21) as a substitute for the circumcision of all Christians (*Col.* 2:11). The first Christians, apparently, were circumcised, and circumcised their converts; but Paul rejected and fought against the circumcision of converted heathens (*Gal.* 5:1-6), although he retained it for converted Jews (*Rom.* 2:25; *I Cor.* 7:18). Since about the 6th cent. January 1st has been celebrated by the church as the feast of the circumcision of Jesus (*festum circumcisionis*).

IV. In Modern Times. Reform Judaism, especially in its early years, reopened the question of the significance and importance of circumcision. This led to a lively discussion about the middle of the 19th cent., in which opinions were given by Geiger and Holdheim on the Reform side, and Isaac Noah Mannheimer, Michael Jehiel Sachs, Zacharias Frankel and Leopold Zunz for the Conservatives. As a result of this discussion, Reform Judaism, while retaining circumcision for Jewish infants, holds that it may be dispensed with in the case of male proselytes to Judaism. The same proposal was advanced by Isaac M. Wise at the Philadelphia Rabbinical Conference (1869) and was voted by the Central Conference of American Rabbis (New York, 1892).

Reform Jews in modern times usually have the operation of circumcision performed by a physician, who generally cuts the prepuce with surgical scissors; very recently a new method, which employs a clamp and permits the prepuce to be severed by a knife and without pain, has been adopted by some surgeons. In such cases a rabbi or a member of the family is often asked to pronounce the customary benedictions. Orthodox Jews retain the old form, except that instead of the Metzitzah, a powder is employed to staunch bleeding and prevent infection. MAX JOSEPH.

Lit.: Kohler, K., *Jewish Theology* (1918) 50, 346, 402, 416, 449-50; Smith, W. R., *Religion of the Semites* (2nd ed.), vol. 1, p. 328; Toy, C. H., *Introduction to the History of Religion,* 68-74; Hastings, J., *Encyclopaedia of Religion and Ethics,* vol. 3, pp. 659-80; *Jewish Encyclopedia,* vol. 4, pp. 92-102; vol. 5, pp. 128-29; Rosenau, W., *Jewish Ceremonial Institutions and Customs.*

CIRCUMSTANTIAL EVIDENCE, *see* EVIDENCE; PROOF; WITNESSES.

CITIES OF REFUGE, six cities in ancient Canaan which, according to the Bible, served as places of asylum for involuntary homicides. Three of these had been established in Transjordan by Moses just before his death: Bezer, in the territory of Reuben; Ramoth, in the territory of Gad; Golan, in the territory of Manasseh (*Deut.* 4:41-43). The other three were selected by Joshua after the conquest: Kedesh, in the territory of Naphtali; Shechem, in the territory of Ephraim; Hebron, in the territory of Judah (*Josh.* 20:7).

According to the law as given in *Num.* 35:10-34, these cities were to be places of refuge for those who had unintentionally killed a fellowman, and desired to escape death at the hand of the "avenger of blood" (*go'el hadam;* generally interpreted as meaning nearest of kin). This right of asylum did not apply to intentional murderers; hence the "community" (probably the local judges) had to decide whether the fugitive was legitimately entitled to asylum. Having been admitted, however, and allowed to dwell in the city of refuge, he was protected from the avenger of blood as long as he remained within the city limits; only after the death of the current high priest could he return to his native city.

Bible critics see in this legislation of the cities of refuge not a decree of Moses, but the culmination of a long line of development. Originally, they believe, any act of homicide, whether intentional or not, called for vengeance; the blood of the slain cried from the ground against him who had shed it, and could be appeased only by his death. Hence any slaying created a blood feud; the nearest of kin, the avenger of blood, was in duty bound to seek out the homicide and slay him. The latter could escape only by fleeing to one of the many local sanctuaries, since it was sacrilege to kill in a holy spot.

An instance of using the sanctuary as place of refuge is found in *I Kings* 2:28-34. Joab flees before Solomon to the altar, hoping to escape death; Benaiah hesitates to slay him, and violates the sanctuary only when Solomon orders it.

In course of time this primitive form of family revenge was felt to be wrong, since the guilty might escape by appeal to sanctuary, and the innocent might fall victim to the blood avenger. The first change was to decree that not even the altar itself could protect the guilty (*Ex.* 21:14), while assuming that the innocent could escape to the local shrines. With the abolition of these very local shrines by the Deuteronomic Reformation of 621 B.C.E., however, the single sanctuary at Jerusalem was not sufficient to protect the unintentional homicide. Six cities were therefore selected from the former sacred cities, and these were so located as to provide easy access from any part of the country.

Rabbinical literature of the time of the Second Temple speaks of the cities of refuge as if they were still in existence. It adds, for instance, the picturesque detail that the homicides who were compelled to live in the cities of refuge were supported by the mothers of the high priests, who hoped by so doing to prevent these exiles from praying for the death of their sons, the high priests. Other statements are merely suggestions as to details in carrying out the law, and may be purely theoretical. With the fall of the Temple in 70 C.E., the cities of refuge ceased to exist.

See also: BLOOD REVENGE. SIMON COHEN.

André G. Citroën

CITROËN, ANDRÉ GUSTAVE, engineer and French automobile manufacturer, b. Paris, 1878; d. Paris, 1935. He was descended from a Dutch Jewish family of immigrants to France. Citroën graduated from the École Polytechnique in 1900. In 1902 Citroën became owner of a small cartwheel factory in Paris; by 1911 he reorganized the Maurice Automobile Works, increasing its annual production from 25 to 120.

During the World War he was first an artillery lieutenant, then reorganized the French Army postal service, and finally was supervisor of the huge French arsenal at Roanne; in this latter position his ingenuity and organizing skill in the production of 55,000 large shells daily was credited with contributing to the Allies' final victory. After the War, Citroën built and operated ten of the most important automobile factories of France. It was in great part owing to his initiative in the mass production of popular-priced, small cars that the automobile was popularized and the use of motor traction widely extended throughout France. As a result, Citroën was frequently referred to as "the Henry Ford of France" before the depression of the early 1930's and mounting competition caused the loss of his business to his creditors early in 1935.

Citroën organized the first crossing of the Sahara Desert by automobile in 1922, and later sponsored a Central African expedition which opened up the first commercial route across the entire African continent from Algeria to Capetown, South Africa. In all these expeditions, a caterpillar automobile built expressly for this purpose by Citroën, and later adopted by the French Army, was employed.

In 1932, together with the National Geographic Society of the United States, he sponsored the Georges-Marie Haardt Expedition which undertook an 8,000-mile journey by motor caravan from Beirut, Syria, to Peiping, China. In 1931 Citroën was made a chevalier of the French Legion of Honor.

Citroën gave liberally to philanthropic and educational institutions, and was a supporter of the French Ort Society.

CITRON, MINNA WRIGHT, painter, b. Newark, N. J., 1896. She studied painting under Kenneth Hayes Miller, John Sloan and Kimon Nicolaides, and lithography under Charles Locke and Harry Sternberg. Her work began to receive recognition in the 1930's. Her paintings *Platinum Blonde* (1932) and *Staten Island Ferry* (1939) are hung in the Newark Museum. The Whitney Museum and the Library of Congress own prints of the lithograph, *Laying the Bets.*

In 1938, at the invitation of the Fine Arts Section of the Federal Works Agency, Mrs. Citron began a forty-eight foot mural for the post office in Newport, Tenn. The work, which was completed in 1940, depicts life in East Tennessee as influenced by the Tennessee Valley Authority (TVA).

CITRON, SAMUEL LOEB, *see* ZITRON, SAMUEL LEIB.

CITRON, WILLIAM MICHAEL, United States Congressman, b. New Haven, Conn., 1896. He entered law practice in 1922 after having graduated from Harvard Law School the previous year. He served as member of the Connecticut legislature from 1927 to 1929 and again from 1931 to 1933, acting as Democratic floor leader during both terms. He became clerk in the state senate in 1933. Citron served as representative-at-large for the state of Connecticut in the 74th and 75th Congresses (1935-38). He was also corporation counsel for the city of Middletown.

CITY OF DAVID, *see* JERUSALEM.

CIVIL WAR, *see* SOLDIER, JEW AS; UNITED STATES.

CIVILIZATION. The term civilization was used originally to apply to social conditions existing under a form of government (*civilis,* pertaining to a citizen) or to the progress of social development. It now includes *all* the progress in the arts, science, literature, philosophy, government, invention, discovery, social institutions, morals, law and ethics. The author of the article "Civilization" in the 14th edition of the *Encyclopaedia Britannica* says wisely, "this encyclopedia is in itself a description of civilization, for it contains the story of human achievement in all of its bewildering developments. It shows how men during hundreds of thousands of years have been learning about themselves, their world and the creatures that share it with them." The author did not stop with this statement and as a result wrote a most unsatisfactory article, as all articles on civilization in all encyclopedias must of necessity be inadequate. Whether approached from the point of view of discovery and invention, the progress in the arts and sciences, the humanization of man in society, his growing respect for law and order, his willingness to obey man-made laws as if they were divine, his attempt to prevent social ills rather than cure them, his respect for the sanctity of human life, his understanding of, and tolerance for, those who differ with him in race, creed, color, political affiliation and economic theory,—all such articles will be fragmentary at best, because they envisage but one aspect of a totality, which is civilization.

The Jews have contributed much to civilization. Matthew Arnold, in *Culture and Anarchy,* suggests that the Greeks and the Jews have been outstanding in this regard. The Jew has contributed the idea of one God (see MONOTHEISM), a philosophy of life (see

"The March of Civilization," by the American artist Isidore Konti, which was the principal sculpture at the Sesquicentennial International Exposition in Philadelphia

Torah), which is the Jew's most inclusive concept of civilization, a system of morality (see Ethics) which is the basis of civilization, a literature comprising thousands of classics each described in this encyclopedia, a code of laws (see Jurisprudence) which both created a social conscience and was itself the product of the social conscience, an attitude toward the less fortunate (see Charity; Slavery; War), two daughter religions (see Judaism; Christianity; Islam), a social ideal (see Messiah) and above all a unique life of a unique people whose history as recorded in this encyclopedia is not only one of martyrdom but more especially of spiritual triumph over untoward conditions and unparalleled hardship. The Jewish concept of civilization is based on self-realization for the common good (see Altruism); it grows out of the sanctification of the commonplace (see Holiness); it insists that the moral climate be such that the strong should not take advantage of the weak, the majority should not exploit the minority (see Ethics); that moral principles should not lose their efficacy and stop at artificial and arbitrary national boundaries (see Universalism) and that the well-being of the human race and not a particular nation or group should be the goal of all human endeavor. It protests against regimentation in all its diabolical forms (see Freedom), insisting upon the greatest amount of liberty for each consonant with the fullest liberty for others. Civilization today, as viewed by the Jew, must consist in the attempt to parallel the progress that man has made in physical power with equal progress in spiritual power (see Spirituality); to parallel man's genius for production with equal talent for distribution so that starvation amid plenty may cease; to solve the problem of unemployment so that man may remain the master of the machine rather than the machine become the master of man. Civilization demands that in an age capable of overproduction, man should not be held down by underconsumption. It bemoans the fact that in an age when the acceleration in the means of transportation and communication has made internationalism, in the sense of national cooperation, a possibility, nationalism misdirected and misconceived as an end in itself should strive for anarchy. Civilization is predicated upon the ultimate success of the force of faith, in direct contradistinction to the pagan faith in force. The author of *Job* appears to have envisaged the paradox of progress, which is, ultimately, the challenge of civilization: "He putteth forth his hand upon the rock; he overturneth the mountains by the roots; he cutteth out rivers among the rocks . . . he bindeth the floods from overflowing; and the thing that is hid, bringeth he forth to light. But where shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living. . . . Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding" (*Job* 28:9-13, 28). When human progress, art, science, discovery and ingenuity lead to the love of God exemplified in service to man, then will the Jewish ideal of civilization become a reality.

Louis L. Mann.

CLARA AND CAPILLA, two villages in Argentina. They arose side by side in the province of Entre Rios near Colonia Clara, the most important Jewish agricultural colony in that district. They have an aggregate population of 1,450, of whom 1,150 are Jews. Each village has its own synagogue, school, library, club, hospital and cooperative society. Each also has a Jewish bank.

CLASSICAL LITERATURE, JEWS IN, *see* GREEK WRITERS ON THE JEWS; ROMAN WRITERS ON THE JEWS.

CLASSIFICATIONS, BIBLIOGRAPHICAL, OF JEWISH LITERATURE, *see* BIBLIOGRAPHY; LIBRARIES.

CLAUDIUS (Tiberius Claudius Drusus Nero Germanicus), Roman emperor from 41 to 54 C.E. Though he was considered by most to be a pedant and stupid, he proved to be an intelligent and capable ruler. His relations with the Jews during his reign were friendly, in contrast to his predecessor, Caligula. According to Josephus, Claudius was greatly indebted to the diplomatic ability of Herod Agrippa I, who secured for him the support of the senate at the beginning of his reign. In return, Claudius not only confirmed Agrippa in his claim to the kingship of Judea, but considerably enlarged the territory of the kingdom.

He settled the dispute between the Jews and the Greeks in Alexandria, and expressly confirmed the former in their ancient rights of citizenship of which they had been deprived; he released the alabarch Alexander Lysimachus from prison, and executed a chief anti-Jewish leader, Helicon.

After the death of Agrippa (44 C.E.) Claudius governed Judea through procurators, as the son of Agrippa was too young to rule. Despite the uprisings that resulted from this form of government, Claudius made every effort to pacify the Judeans. Thus he made a Jew, Tiberius Julius Alexander, who held the rank of general, procurator, on the theory that the Jews would willingly accept a fellow-Jew as ruler; but Alexander had become a pagan, and was despised by the Jews as a renegade; the experiment was a failure.

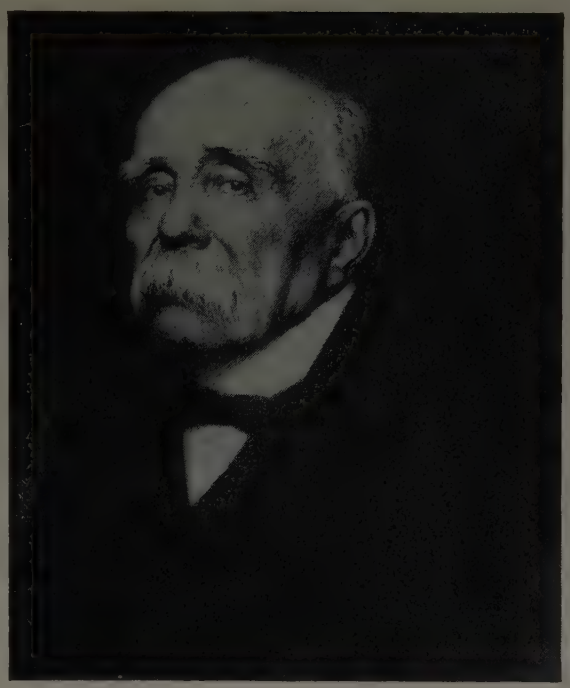
According to Suetonius, Claudius, about the year 50, banished certain of the Jews from Rome in consequence of disputes about the advent of the Messiah. Some historians have thought that this refers to a dispute between Jews and the young Christian sect; others believe that it was only Christians who were banished, and that the chronicler of the incident, as was the case with many Romans at the time, confused Christians with Jews. It is certain, however, that this expulsion was not an act of hostility to the Jews in general, and that it did not affect the Jewish community as a whole.

Lit.: Vogelstein, H., and Rieger, P., *Geschichte der Juden in Rom,* vol. 1 (1896) 19 et seq.; Radin, Max, *The Jews Among the Greeks and Romans* (1915); Graetz, H., *History of the Jews,* vol. 2 (1927) 190-202.

CLEAN ANIMALS, *see* DIETARY LAWS; PURITY, RITUAL.

CLEANLINESS, LAWS OF, *see* PURITY, RITUAL.

CLEMENCEAU, GEORGES EUGENE BENJAMIN, French premier, writer, physician, b. La Vendée, France, 1841; d. Paris, 1929. The characteristics which brought Clemenceau the appellation "The Tiger" came into contact with Jewish life again and again during the half century that Clemenceau was active in French political life. His familiarity with a mode of thought inherently Jewish began even earlier; while Clemenceau was a medical student in Paris, he was a neighbor and close friend of Georg Brandes. Clemenceau's own revolutionary nature brought him a short term of imprisonment during the reign of Napoleon III.



Georges Clemenceau

In 1876 Clemenceau was elected to Parliament. Two decades later he became the embattled champion of the Dreyfusards, and established *L'Aurore* primarily to give them a channel of expression. In *L'Aurore* Clemenceau himself wrote a series of articles demanding a new trial, and finally published Emile Zola's *J'Accuse!* When Clemenceau became premier of France for the first time, in 1906, he at once exonerated Dreyfus completely, and thus carried the defense of Dreyfus to its final success. Clemenceau was premier again from 1917 to 1920, throughout the peace negotiations following the World War. He was the defender of minority rights, and the spokesman for Jewish aspirations. In July, 1919, Clemenceau wrote a letter to Premier Paderewski of Poland, pointing out that according to the peace treaty Poland had just signed with the United States, England, France, Italy and Japan, the new country had clearly obligated itself to respect minority rights, including those of the Jews. This meant the maintenance of Jewish schools and the protection of Jews in religious observance.

On several other occasions during Clemenceau's career he was close to and impressed with Jewish life. He knew Theodor Herzl, and recognized in Herzl the potency of national pride and integrity which were to Clemenceau a requisite of personal and national survival. Among Clemenceau's publications was a volume of short stories dealing with Jews, *Au Pied de Sinai* (1900).

Lit.: Martet, Jean, *M. Clemenceau peint par lui-même;* Baron, Salo W., *A Social and Religious History of the Jews,* vol. 2, pp. 323-324; *Jewish Tribune,* Nov. 29, 1929, p. 1.

CLERGY, *see* LAYMEN; PRIESTLY CASTE; RABBI.

CLERICAL ERRORS, *see* ERROR.

Ansche Chesed Synagogue at Cleveland

CLERMONT-FERRAND, capital of the French department Puy de Dôme. The name first appears in Jewish history in the 3rd cent.; by the 6th cent. a fair-sized Jewish community had sprung up there and a Jewish academy was established. A church council held in Clermont in 535 decreed that whoever permitted marriages between Jews and Christians should be excommunicated and barred from all intercourse with Christians, as enemies of the church. Another decree forbade the appointment of Jews as judges over Christians. Whether or not these edicts were enforced is not known.

In 551 Jews joined Christians in mourning the death of Bishop Gallus of Clermont, but by 576 the picture had changed and Bishop Avitus issued a pronunciamento in which he offered the Jewish residents the choice of conversion or exile. The poet Venantius Fortunatus, commissioned by Bishop Gregory of Tours to epitomize in song the act of Avitus, pointed out that the Jews did not decide to become converts until after they had been convinced that armed resistance would be futile. Over 500 accepted baptism; the rest emigrated to Marseille. In the famous Council of Clermont (1095), at the beginning of the First Crusade, not a word was said about the Jews. Toward the end of the 13th cent. a flourishing community had again sprung up in Clermont, but its members drifted away and it disappeared about 1615. The last Jewish settlement was re-established in 1780 by Israel Wael and remained under the consistory of Lyon until 1905, since which time the community has been independent.

Lit.: Aronius, Julius, *Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273,* nos. 23, 29, 34, 35, 38; Tardieu, *Histoire de Clermont-Ferrand,* vol. 1, pp. 210, 435-36, 696; Gross, Henri, *Gallia Judaica,* 588-89; *Revue des études juives,* vol. 15, p. 248.

CLERMONT-TONNERRE, STANISLAS (count of), nobleman and champion of Jewish emancipation, b. Pont à Mousson, France, 1757; d. Paris, 1792. In 1789 he addressed the French National Assembly with great eloquence, arguing that the declaration of the rights of man must be made applicable to Jews and Gentiles alike. He refuted numerous accusations made against the Jewish people, and declared that Christian society owed them reparation for injustices inflicted. Later he formulated the often quoted principle that Jews should be protected in all matters, not as a nation, but as individuals. Although Clermont-Tonnerre was an ardent champion of freedom and progress, he was also a monarchist, and accordingly fell a victim to the Revolution. He published *Recueil des opinions* (4 vols., Paris, 1791).

CLEVELAND, the largest city in Ohio, situated at the mouth of the Cuyahoga River on Lake Erie. Its population in the 1940 census was 878,385, its Jewish population about 90,000.

The arrival of Jews at Cleveland began with the emigration from the German countries to the United States of those anxious to escape the oppressive 19th cent. laws. The first Jewish settler in Cleveland proper was Simson Thorman, who came from Unsleben, Bavaria, in 1837. There had been a Jew in the vicinity before that, however, for in 1836 Dr. David Peixotto was summoned from New York to the presidency of the Willoughby Medical College in Willoughby, eighteen miles east of Cleveland.

In the years immediately following, more immigrants came from Germany. Among them was Abraham Klein, who arrived in 1840, and whose daughter Regina married Thorman.

The newly-arrived Jews engaged in the commercial activities which characterized the majority of immigrant enterprises in the 19th cent. A great number of them peddled clothing and cooking utensils in the outlying communities. Others became bakers, butchers, dry goods storekeepers.

In 1855 Jews from Hungary migrated to Cleveland; in 1881 the Russian Jewish influx began.

Jewish communal activities were inaugurated almost simultaneously with the arrival of the earliest immigrants. The first gathering place was the home of Samuel Hoffman (Hopferman), who arrived in 1839 with his family. This was the first family to come. Out of these gatherings grew the Israelitische Society, established in 1839 with twenty members headed by Thorman. Isaac Hoffman, son of Samuel, was the spiritual leader, serving as rabbi, cantor and Mohel.

In 1842, disagreement over the ritual divided the original group into two factions, and the Ansche Chesed Society was formed under the leadership of Asher Lehman. Lehman was called "Reverend"; he had operated a slaughter-house in Neustadt on Dessen, and had been associated with the Reform Movement there. The two groups were again united four years later, however, under the name Ansche Chesed Israelitische Society. Leonard Case, a non-Jew, donated a plot on Ohio St. (now Carnegie Ave.), which was traded in for land on Eagle Street. Here, at a cost of $1,500, the first synagogue was built.

But as the influx of immigrants increased, the number of those imbued with the spirit of the German Reform Movement grew, and they forced a second, this time permanent, secession. The Reform group formed the Tifereth Israel Congregation in 1850.

The original Ansche Chesed congregation remained in the Eagle Street synagogue after the split. They employed a Shohet and maintained a Kashruth committee. A burial ground had been purchased in 1840. In 1858 a cantor was engaged; he also preached in German and English and taught the Sabbath School. With the passage of years the congregation adopted the Reform ritual and joined the Union of American Hebrew Congregations. The first rabbi, A. Hertzman, came in 1860 at a salary of $600 a year. But by 1874 Rabbi Moritz Tintner received $3,000 a year. He was followed by M. Machol and, in 1907, by Rabbi Louis Wolsey, who served until 1925. In 1887 a new temple

The Temple of Congregation Tifereth Israel, Cleveland. Reproduced by courtesy of the Jewish Publication Society of America

was built at Scoville and Henry streets; at this time 210 families made up the congregation. In 1912 the present temple on Euclid Avenue and 82nd Street was dedicated. The congregation's membership was more than 1,350 families in 1940. Barnett R. Brickner (1925-) is rabbi.

The offshoot of the original Ansche Chesed group, Tifereth Israel Congregation, became one of the two largest Liberal synagogues in the United States. In 1850 there were forty-seven members in the group. For four years they held services in private homes and in rented quarters, but in 1855 the Huron Street Temple was erected, chiefly through the generosity of Judah Touro, Jewish philanthropist of New Orleans. Isidor Kalisch was spiritual leader at this time.

In 1893 the congregation erected a new temple, which was dedicated on September 21, 1894, by Isaac M. Wise. The membership then was 125. Wolf Fassbinder followed Kalisch as rabbi; then Jacob Cohen, G. M. Cohen, Jacob Mayer, Aaron Hahn and Moses Gries filled the pulpit. In 1917 Gries retired after a quarter of a century of active service, and was succeeded by Abba Hillel Silver. In 1924 a synagogue on Ansel Road was dedicated; known as "The Temple," it is one of the most beautiful houses of worship in the United States. Its membership in 1940 was over 1,500 families.

Sixteen of the first arrivals from Hungary met at the home of Herman Sampliner in 1865, and founded Cleveland's third congregation, B'nai Jeshurun. In 1887 they took over the Eagle Street Temple which Ansche Chesed had vacated. In 1906 a new synagogue was built, and in 1925 the present building on Mayfield Road was erected. The congregation, which is Conservative, is known as the Temple on the Heights. Among the men who have held the rabbinate at B'nai Jeshurun were Solomon Goldman and Rudolph Rosenthal (1933-). In 1940, the membership was 900 families.

Ansche Emeth Congregation, also Conservative, was founded in 1870 by the first arrivals from Poland and Lithuania. Later it merged with the newer Beth Tfilo Congregation. It has been served by Rabbis Samuel Benjamin, Solomon Goldman, Harry S. Davidowitz and Armond E. Cohen (1934-). In 1921 the congregation established the Cleveland Jewish Center and erected at East 105th Street and Grantwood Avenue a million dollar building with elaborate facilities for religious, educational, social and athletic activities. The Center School, with an enrollment of 900, holds classes from the nursery through the college department. The center library includes more than 3,500 volumes. With more than a thousand family members and 300 single memberships, the center was one of the largest Conservative congregations in the United States in 1940.

Among the most important Orthodox congregations in Cleveland are Oheb Zedek (Rabbi Louis Engleberg), Bes Medrosh Hagodol (Rabbi Ozer Paley), Ahavath Israel (Rabbi Jacob I. Berger), Neveh Zedek (Rabbi Israel Porath), Heights Jewish Center (Rabbi Seymour M. Zambrowsky) and the Kinsman Jewish Center (Rabbi David A. Genuth). Altogether there are about thirty-six synagogues in Cleveland.

In 1855 Cleveland was the scene of one of the earliest rabbinical conferences in the United States. Called by Isaac M. Wise, the conference attempted to establish a common platform for American rabbis, but dissenting views prevented it.

From the very beginning of Jewish communal activity in Cleveland, the undertakings collateral with religious life have been emphasized. Men's clubs and sisterhoods exist in all the leading congregations. One sisterhood has more than 1,000 members.

Tifereth Israel established in 1850 the first school for Jewish children in Cleveland. By 1858 there were both Hebrew and Sunday school classes and a staff of four teachers among whom was Benjamin Peixotto, who later became United States consul to Roumania. In 1860 Ansche Chesed opened a school for one hour daily, but from 1861 to 1865 it conducted a parochial school with full curriculum. In 1868 B'nai Jeshurun started courses of instruction.

The first Talmud Torah independent of any synagogue or temple was opened in 1894. In 1905 another such school was instituted. The two schools merged in 1907. Shortly afterwards branches were established and for the first time girls were admitted. From 1920 until his death in 1939, the well-known Hebrew poet A. H. Friedland was principal of the system.

The Council of Jewish Women and the Council Educational Alliance established independent Sunday schools. All the new congregations instituted classes for children soon after their founding. In 1940 there were three schools in which the Yiddish language and literature are taught; two are run by the Workmen's Circle and one by the Yiddish Culture Society. The Yeshiva Adath B'nai Israel (for boys) has three branches.

More than 6,500 children receive formal Jewish instruction in a total of at least thirty-four schools (in 1940). There are also special classes for adults.

Except for the congregations, the Solomon Lodge, B'nai B'rith, formed in the early 1850's, was probably the first Jewish organization in Cleveland. Here again

Simson Thorman was active. There are three B'nai B'rith lodges in the city. The Hungarian settlers organized the Hungarian Aid Society in 1863. Literary and social associations developed among the other immigrant groups. The Excelsior Club, which first met in 1872, was the nucleus of what became a country club at Mayfield and Warrensville Center Roads. There were in 1940 more than 100 men's organizations in the Jewish community of Cleveland, each with a membership of more than one hundred.

An Orthodox rabbinical seminary existed in Cleveland for nine years. Established as the Rabbinical Seminary of New Haven in 1923, it was moved to Cleveland by its founder and dean, Rabbi Judah H. Levenberg, in 1929. Courses were offered leading to the rabbinical degree; there were between thirty-five and forty graduates. Following Levenberg's death in 1938 the institution closed its doors.

Women organized for the first time in 1860, forming the Daughters of Israel. Until the first decade of the 20th cent., however, the women's organizations were headed by men because women were considered incapable of mastering parliamentary law. The Women's Jewish Hospital Society, organized in 1893 by B'nai Jeshurun women, was primarily responsible for the building of Mt. Sinai Hospital in 1903.

The Council of Jewish Women was organized in 1895 with four constituent organizations. Its membership in 1940 was more than 1,700; its activities include Martha House (a residence for young women), a scholarship fund for needy students, and a pre-natal clinic. Women's auxiliaries function in all welfare drives. The Federation of Jewish Women's Organizations, in which are represented more than forty groups, was established in the early 1920's.

Possibly the best-known welfare institution in the city of Cleveland is the Jewish Orphan Home, founded by District No. 2 of B'nai B'rith in 1868. For a long time it was the hostel for Jewish orphans from the entire Middle West. It occupies modern cottage quarters on Fairmount Boulevard, and houses several hundred children under model conditions.

A home for the aged, the Montefiore Home, has been in existence since 1881. An Orthodox Old Home was founded in 1906, and there is a hostel for transients—the Independent Montefiore Shelter Home. Among the other communal institutions are the Council Educational Alliance for a recreation-education program, a free burial society, the Hebrew Free Loan Association, a day nursery and a dispensary. Mt. Sinai Hospital, a non-sectarian institution with 225 beds, annually cares for 8,000 patients and 10,000 outpatients in its dispensary. One of the first Jewish Welfare Federations in the country was established in Cleveland in 1903. In 1931 it created the Jewish Welfare Fund, which is associated with the Community Fund and supervises national as well as local campaigns. It now distributes funds to more than fifty agencies.

Zionist activities have been important in Cleveland almost since the first World Congress in 1897. The 1904 national Zionist convention was held in Cleveland, as were the important 1921 and 1930 conventions, at the first of which the Brandeis group left the official movement and at the second of which they returned. All the Zionist groups—Mizrachi, Labor, Zionist Organization of America and Hadassah—are well organized in the city. The Cleveland Zionist District and the Cleveland Zionist Society have together more than 1,000 members. Hadassah also has more than 1,000 members, Junior Hadassah more than 300.

The Jewish Community Council (organized in 1936) is composed of the representatives of more than 130 Jewish organizations of all types. It aims at the unification of Jewish community activities.

The Rabbinical Council of Cleveland was formed in 1933 to supervise various religious matters, particularly Kashruth and the Orthodox Talmud Torahs. Rabbi Judah H. Levenberg was the first president. In 1940 the governing presidium consisted of Rabbis Israel Porath, Zechariah Sacks and Ozer Paley.

The first Jewish newspaper in Cleveland was the *Hebrew Observer,* founded in 1888 by Hiram Straus. In 1892 Dan S. Wertheimer founded the *Jewish Review;* these two periodicals were merged in 1900. Ralph M. Wertheimer, son of the founder of the *Review,* was editor in 1940. The *Jewish Independent* was founded in 1906 by Maurice Weidenthal. At his death his brother Leo became editor. D. Sperling, succeeded him. The *Jewish Daily Press,* in Yiddish, was founded in 1908. In 1911 it merged with a Yiddish weekly and became the *Jewish World.* Leon Wiesenfeld is editor.

From the very beginning of the history of the Jewish community in Cleveland its members have participated in every phase of the economic and cultural life of the city. Jews are represented in every trade, industry, commercial enterprise and profession which goes into the making of an American city. The organized labor movement, particularly the clothing, carpentry and plumbing trades, have had Jews in the front ranks of leadership.

Art has always found votaries in the Cleveland Jewish population. Louis Loeb was a founder of the Cleveland Art School, the illustrator for one of Mark Twain's books and a mural painter. Artists who were born or who grew up in Cleveland include Abel and Alex Warshawsky, Max Kalish, William Zorach, Jacob Burck and Sidney Laufman.

Jews have played an important part in the musical life of Cleveland. For more than two decades the Cleveland Symphony Orchestra was conducted by Jews: Nikolai Sokoloff (1918-32) and Artur Rodzinski (1933-). Louis Edlin was the orchestra's concertmaster from 1919 to 1923. Josef Fuchs was concertmaster for years thereafter, and leader of the Cleveland String Quartet. Ernest Bloch, who has developed Jewish themes for instrumental and orchestral repertoire, was director of the Cleveland Institute of Music from 1920 to 1925. Beryl Rubenstein and Arthur Loesser, known both as pianists and composers, have also taught at the Institute. Boris Goldovsky is conductor of the Philharmonic Chorus; Hyman Schandler of the Women's Symphony Orchestra. There are in the city a Jewish Singing Society and a Workmen's Circle Chorus.

In the field of the theatre, A. L. Erlanger, the theatrical manager, made his start in Cleveland. Paul Muni (Muni Wiesenfreund) lived in the city while his father produced and acted on the Yiddish stage. The Yiddish theatre as a whole was well-supported in Cleveland for many years.

The Jewish Center of Cleveland, Ohio

Beginning with the pioneer Simson Thorman, who was a member of the city council for two years, Jews have been active in civic affairs throughout the history of the city. There has been a Jewish president of the School Board, Alfred Benesch (later state director of commerce), and a president of the Library Board, Emil Joseph. Martin A. Marks was one of the founders of the Municipal Association; since it became the Citizens' League, Morris A. Black and Herman Moss have been presidents, and M. J. Mandelbaum has served as treasurer and vice-president.

Cleveland's first Jewish judge was Joseph C. Bloch (1898-1903). Maurice Levine was justice of the Court of Appeals (1922-), later chief justice. Among the Jews elected to the Municipal Court bench were Mary Belle Grossman, who has served since 1923 and who founded the Morals Court in 1926, and David Copland (1936-). Samuel H. Silbert was municipal court judge from 1915 to 1924, and has been judge of the Court of Common Pleas since. David Ralph Hertz was named to the latter court in 1934. There were also many county and state officials, and A. E. Bernstein and Emerich B. Freed served as United States district attorneys.

Cleveland Jewry, in its Hebrew Cultural Gardens—a part of the Cultural Garden chain—has commemorated many historical Jewish figures. The Gardens are located on East Boulevard. The inner part of the central unit forms a Magen David. There are monuments to Maimonides, Moses Mendelssohn, Ahad Haam and Baruch Spinoza. There are also tablets bearing verses of Hebrew poets, a plaque to Rebecca Gratz, and a plaque bearing likenesses of Meyerbeer, Halévy and Goldmark. NATHAN RICARDO.

Lit.: *The Jewish Community of Cleveland,* a comprehensive historical digest prepared by the Cleveland Jewish Centennial Committee (1937).

The Temple on the Heights, Cleveland, Ohio

CLEVES-MARK-JÜLICH-BERG, former duchies or counties on the Lower Rhine and in Westphalia. These territories, comprising the land of the Palatinate of Cologne, are among the oldest settlement districts of the Jews in Germany. The Jews in Xanten had already suffered martyrdom at the time of the first crusade. A famous community existed in the 13th cent. in Duisburg, and in the 14th cent. in Wesel. Despite the ravages of the Black Death, a number of Jewish families lived during the 15th cent. in various cities of the country under the special protection of the rulers. They organized in local associations. The Jews of Jülich, together with those of the Palatinate of Cologne and of Geldern, issued decrees concerning the regulation of rabbinical jurisdiction on the Lower Rhine.

The political amalgamation of the territories in the period of the Reformation, and the religious temper of the time were unfavorable to the Jews. It was not until the end of the 16th cent., and especially during the Thirty Years' War, that the Jews succeeded in setting foot permanently in most of the cities in this area. The vicissitudes of the Jews varied in the individual territories through the separation of Cleves and Mark and their attachment to Brandenburg-Prussia in 1614.

The 17th cent. brought happy days to the Jews of both parts of the country. The number of Jewish families officially entitled to live there grew to 150 in Cleves-Mark and to 295 in Jülich-Berg. The residences of Cleves and Düsseldorf were places of active Jewish life; Cleves especially promised to become a Jewish center under the leadership of the Shtadlan Elias Gomperz (d. 1689) and his sons. The Jews began to burst the narrow bonds of their traditional occupations and to engage in commerce and industry to the advantage of the country. The Jews of the individual countries deliberated upon their affairs at regularly recurrent diets, and elected their presidents and district rabbis, whose task it was to watch over the lives of the community members, administer their finances and institutions, and represent their interests externally.

The prosperity of the Jews of the Lower Rhine disappeared, however, as a result of the general European economic crisis about the end of the 17th cent. Cleves and Mark were especially hard hit by the draconic Jewish laws of Frederick William I and Frederick the Great. In addition, the whole lower Rhine suffered from the consequences of the Seven Years' War. An increase of the Jewish population was made completely impossible in the Prussian territories.

The complete changes brought about by the French Revolution gave Jülich and the part of Cleves on the left of the Rhine to France in 1795, and Berg, Mark and the part of Cleves on the right of the Rhine to the newly formed grand duchy of Berg. The old associations of Jewry were torn asunder. The Napoleonic consistorial constitution was introduced only into the districts on the left of the Rhine, but could not replace the earlier local associations. The self-sacrificing rabbis of Düsseldorf and Krefeld sought to preserve a part of the old community life. The strong Jewish immigration from abroad contributed to the overflooding of the old structure. Thus the Prussian government, when it entered upon the administration of the Rhine province in 1815, was confronted by chaotic Jewish conditions which, however, were gradually fitted into the pattern of the regulation of the rest of the Jewish community in Prussia.

FRITZ BAER.

Lit.: Wedell, *Geschichte der jüdischen Gemeinde Düsseldorf* (1888); Moser, *Die Juden der Frei-und Reichsstadt Dortmund und der Grafschaft Mark* (1912); Baer, F., *Das Protokollbuch der Landjudenschaft des Herzogtums Kleve* (1922).

CLINCHY, EVERETT, *see* NATIONAL CONFERENCE OF CHRISTIANS AND JEWS.

CLINICS, *see* HOSPITALS.

CLOTH, MIXTURES OF, *see* MIXTURES, PROHIBITED.

CLOTHING, REGULATIONS CONCERNING. 1. In the Bible. The Biblical precepts in regard to clothing may be divided into two classes: prohibitions and injunctions. The only prohibition in the material of which clothing was made was against *sha'atnez,* or wool and linen mixed together (*Deut.* 22:11; *Lev.* 19:19 extends the definition to any mixture of materials). The reason for this prohibition is unknown, but it seems to be a part of the general abhorrence of mixtures of different species, especially since wool was derived from animals and linen from plants.

The second prohibition is contained in *Deut.* 22:5: "A woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment." This law does not, as it was sometimes interpreted in later times, forbid a man or woman to wear the kind of garments customary to the other sex; for in Bible times the costumes of men and women were almost identical. It means rather that a man shall not don a garment that belongs to a woman, and vice-versa, and is aimed against the spread of certain perverted cults common among the Semitic peoples, in which members of either sex assumed the functions of the other, and signalized their initiation by adopting garments previously worn by a member of the opposite sex.

The chief injunction as to clothing is the commandment to wear fringes, containing a blue thread, on the corners of all outer garments, as a sign of remembrance of the commandments of God (*Num.* 15:38-40; *Deut.* 22:12). Originally these fringes were worn constantly; later their use was restricted to an inner garment (Arba Kanfoth) and the prayer-shawl (Tallith).

The Bible also contains exact regulations as to the costume of the priests and the high priest, which are given in detail in *Ex.* 28 and 29.

2. In the Talmud. The discussions of the Talmud merely reiterate the regulations given in the Bible, with a few additional details; thus, the prohibition against a mixture of wool and linen applies only when it is in a single garment, but it is permissible to wear separate garments of wool and linen at the same time. Most of the other regulations are merely advisory. Thus scholars were recommended to dress respectably and neatly; mourners, excommunicated persons, and those accused of serious crimes were to wear black; on the other hand, the wearing of black shoes was considered

as unseemly for a Jew, it being a non-Jewish practice. The Talmudic teachers even suggested the order in which articles of clothing are to be removed in taking a bath (*Derech Eretz Rabbah* 10); they also urge that a man furnish his wife every year with at least one hat, three dresses and three pairs of shoes. A man should have at least two suits of clothing, in order that he might have better garments to wear on the Sabbath and holidays; Rabbi Jose allows eighteen articles of clothing to be saved on the Sabbath from a burning house (*Sab.* 120a), regarding that number as indispensable.

3. In Medieval and Modern Times. Throughout the Middle Ages and in modern times the Jews have tended to adopt the same costume as that of their non-Jewish neighbors. Accordingly, no new regulations as to clothing were made by the rabbis, except the renewal of suggestions that clothing be neat, that Sabbaths and festivals be honored by new garb, and the growing tendency to make the wearing of a head-covering compulsory while praying. In the 13th cent., however, the church insisted upon a differentiation in dress between Jews and non-Jews, chiefly through the wearing of a distinct Jew-badge. This led, on the part of the Jews, to a tendency to adopt a distinctive garb of their own and to avoid any article of dress which might suggest another faith. Thus Jews in Mohammedan countries were forbidden to wear green, which was distinctly the color of Islam; in 1526 Elijah Mizrahi forbade his disciples to wear a long cape (cope) thrown loosely around the shoulders, since this was a definitely Christian costume.

In general, however, it may be said that the dress of the Jew in medieval times was more the result of custom than of regulation. When the Jews wore a distinct costume, it was rather because they were inherently conservative in dress, rather than that they were constrained by law. This is true of all cases in modern times where Jews have preserved a special dress of their own. Nowadays, the Orthodox tend to observe the Bible laws as to clothing, and the more liberal Jews ignore them; otherwise there are no regulations whatsoever.

See also: COSTUME; FRINGES; HEAD, COVERING OF; MIXTURES, PROHIBITED. ANATOL SAFANOV.

Lit.: Brüll, A., *Trachten der Juden* (1873); Abrahams, I., *Jewish Life in the Middle Ages* (1896) 273-306; the Bible dictionaries and commentaries.

CLURMAN, HAROLD, theatrical director, b. New York city, 1901. He studied at Columbia University, but left to travel in Europe without graduating. He became interested in the theatre as a child after a performance by Jacob P. Adler, the Yiddish actor; in Paris, a series of lectures by Jacques Copeau, director of the Théâtre du Vieux Colombier, determined him to make the theatre his vocation. Copeau advocated a permanent theatre in which all branches of theatre art should be developed simultaneously. The idea was later incorporated into the Group Theatre in New York, of which Clurman was one of the founders and original directors.

On his return to the United States in 1924 Clurman tried writing, then acting, and finally became stage manager of the *1926 Garrick Gaieties.* Here he met Lee Strasberg, and the two planned the formation of a new American repertory theatre. In 1926 Clurman studied under Richard Boleslavsky, who taught the Stanislavsky (realistic) method of acting, of which Clurman became a disciple. The laboratory nucleus of the Group Theatre was organized in 1928, and the first formal production, *The House of Connelly,* appeared in 1930. Clurman, together with Strasberg and Cheryl Crawford, was co-director of this play and of all others subsequently produced by the Group Theatre. Among the plays which Clurman helped present were the first written by Clifford Odets, *Awake and Sing* and *Paradise Lost.* In 1940 Clurman was made sole director of the Group Theatre.

Clurman contributed articles on the theatre to periodicals, and wrote the prefaces for several published plays. He also lectured at the New School for Social Research.

COAT OF MANY COLORS, *see* PHRASES, BIBLICAL.

COATS OF ARMS. In the Middle Ages, about the time of the Crusades (12th cent.), coats of arms were introduced as the permanent and hereditary insignia of noble families in Europe, who adopted such distinguishing devices upon their shields. In the following centuries they were adopted also by persons not of noble birth as well as by corporate bodies such as guilds, estates, cities, and monasteries, and by countries. Of the earlier period in Jewish history we know that the exilarchs, in addition to the insignia of David showing the lion of Judah, bore a fig in their coats of arms. Since Jews in the Middle Ages were not permitted to enter the ranks of the nobles, thus not having a recognized position in the feudal system of the time, there were, in general, throughout this period, no coats of arms among them, though rich Jewish families of means used devices, as is shown by the occurrence of heraldic seals. Only one Jewish coat of arms is known of in that period, that of the Halevy family of Toledo; this coat of arms bore the castle with three towers, the insignia of Castile, on the shield, and it was later adopted by Lord Beaconsfield (Benjamin Disraeli).

During the Inquisition, many baptized Jews were adopted by members of the Spanish nobility, and thus acquired the right to bear their family coats of arms. The Jews of the Netherlands adopted this practice from the Marranos who had immigrated into Holland, and they in their turn transplanted it to England and America. The Marranos clung fast to their coats of arms, even after they had repudiated Christianity; some of them had them carved on their tombstones.

In Turkey and Italy family coats of arms are widespread among the Sephardim. Since the granting of the patent of nobility included the right to bear arms, all Jewish families who were ennobled from the 18th cent. on assumed coats of arms. The first known coat of arms of an ennobled Jew was that of Bassevi of Treuenberg, which was granted by the emperor Ferdinand II on January 18, 1622.

As a general rule, the Jewish origin of the bearers cannot be recognized from the devices, as there is hardly anything distinctively Jewish in them. In the more recent period grants of arms ceased to have a feudal character. Persons to whom coats of arms were

granted were generally people of wealth who desired to have the "same external trappings as other persons in their social position." Jews, too, yielded to this desire; their coats of arms, accordingly, displayed nothing of a Jewish character. But there are individual exceptions to this rule, such as the coats of arms of the Montefiore, Morenu, and Sassoon families, which bear Hebrew inscriptions, or the Rothschilds, which are adorned with a Shield of David (the six-pointed star).

Some Jewish coats of arms bear elements of the history of their respective families. Thus the motto over the Goldsmid crest (England), *Quis similis tibi in fortibus domine* (*Ex.* 15:11), records a tradition of the Maccabean descent of the family. The armorial bearings of the Lousada family contain sugar canes which refer to the source of wealth of this old Jamaica family. The gold coin in the Salomons' crest (England) alludes to the fact that Levy Salomons was a prominent financier, and the jewel in the Jessel crest (England) indicates that Zadok Jessel, the father of the late Master of the Rolls Sir George Jessel, was a known dealer in precious stones.

One Jew is known to have made a study of heraldry—Jacob Jehudah Leon, surnamed Templo, of Hamburg, Germany, who visited England in 1675. An excellent and skilled draftsman, he was chosen to design the Masonic coat now used by the English Grand Lodge, in which Jewish elements are present. Lucien Wolf characterizes his work as an essay "to display heraldically the various forms of the Cherubim pictured to us in the second vision of Ezekiel—an Ox, a Man, a Lion, and an Eagle." The crest is composed of the mercy seat with the attendant Cherubim in the orthodox attitude, prescribed in *Ex.* 25:18-20, and its supporters represent the same mystical figures as appear in *Ezek.* 1:11.

The following coats of arms of Jewish families are selected as typical: Bassevi of Treuenberg (Jacob Schmieles), who was ennobled by the Emperor Ferdinand II of Austria on January 18, 1622, received a coat of arms which consisted of a lion and eight stars on a field azure. It was the first known coat of an ennobled Jew, and was granted for financial assistance given to the emperors Rudolph II, Matthias, and especially to Ferdinand, who needed large amounts for the prosecution of the Thirty Years' War.

The Bearsted coat of arms was granted to Viscount Bearsted (Sir Marcus Samuel), who held a leading position in English industry, especially in shipping and petroleum. The grant was made on July 16, 1925, in recognition of his great War services, and especially for ensuring the food supplies of England during the World War. The coat consists of a naval crown or and a heart gules. The crest shows a dexter arm grasping a battle-axe, and the supporters bear a horse and a dragon, each charged with a heart or, on the shoulder.

The coat of arms of the D'Aguilar family (Spain, Austria, England) was granted to Diego D'Aguilar who was made a baron, in 1726, in recognition of services rendered to Maria Theresa in remodeling the imperial palace at Schoenbrunn, and for the contribution of large amounts for this purpose out of his own pocket. The coat consists of an eagle and three hills. The crest shows a lion.

The D'Avigdor-Goldsmid coat of arms (England) bears characteristic signs of a family alliance both on the shield and the crest. In 1840, the daughter of Sir Lyon Goldsmid was married to Count Salomon Henry d'Avigdor, a personal friend of Napoleon III of France, who made him a duke. Sir Osmond Elim d'Avigdor, who in 1896 inherited the estates of Sir Julian Goldsmid, received royal license to add the name of Goldsmid to his own and to bear the Goldsmid coat of arms. In its present form the D'Avigdor-Goldsmid coat consists of a goldfinch between two roses (for Goldsmid), and of a lion passant argent (for D'Avigdor). The lion on the crest stands for Goldsmid, while two demi-greyhounds refer to the D'Avigdor family. The French motto *Honneur Sauf, Souci Nul* apparently reflects the above-mentioned relations to Napoleon III of France.

The Disraeli coat of arms, which was created on August 21, 1876 for Benjamin Disraeli, Earl of Beaconsfield, in recognition of his great public services, consists of a triple-turreted castle. It resembles very much that of the Halevy family of Toledo. The two families came from the same Spanish city and were closely connected with each other by intermarriage.

Of a purely Jewish origin is the coat of the Massey-Lopez family (England). It is "a copy of a device carved on a marble monument in the synagogue of Leghorn, which the ancestors of the Franco family are said to have used for several generations as their armorial ensign." It was granted in 1760 to Jacob Franco whose grand-nephew, Ralph Franco, later on assumed the name of Lopez and succeeded to the baronetcy granted to his uncle Sir Manasseh Lopez (Nov. 1, 1805). The coat of arms consists of five lozenges (for Lopez), and a fountain (for Franco). The crest bears a lion (for Lopez) and a dexter arm holding a palm-branch (for Franco).

The coat of the Mocatta family (England) bears an unquestionably Jewish emblem—the seven-branched candlestick.

The most interesting coat of arms of a Jewish family is that of the Montefiore family (England). It developed from primitive emblems, and has an inherent historic interest.

Judah or Leone Montefiore, a member of the congregation, in 1637 donated a Parocheth (curtain) to the Levantine synagogue of Ancona. The gift, which had been worked in gold on red silk by his wife Rachel, née Olivetti, represented the earliest form of the Montefiore coat, as emblems of the two families were placed above the two last lines of a Hebrew inscription which covered almost the whole of the surface of the curtain. One of the emblems represented a lion on a mount, holding a branch of flowers in his paws, and the other a dove, also on a mount, with an olive branch in its beak. From this rude form the escutcheon soon developed to a coat, the charges of which are described with regard to their scriptural significance by Joseph Montefiore in a manuscript, named "Kan Zippor." It was first registered at Heralds' College on January 28, 1819, and the grant was made to Moses Montefiore of London, by whom two stars, a dagger, and the motto "Think and Thank" were then added. The flowers were transferred to the mounts, and the paws of the lion, which now formed

Sir Moses Montefiore, England

(Above) coat of arms of the Halevi family, Spain; (below) of the Austrian Pirbright family

Lord Rothschild, England

Elkan von Elkansberg, Austria

Sir Albert Sassoon, Britain

Bassevi von Treuenfeld, Austria

Teixeira, Holland

De Pas, France

the crest, held a flagstaff with a pennon inscribed "Jerusalem" in Hebrew characters. The supporters, which were added when Sir Moses became a knight and a baronet, show a lion on the dexter side and a stag on the left, each holding a flagstaff with a banner also inscribed "Jerusalem" in golden Hebrew letters, like the pennon in the crest. They are of a great historic importance, as they were granted, in 1841, in recognition of the services rendered in the previous year by Sir Moses Montefiore in his "memorable mission to the East, and hence they constitute a kind of heraldic protest against the 'Blood Accusation' which gave rise to the mission, and the falsity of which was so signally demonstrated by the illustrious grantee on that occasion."

The ROTHSCHILD coat of arms belongs to those of a group of Ashkenazic families, whose shields were borrowed from the house-signs of the Frankfort *Judengasse,* although it must be stated that Mayer Amshel Rothschild, known as the ancestor of the family, was born in a house, which was named "Hintere Pfanne," and which was later known as the "House with the Green Shield," thus being the real ancestral home of the family.

The patents conferring the title of nobility on Amshel and Salomon Rothschild for services rendered in realizing the English subsidies were issued from Schoenbrunn (Austria) on Sept. 25, 1816, and for Carl and James on Oct. 21, 1816. A separate patent of nobility had to be prepared for each of the four brothers as they lived in different countries. Only in 1822 (Sept. 29) did the coat of arms receive its present form, when the brothers were raised to the rank of *Freiherrn.* It contains charges, which were not conceded in 1816, such as the seven-pointed coronet, and the heraldic animals supporting the shield. Of the five arrows, which the coat shows in its latest form, only four are to be found in the design of 1816, when Nathan, who had been most active in the realization of the English subsidies, was not yet recognized.

The motto of the Rothschild coat, *Concordia, integritas, industria,* reflects principles on which the cooperation of the brothers should be based.

The coat of the DE WORMS family (England) which is related to the Rothschilds shows a hand grasping three arrows representing the three brothers Salomo, Gabriel and Maurice de Worms.

The only completely Jewish coat of arms is that of the SASSOON family (England). Even the motto is Hebrew, *Emeth Veemunah,* and the emblems, consisting of the Lion of Judah, a palm-tree, a pomegranate, and an olive branch, are strictly Jewish. So is the crest with a dove volant, holding a sprig of olive in its beak. The grant was made to Albert Sassoon, eldest son of David Sassoon, who succeeded his father as head of the firm. He was made a baron in the year 1890, in recognition of his philanthropic work and his contributions to the development of India.

MAX SALOMON.

Lit.: Burke, Sir John Bernhard, *The General Armory of England, Ireland, and Wales* (1940); *Burke's Peerage, Baronetage and Knightage* (1939); Wolf, Lucien, "Anglo-Jewish Coats-of-Arms, *Transactions of the Jewish Historical Society of England* (1894-95) 153-69; *Debrett's Peerage, Baronetage and Companionage* (1940).

COBLENTZ, STANTON ARTHUR, author, b. San Francisco, 1896. Upon completion of his graduate studies at the University of California in 1919, he joined the editorial staff of the San Francisco *Examiner.* He also held the positions of book reviewer for the New York *Times, Sun* and *Herald,* for *Bookman,* and the *International Book Review.* In 1933 he became editor of *Wings,* a quarterly magazine of verse. In 1940 he was associated with the Hearst publications on the Pacific Coast.

He wrote the following books of poetry: *The Thinker and Other Poems* (New York, 1923); *The Lone Adventurer* (London, 1927); *Shadows On A Wall* (Philadelphia, 1930); *The Enduring Flame,* a sonnet sequence (New York, 1932); *Songs of the Redwoods* (Los Angeles, 1933); *The Merry Hunt and Other Poems* (Boston, 1934); *The Pageant of Man* (New York, 1936), a narrative poem; *Songs By The Wayside* (New York, 1938).

His prose works include: *The Decline of Man* (New York, 1925); *The Literary Revolution* (New York, 1927); *Marching Men* (London, 1927), the story of war; *The Wonder Stick* (New York, 1929); *Villains and Vigilantes* (Elmira, N.Y., 1936), a story of James King and pioneer justice in California.

Coblentz was also the compiler of the following: *Modern Lyrics, American and British* (New York, 1935), an anthology of verse; and *The Answer of the Ages* (New York, 1931).

COCHIN, a state on the west coast of India, near the southern tip of the peninsula; in 1940 it had about 1,205,000 inhabitants, of whom 1,451 were Jews. The Jews are divided into two distinct groups: the White Jews, whose complexion is almost as light as that of European Jews; the Black Jews (Kala Israel), who are darker than the former, though by no means negroid. Cochin, which was originally named Perumpadpu, was under native control until the Portuguese occupied it in 1523; it was held by the Dutch from 1663 to 1795, when it came under British rule. The first European to refer to the modern name was Nicholas Conti (15th cent.), who calls it Cocym.

The origin of the Jewish settlement in Cochin is lost in the mists of antiquity, and there are several theories about it. According to one, the Israelites had commercial relations with Cochin as far back as the time of Solomon; according to another, the Jews of Cochin are the descendants of the Lost Ten Tribes; still another regards them as an offshoot of the Jews who were led away into the Babylonian Exile.

The first mention of the Cochin Jews occurs on certain bronze tablets which, according to critical research, date from the second half of the 4th cent. They comprise a record of the king of Malabar, who appointed the Jew Joseph Rabban a sovereign prince, at the same time granting him feudal rights in the city of Anjuvannam. The community was granted various privileges, including the remission of all unpaid duties and taxes, and Joseph's descendants were promised the succession "as long as the sun shines upon the earth."

Some of the Jews who settled in Cochin at this time probably married native wives and thus became the ancestors of the present-day Black Jews, who reveal a

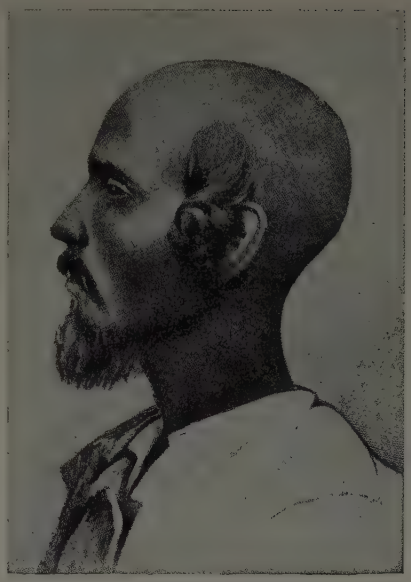
mixture of Jewish and Dravidian features. It must be noted, however, that some historians are of the opinion that the Black Jews are not the descendants of the Jewish colonists, but of native groups that have adopted Judaism. In any case, the Black Jews can trace their settlement in Cochin further back than the White Jews. Thus, the earliest tombstone of a White Jew is only 200 years back; the earliest tombstone of a Black Jew goes back 600 years. This is further corroborated by the stories of travelers to Cochin. Benjamin of Tudela (12th cent.) reported the presence of about 100 Jews of black color in the state, and Marco Polo (13th cent.) and Vasco da Gama (1498) give similar testimony.

The White Jews, who are still known as *Pardesis* ("foreigners"), do not appear to have come to Cochin until well into the Middle Ages. The earliest claim is that of the Zakkai family, which is said to have come from Cranganore, a nearby town, as early as 1219. The Castilia family, evidently from Spain, arrived at Cochin in 1511. Many of the other White Jews are of Spanish and Portuguese descent, and arrived in the early part of the 16th cent., apparently as the furthest reach of the wave of exiles after the expulsions from the Iberian Peninsula in 1492 and 1497. Among the surnames of the White Jews are Rottenburg, Tzarpati (indicating a French origin), Ashkenazim (indicating a German origin), Sargon, Mitzri (indicating an Egyptian origin), Halleguah, Rahabi (from Aleppo) and Khoder.

The Jewish principality founded by Joseph Rabban in the 4th cent. lasted until the 16th cent., when it was disrupted by a combination of external events and internal dissensions. The advent of the Portuguese in 1523 threatened the community with expulsion in the following year, but this was averted. Some of the Jews, however, left the main settlement in Jews' Town and settled in the southwestern part of the state. There was dissension between the White and the Black Jews; in 1568 the former separated from the community and built a synagogue of their own, despite protests. The legal status of the Jews improved substantially when the country came under the rule of Holland (1663-1795) and later under that of England.

In the 20th cent. there are no essential differences in the religious practices of the White and the Black Jews. Both groups observe the same customs and observe the same Sephardic ritual; they are deeply religious and speak the same vernacular, the Malayalam, which is one of the Dravidian group of languages. However, there is a considerable social gap between

Jews of Cochin



Black Jew of Cochin

them and the White Jews continue to regard the Black Jews as an inferior, less pure caste, and refuse to contract marriages with them, nor do they dine with them at the same table.

The two groups each worship in their own synagogues. The synagogue of the White Jews, built in 1568 and rebuilt in 1664, had E. M. Roby as its Hazan in 1940. There seem to have been further settlements of White Jews which have now disappeared, for an inscription in Paroor, in the nearby state of Travancore, declares that the ancient synagogue there was built in 1616 by David Jacob Castille. The Black Jews in Jews' Town have three synagogues, of which the first dates back to 1150, the second is said to go back to 1344 and is now dilapidated, while the third was built in 1639. Interestingly enough, the Black Jews have neither members of the priestly caste (Kohanim) nor Levites, and hence are compelled to ask some of these classes among the White Jews to assist them when they are needed in the services. The other Jewish settlements in the state of Cochin are Chenamangalam, with a synagogue built in 1614, Ernakulam, with one synagogue dating from 1300 and another from 1600, and Malla, with a synagogue built in 1597.

The present religious observances of the Jews of Cochin are traced back to the time after Cochin became a Dutch protectorate in 1663. At the solicitation of David Ezekiel Rahabi I (1646-1725) the Jews were sent scrolls of the Torah, prayer-books and books of rabbinical literature from Amsterdam. They arrived on the 15th of Ab, 5450 (1690), and the anniversary of this rebirth of their Judaism is still celebrated. In 1752 and 1769 special prayer-books after the ritual of "Singali and Cochin" were printed for them in Amsterdam, as later were various liturgical and ritualistic books, such as Raphael Meldola's *Huppath Hathanim* (Canopy of Bridegrooms).

The Jews of Cochin, up to modern times, practised slavery in common with the peoples around them, making men and women slaves for debt, and later

giving them a bill of manumission. Such freed Jewish slaves were considered equal in all religious respects, but were not permitted to be called up to the Torah except at Simhath Torah. Slaves were treated as free men on both Seder nights, and were assigned to special seats in the synagogues. The institution of slavery was abolished in the 19th cent. Formerly, too, the Jews of Cochin were polygamous, but now they are strictly monogamous.

In the 20th cent. the Jews, both in number and in status, hold an important position in the community. The White Jews are mostly landed proprietors, while some are traders; the Black Jews are mostly fishermen and gardeners, though many are woodcutters and a few, traders. The descendants of the freedmen are chiefly bookbinders, clerks and shopkeepers. The ordinary dress of the White Jews does not differ from that of the natives. The Black Jews clothe only the lower half of the body; they wear a red headgear, and allow the traditional side-locks (Peoth) to grow. They wear a special dress for the synagogue. The younger generation tries hard to imitate European styles.

The White Jews live mostly in that section of the city of Cochin called Jews' Town, part of a suburb named Mattancheri, about two miles south of the British town of Cochin. It is located in a beautiful spot between the open sea to the west and a backwater to the east, and surrounded by cocoanut groves. There is a cistern for bathing purposes in some houses and invariably in the synagogues; a booth where the festival of Sukkoth is spent is to be found in the court of every home. The houses are kept very clean, and are brightly illuminated on the Sabbath, the festivals and on Lag Beomer.

The intellectual level of the Cochin Jews is not very high, and only very few have attended Madras University. A. Roby (Rahabi) and Samuel S. Koder have taken a leading part in encouraging the youths to gain a secular education. The White Jews are progressing with the times, though the community has tended to drift away to Bombay, Calcutta, Burma and China. Among the more noted Jews of Cochin are David Ezekiel Rahabi II (1721-91), author of the calendar *Ohel David* (Amsterdam, 1791), and Solomon Rinman, author of *Massaoth Shelomoh* (Vienna, 1884).

See also: INDIA; JEWS' TOWN; MALABAR; RAHABI.

EZEKIEL MOSES EZEKIEL.

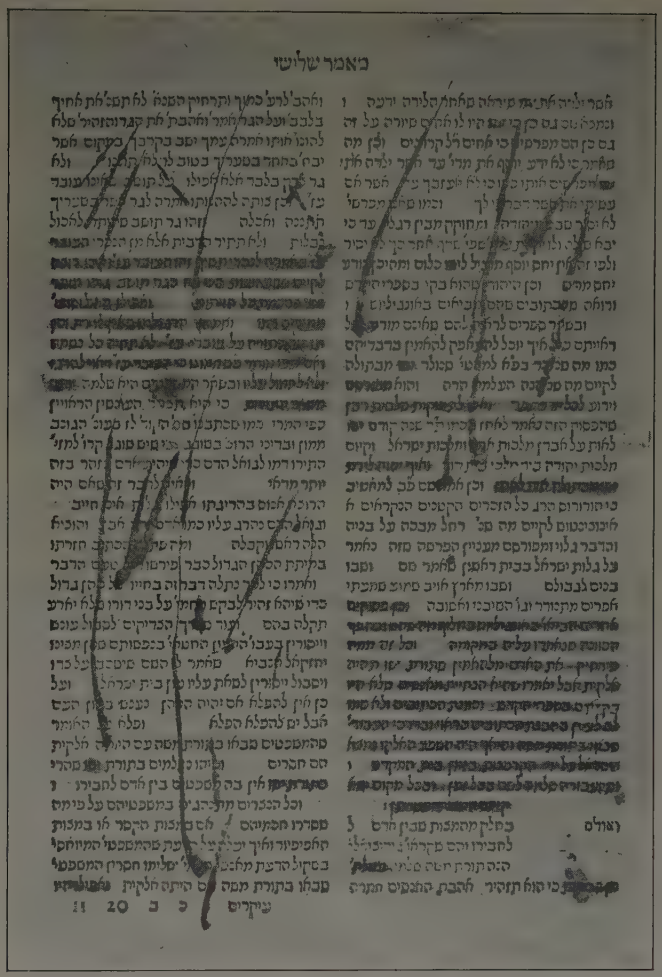
Lit.: Cohen, Israel, *Journal of a Jewish Traveller* (1925); Oppert, in *Semitic Studies in Memory of Rev. Dr. Alexander Kohut* (1897) 396-419; Kohut, George Alexander, *ibid.*, 420-34; Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 2, pp. 469-74; vol. 7, pp. 557-59.

CODES, in law, systematic compilations of the law made by authorities, and accepted by nations or groups as the standard for consultation. Judaism, being a religion based upon law, has had a number of codes in the course of its history. The earliest of these was the legal portions of the Torah, which, according to tradition, was handed down by Moses to serve as the standard law for all Israelites. Bible critics, however, maintain that the Torah is not a single code, but the combination of a number of codes composed at different periods, such as the Book of the Covenant (*Ex.* 21 to 23; 9th cent. B.C.E.), the Deuteronomic Code (*Deut.* 12 to 26; 7th cent.), the Holiness Code (*Lev.* 17 to 26; 6th cent.) and the Priestly Code (mainly contained in *Ex.* 25 to *Num.* 10; 5th cent. B.C.E.), which were welded into a single whole. This code of the Torah, while grouping together many similar laws, is by no means entirely systematic, since it is arranged according to a historical rather than a logical scheme.

The code of the Torah remained the standard code of Judaism during the period of the Second Temple (516 B.C.E. to 70 C.E.), since all other laws were based upon it. However, there was in existence a code of priestly rulings, probably made in order to cover cases not treated in the Torah, which was known as the "book of decisions" (*Megillath Taanith* 4). This is no longer extant, since it was abrogated when the Pharisees came into power (1st cent. B.C.E.) and played no further part in the development of Jewish law.

The next code arose out of the attempts of the rabbis to bring into systematic law the interpretations of the Torah, as well as the additional laws established by the Pharisaic teachers. The first scholar to attempt a scientific classification of these laws seems to have been Akiba (d. 135 C.E.), who set up six main divisions, and arranged the groups of laws into tractates (*masechtoth*) under such specific heads as Tithes, Sabbath, Vows, Torts, Meal-Offerings, and Ritual Baths. This code was known as the Mishnah, since it was a collection of the Mishnahs, or teachings of the rabbis.

Code of civil and ritual law in the 14th cent.: title page of the "Kol Bo"


באמר שלישי

Codes: illuminated page illustrating Maimonides' "Yad Hahazakah." Reproduced by courtesy of the Union of American Hebrew Congregations

This Mishnah was revised by Akiba's disciple Meir, and received its final redaction at the hands of Judah Hanasi about 200 C.E. The Mishnah is not a complete code, since it does not include many laws contained in the Torah; but it formed the basis of all legal discussion for the next six centuries.

A new impetus to codification came with the rise of the Karaite movement in the 8th cent. Karaism attempted to break with the traditional law. Anan ben David, the first Karaite leader, made a law code of his own, intended to replace the Mishnah and its commentary, the Talmud; it was perhaps in reply to this that the Rabbinites, or opponents of the Karaites, began to compile law codes on the basis of the Talmud. The first of these was by Jehudai Gaon, Anan's contemporary, who drew up a code of Talmudic laws known as *Halachoth Pesukoth* or *Halachoth Ketuoth* (Abridged Laws), no longer extant. In the next century Simeon Kayyara made a larger code, the *Halachoth Gedoloth*. This follows the order of the Mishnah and Talmud, but gives a more condensed form to the lengthy Talmudic discussions. Saadia (10th cent.) wrote an Arabic work called "Book of Legacies" which is in the nature of a code, as are some compilations of his successor Hai. In the same period seven minor tractates, after the pattern of the Mishnah, were added to the Talmud.

The next group of codifiers arose in the countries further west. These seem to have been influenced by the desire to simplify the study of the Law, which they were endeavoring to introduce in their communities. The *Sefer Hamiḳtzaoth* (Book of Stores) of Hananel ben Hushiel (10th cent.) is now lost, but it is known to have been a compendium of Talmudic law. The same is true of another lost work, the *Sefer Hamitzvoth* (Book of the Commandments) of Hefetz ben Yatzliah. The most important work of this group, however, is the *Halachoth* of Isaac Alfasi (11th cent.), which is modeled after the *Halachoth Gedoloth* of Simeon Kayyara, but includes the results of the teachings from Kayyara's time to his own. Judah ben Barzillai (12th cent.) made a comprehensive code of the Jewish law which, however, has survived only in fragments.

Maimonides (1135-1204) was the first teacher since Akiba to initiate a new system in codification. His *Mishneh Torah* covers the entire field of Jewish law, and divides it into four logical groups. It omits all the theoretical discussions of the Talmud, being designed for practical consultation; for this reason it was attacked by those who felt that it would destroy interest in the study of the Talmud.

In France several minor attempts at making codes were made in the period of Maimonides and after.

The first major code produced in that country was the *Sefer Mitzvoth Gadol* (Great Book of Commandments), generally known as SeMaG, by Moses ben Jacob of Coucy. It is based on the 613 commandments which the rabbis had enumerated in the Torah, giving each Bible law with the laws derived from it.

Maimonides' code, however, held its predominant position until it was challenged by the *Tur* of Jacob ben Asher (1269-1343). This book gets its name (which means Row) from the fact that, like the rows of jewels on the high priest's breastplate, it was divided into four sections: *Orah Hayim* (Way of Life); *Yoreh Deah* (Teaching Knowledge); *Eben Haezer* (Stone of Help); *Hoshen Mishpat* (Breastplate of Judgment). The first discussed the ritual laws for every day of the year; the second, what is permitted and forbidden; the third, the laws relative to marriage and the family; the fourth, the civil law. Jacob ben Asher took advantage of all the discussion that had taken place on matters of Jewish law since the time of Maimonides, and therefore his code came to supersede that of Maimonides as being more complete. The anonymous *Kol Bo,* of the 14th cent., was the most important code of ritual law.

The *Tur,* in turn, was superseded by the *Shulhan Aruch* (Prepared Table) of Joseph Caro (1488-1575). Caro followed the plan of the *Tur,* adopting even the names of its divisions, but he simplified the material by giving merely the decisions and omitting most of the dissenting opinions. His work, which was considered as following too closely the Sephardic practices, was at first not generally accepted; it won universal favor, however, after Moses Isserles (1525-72) added his commentary, *Mappah* (Tablecloth), which gave the customs of the Ashkenazic Jews. In this form it eventually became the standard code of Orthodox Judaism, and has held this position to the present time. Reform Judaism has rejected the general idea of a standard code, though, of course, it retains many of the ancient laws and customs and has adapted others to the new conditions under which Jews now live.

SIMON COHEN.

COELESYRIA ("hollow Syria"), term first used by the Greeks for the valley between the Lebanon and the anti-Lebanon. Later several Greek writers, among them Strabo, applied the name to the territory from Seleucis to Egypt, including northern Syria. Others applied it to Middle Syria and all of Palestine except Judea proper, and still others, such as Polybius, to all of Palestine. In Roman times it was equivalent to North Syria. While the name is used in its original sense in *I Esdras* 4:48, it applies to all of Southern Syria in *I Esdras* 2:17; 24:27; 7:1. Since Josephus used two different sources, he calls the valley district, apart from Damascus, Coelesyria in *Antiquities,* book 14, chap. 40, but applies it to Galilee and Perea, as far as the Euphrates, in book 13, chap. 13.

II Macc. 3:58 has a reference to a single governor over both Coelesyria and Phoenicia under Antiochus Epiphanes, and the same must have been true in Persian times. On the death of Alexander (323 B.C.E.), Ptolemy made an unsuccessful claim on Coelesyria, and finally secured it in 303 B.C.E. as payment for his neutrality in the war between Seleucus and Lysimachus. After a century of Egyptian rule, Coelesyria was conquered by Antiochus the Great in 200 B.C.E. According to *II Macc.* 3:5 and *I Macc.* 10:69, Appollonius governed it for Seleucus. It enjoyed a period of relative calm from 100 B.C.E. to the conquest by Pompey in 63 B.C.E.

Lit.: Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 2; Smith, G. A., *The Historical Geography of the Holy Land;* Leary, *Syria, the Land of Lebanon.*

COEN, ACHILLE, historian, b. Pisa, Italy, 1844; d. 1921. He is the author of several historical and other works published in Italian, and dealing with the Greek and Roman period. At the age of twenty-three he began teaching history at the Lyceum of Leghorn. In 1879 he was made professor of history at the Academy of Milan, and in 1887 received a similar post at the University (Istituto degli Studi Superiori) of Florence. While here he also had charge of the city library. Coen was knighted in the Order of the Crown of Italy.

COEN, ANANIA GRAZIADIO VITA, rabbi, b. Reggio nell' Emilia, Italy, 1751; d. 1834. He acted as rabbi in Carpi, Reggio and Florence, successively, and in addition conducted Hebrew print-shops at the latter two cities and a school at Reggio. His writings, which are mostly text-books for use in Jewish schools, include: *Hinnuch Lanaar* (Training for the Boy; 2 vols., Reggio, 1804; Venice, 1805; 6th ed., Leghorn, 1880); *Dikduk Leshon Hakodesh,* a Hebrew grammar (Venice, 1808); *Maane Lashon* (Answers of the Tongue), a Hebrew-Italian and Italian-Hebrew dictionary (3 vols., Reggio, 1811-12); *Della poesia rabbinica* (Florence, 1827).

COEN, BENJAMIN VITALE, prominent Italian rabbi, influential in the first half of the 18th cent. He wrote a number of commentaries, sermons and two unpublished volumes of responsa.

COEN, GIUSEPPE, painter, b. Ferrara, Italy, 1811; d. Venice, 1856. Descended from a distinguished family, he came by his talents naturally, and although he was orphaned at an early age, his determination to devote himself to the arts never waned. Coen painted in the style of Canaletto and won immediate recognition with his canvas *The Façade of the Cathedral in Ferrara* (1840). He went to Rome, established a friendship with Massimo d'Azeglio, the statesman, and a few years later returned to his native Ferrara, to be the first Jew honored in that city as an elected member of the city council. In 1850 Coen moved to Venice, where he turned to artistic photography. His views of Venice were awarded a medal at the Paris exposition of 1855. He also won the papal medal for art.

Lit.: Abramo, Pesaro, *Memorie storiche sulla communità israelita Ferrarese,* 95-97.

COERCION, *see* DURESS.

COFFEE, RUDOLPH ISAAC, rabbi and social worker, b. Oakland, Cal., 1878. He attended Columbia University, receiving the A.B. degree in 1900, and the Jewish Theological Seminary, receiving the rabbinical degree in 1904. In 1908 he received his Ph.D. degree at the University of Pittsburgh.

From 1900 to 1903 Coffee was assistant in education at Teachers College, New York. During the same

period he also organized and headed the religious branch of the Young Men's Hebrew Association of New York, and between 1900 and 1905 he served first as acting superintendent and later as superintendent of the Hebrew Orphan Asylum in New York.

In 1906 he was elected rabbi of the Tree of Life Congregation in Pittsburgh. He left this post in 1915 to become director of the social service department of B'nai B'rith, where he remained until 1917. From 1917 to 1920 he was rabbi of Temple Judea, Chicago, and from 1920 to 1921 of the Collingwood Avenue Temple, Toledo.

In 1921 he returned to his native city of Oakland to become rabbi of Temple Sinai, serving until 1934, when he became secretary of the San Francisco Conference of Jews and Christians. Coffee was elected president of the Jewish Committee for Personal Service in State Institutions in 1923; the following year he was appointed a member of the State Board of Charities and Corrections, serving until 1931. He was elected chaplain of the California Assembly in 1925, becoming the first Jewish chaplain of any state legislature. From 1937 to 1940 he was president of the Temple of Religion of the Golden Gate International Exposition.

Among Coffee's published works are: *Hebrew Cosmology* (1908), *Israel's Contribution to America* (1910), *Temple Judea Manual* (1919). He was an editorial writer for *The Sentinel,* Chicago, from 1918 to 1923, editor of *The Jewish Times,* San Francisco, from 1922 to 1924, and editorial writer for *Emanu-El,* San Francisco, from 1928 to 1932.

COFFIN, *see* Burial and Burial Customs.

COHABITATION, FORBIDDEN, *see* Sex Laws.

COHANIM, *see* Priests; Priestly Caste.

COHEN, a frequent Jewish family name, the oldest Jewish name in existence, and one of the earliest family names in history. It indicates descent from the priestly family (*kohanim*), which, according to tradition, stems from Aaron, the brother of Moses and the first high priest. The reason for the early appearance of the name was the special distinction accorded the priests, who, even after the destruction of the Temple and the end of the sacrificial cult, were given a preferred status in being called up to the Torah, performed the ceremony of the redemption of the firstborn, and continued to observe the same restrictions as to their marriages. A member of the priestly family, therefore, would attach to his ordinary name the family name Hakohen (Hebrew for "the priest") in order to establish his status in the community. When the Jews began to take family names toward the end of the Middle Ages, this title was transformed into such a form as Cohen.

While the spelling Cohen is the usual equivalent for the Hebrew word *kohen,* "priest," there are a number of variants of the name. Some are merely variants in spelling, and depend on the orthography practised in various languages. Thus among English-speaking Jews there arose such additional forms as Cohn, Cone, Coon, Cahn, and Cowen; among German-speaking Jews, Kohen, Kohn, Kahn, and Hahn; among Russian-speaking Jews, Kahane, Kagan, Koigen, Kogan, Cohon and the like; among Jews of France, Italy or Holland, Coen; and among Spanish-speaking Jews, Coffen. In other cases the name is translated into the vernacular in such forms as Agranat (Russian for Aaronide, descendant of Aaron), Sacerdote (Italian) or Lepretre (French).

Another form of the name is Katz, an abbreviation of the longer Kohen Tzedek ("priest of righteousness"). Both Katz and Cohen are frequently expanded to such forms as Katzenstein, Katzmann, Katznelson, or Cohnheim, Cohnstein and Cohanescu.

The family name Kohn, which sometimes occurs among Christians in North Germany, has no connection with the Hebrew word *kohen,* but is an abbreviation of the Middle High German Kuonrat (modern Conrad). The Irish name Cohan is also of distinctly different origin.

The term Cohen is used familiarly among Jews to indicate those families which have priestly descent and privileges, whether they are called by the name Cohen or not. Among these are the noted family of Rappaport (also spelled Rapaport, Rappeport, and the like), who are descended from Rafa Hakohen of Porto, Italy; and the Schiff family of Frankfort, Germany, who were originally named Kahn.

See also: Priestly Blessing; Priestly Caste; Tombstones.

COHEN, prominent American family which came originally from Bavaria in the 18th cent. Members of the family played important parts in the history of the Jewish communities of Richmond, Philadelphia and, especially, Baltimore. They were at the same time leading figures in the social, financial, political and professional spheres of their day. The Cohens were related by marriage to the Etting, Seixas, Mordecai, Salomon and other prominent early families.

Jacob I. Cohen (b. Germany, 1744; d. Philadelphia, 1823), the first representative of the family to settle in America, was noted as a patriot. He arrived from Oberdorf, Bavaria, in 1773, lived briefly in Lancaster, Pa., and then moved south. At the outbreak of the Revolution he enlisted on the side of the colonists in Charleston, S.C., serving under Generals William Moultrie and Benjamin Lincoln, and under Captain Richard Lushington, who testified to his conduct as a "good soldier and man of courage." At the conclusion of his service, Cohen married the widow of Moses Mordecai and about the year 1780 settled in Richmond. Here he became a successful merchant and banker in partnership with Isaiah Isaacs, the only Jew known to have lived in the Virginia capital before Cohen.

In the Library of Congress there is a receipt dated December 24, 1781, written in the hand of the noted frontiersman, Daniel Boone, indicating that Cohen and Isaacs paid to him the sum of "six pounds specie" for staking out tracts of Kentucky lands, consisting of 5,000 acres. This bit of evidence is one of the many indications of the part which Cohen and other early American Jewish residents played in opening up the West.

As a business man and as a communal and civic figure, Cohen established a reputation for integrity and was a man of high standing in the general community. He is known to have given James Madison financial assistance when the latter was representing Virginia in the Federal Congress, in 1782. In 1793 he was a grand

juryman, in which capacity he served for many terms. He was a magistrate and a member of the city council of Richmond in 1795, and was also city recorder (1790). He was one of the founders of Beth Shalome congregation, and is said to have drafted the congratulatory address which the congregation sent to George Washington on his elevation to the presidency in 1789. In 1786 Cohen and Isaacs subscribed toward the founding of the Richmond Academy of Arts and Sciences. Cohen was a trustee and later master of the Masonic lodge in Richmond, and served twice as high priest of the Richmond Royal Arch Chapter No. 3.

In 1806 Cohen removed to Philadelphia, where he resided until his death in 1823. Here he became a prominent member of Congregation Mickvé Israel, serving as Parnas (president) from 1810 to 1811. He left a large fortune, the bulk of which was bequeathed to the seven children of his younger brother, Israel I. Cohen. Noteworthy was the provision for Cohen's slaves in his will (drawn in 1816): they were to be emancipated immediately upon his death and each was given the sum of $25.

Israel I. Cohen (b. probably Oberdorf, Bavaria, 1750; d. Richmond, 1803) joined his elder brother in Richmond about 1784 and became one of the city's leading citizens. He was one of the founders of Beth Shalome, and was a subscriber to the Richmond Academy of Arts and Sciences at the time of its founding. He was also a trustee of the first Jewish cemetery in Richmond. In 1795 he served as constable. Cohen visited Europe and returned to Richmond in 1787 with Judith Solomon of Bristol, England, whom he had married while abroad. They had six sons and a daughter, Maria I. Cohen. About five years after Israel's death (1808), the widow and children removed to Baltimore; here the sons attained some prominence.

Jacob I. Cohen, junior (b. Richmond, 1790; d. Baltimore, 1869), the eldest of Israel's sons, set up the banking house of J. I. Cohen, Jr. and Bros. and took an active part in the promotion and building of railroads in this industry's early days. He helped establish the Philadelphia, Wilmington and Baltimore Railroad, was vice-president of the company, and a director until his death. The Baltimore and Ohio Railroad gave him a place on its directorate in 1836. He was also president of the Baltimore Fire Insurance Company.

Partly through the efforts of Jacob I. Cohen, the Maryland legislature in 1826 passed the so-called Jew Bill, which removed the civic and political disabilities of the Jews. The same year Cohen was elected to the Baltimore city council. He was subsequently reelected many times; from 1845 to 1851 he was the council's president. He aided considerably in the establishment of the Baltimore public school system.

Although of German origin, the Cohens had adopted the Sephardic ritual as members of Beth Shalome of Richmond, and for more than half a century the family regularly worshipped according to the Minhag Sepharad in their Baltimore home. When an attempt was made in 1856 to form a Sephardic congregation under the leadership of Isaac Leeser, the Cohens supported the movement. Jacob I. Cohen became an officer of Congregation Beth Israel which was organized in 1857. In 1860, however, the congregation was dissolved.

Philip I. Cohen (b. Richmond, about 1793; d. Norfolk, Va., 1852) was the second son of Israel I. Cohen. He was a member of Captain Nicholson's Company of Fencibles which saw service during the bombardment of Fort McHenry in the War of 1812. After the war he settled in Norfolk. He was city postmaster there at the time of his death.

Mendes I. Cohen (b. Richmond, 1796; d. Baltimore, 1879), like his brother, Philip, served at Fort McHenry. At the close of hostilities he entered the family banking establishment and the Baltimore Fire Insurance Company, resigning in 1829 to undertake an extensive journey through Europe and Egypt. He explored the Nile and was the first person to carry the flag of the United States up the cataracts of that river. In the course of his explorations he collected numerous articles of historic value which, as the "Cohen Collection of Egyptian Antiquities," were presented in 1884 to Johns Hopkins University. After returning to the United States, Cohen served one term (1847-48) in the Maryland House of Delegates. He later became a director of the Baltimore and Ohio Railroad.

Benjamin I. Cohen (b. Richmond, probably 1798; d. Baltimore, 1845), the fourth son of Israel I. Cohen, was a life-long member of the family banking firm.

Benjamin's son, Edward Cohen (b. Baltimore, 1835; d. Richmond, 1888), achieved prominence as soldier and banker. Entering upon a business career early in life, he joined the Baltimore commission house of his maternal uncle, Samuel Etting, and, later, the brokerage firm of his brother, Israel. Upon the outbreak of the Civil War Edward abandoned business, left for Richmond and joined the Medical Purveyor's office. In 1864 he enlisted in the Confederate Army and served as a lieutenant under General Joseph E. Johnston. The close of the war found Edward nearly penniless, but in Richmond he became a successful stockbroker, and eventually, president of the City Bank of Richmond. In 1877 he became first president of the Westmoreland Club. He served for a number of years as secretary of Beth Shalome Congregation, which his grandfather had helped found. His brother, Israel Cohen (d. Baltimore, 1875), was a leader in the organization of the Baltimore Academy of Music.

Joshua I. Cohen, the physician (b. Richmond, 1801; d. Baltimore, 1870), was Israel I. Cohen's youngest son. He studied medicine at the University of Maryland, graduating in 1823, and further devoted himself to the study of the diseases of the ear, becoming one of the leading otologists and physicians of Baltimore. He also took a profound interest in chirurgical science and was first treasurer (1839-1856) and then president of the Medical and Chirurgical Faculty of the University of Maryland. He was equally absorbed in the study and practice of ophthalmology and was one of the first in the United States to specialize in this branch of science. In 1840, in conjunction with Dr. Samuel Chew, he founded an eye and ear clinic in Baltimore, and gained a considerable reputation as an aurist. His paper, "Post Mortem Appearances in a Case of Deafness," published in the first volume of the *American Medical Intelligencer* in 1841, attracted considerable attention in the profession.

Cohen's interest extended beyond the realm of medicine: at one time he was professor of mineralogy and

View of the Eleanor S. Cohen Collection of the Maryland Historical Society in Baltimore. It includes paintings, miniatures of several members of the Cohen family, silverware, and fine examples of period furniture

The Cohen family cemetery, a private burial ground on Saratoga Street, Baltimore. Three generations of the well-known family are interred here

geology at the University of Maryland. A member of the Baltimore city council in 1827, he was one of the first Maryland Jews to hold public office.

His library collection of Hebraica and Judaica, 447 volumes of considerable value, came into the possession of Dropsie College in 1915. It is especially rich in editions of the Bible and in Jewish liturgy, and contains several incunabula.

The fifth of Israel's sons, DAVID I. COHEN (b. Richmond, 1800; d. Baltimore, 1847), was a financial expert and was in part responsible for the founding of the Baltimore Stock Exchange. His son, MENDES COHEN (b. Baltimore, 1831; d. Baltimore, 1915), was noted as a civil engineer. The early death of his father terminated Mendes' education and compelled him to seek employment as an apprentice in Baltimore locomotive works. After four years in this position he was appointed assistant engineer of the Baltimore and Ohio Railroad. In this capacity he supervised traffic over one of the steepest grades ever used by smooth-railed railroad—a feat in the annals of railroad engineering.

When only twenty-four years old, Cohen was already regarded as an exceptionally capable railway administrator, and was appointed assistant superintendent of the Hudson River Railroad (now part of the New York Central). He held this position until 1861, when he became superintendent of the Ohio and Mississippi Railroad (now part of the Baltimore and Ohio); later he was elected president. With the Philadelphia and Reading Railroad for a brief period about 1864, Cohen joined the Lehigh Coal and Navigation Company in 1868 as comptroller and assistant to the president, leaving that post in 1871 to become president of the Pittsburgh and Connellsville Railroad. Four years later he retired to assume his duties as consulting engineer to the City of Baltimore, which adopted a modern system of sewage disposal upon his suggestion. President Cleveland appointed him a member of the board to report on a route for the Chesapeake and Delaware Ship Canal, in 1894. Cohen also served as a member of the Municipal Art Commission of Baltimore from its establishment in 1892.

Besides his other activities, Cohen devoted much of his time to the study of history, serving as secretary and president of the Maryland Historical Society. He was one of the founders of the American Jewish Historical Society, a member of its first executive council, and its vice-president from 1897 to 1902. He was president of the American Society of Civil Engineers in 1892.

ELEANOR SEPTIMA COHEN (b. 1858; d. Baltimore, 1937) was the daughter of Israel Cohen, the granddaughter of Benjamin I. Cohen. Elected a member of the Maryland Historical Society in 1916, she was an active supporter of the organization for two decades. In 1918 she presented it with a valuable collection of paintings, miniatures, ornaments, silverware and period furniture. Subsequent gifts included many letters and other documents; upon her death a number of additional items went to the Society. This material, which is displayed as the Eleanor S. Cohen Collection, includes a number of miniatures and portraits of members of the Cohen family.

The Cohen family burial ground at Saratoga Street near Carey Street, in what was formerly the center of Baltimore, contains the remains of most of the members of the family, although Jacob I. Cohen, senior, was buried in Philadelphia, while Israel and his wife were interred in the old Jewish cemetery in Richmond.

DAVID LANDMAN.

Lit.: Publications of the American Jewish Historical Society, 23:141, 25:145-47 (obituary of Mendes, by Cyrus Adler), 27:488-90 (obituary of Joshua I.); Ezekiel, H. T., and Lichtenstein, G., "The History of the Jews in Richmond (1917) 17-20, 29-31, 64, 202-3 (Edward), 330-35 (Jacob I. Cohen's will); Markens, I., *The Hebrews in America* (1888) 85-86, 94-96, 149 (Edward). For Mendes: Blum, I., *The Jews of Baltimore* (1910) 149; *Proceedings of the American Society of Civil Engineers* (1917). For Joshua I.: Morrison, Hyman, *Early Jewish Physicians in America* (1929); Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934), pp. 26-27; Friedenwald, Harry, "The Early History of Ophthalmology and Otology in Baltimore," in the *Johns Hopkins Hospital Bulletin*, August-September, 1897; Cordell, F. F., *The Medical Annals of Maryland* (1903) 129; Adler, Cyrus, *Catalogue of a Hebrew Library . . . of Joshua I. Cohen, M.D.* (Baltimore, 1887).

COHEN, a distinguished family of English Jews. Levy Barent Cohen (1740-1808), the founder of the line, was the son of Barent Cohen, a wealthy Dutch merchant. Levy came to London in 1770 and engaged in business there. Joseph, his eldest son, was the father of Louis Cohen (1799-1882), London communal worker who founded the banking firm of Louis Cohen and Sons. Louis' five sons were Henry Louis Cohen (1827-93), LIONEL LOUIS COHEN, M.P. (1832-87), Alfred Louis Cohen (1836-1903), SIR BENJAMIN LOUIS COHEN, M.P. (1844-1909) and NATHANIEL LOUIS COHEN (1847-1913). All were important communal leaders.

LEONARD LIONEL COHEN (1858-1938), the philanthropist, was the son of Lionel Louis. Sir Herbert (Benjamin) Cohen (b. 1874) was the son of Sir Benjamin Louis. Nathaniel Louis' sons were Colonel Jacob Waley Cohen (b. 1874), Sir Robert Waley Cohen (b. 1877) and Lieut.-Col. Charles Waley Cohen (b. 1879).

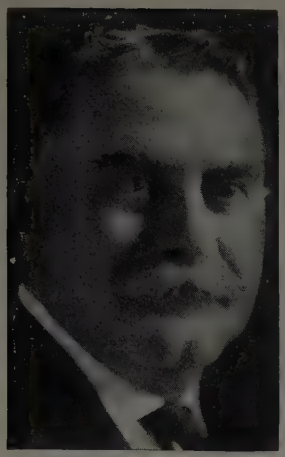
Another son of Levy Barent Cohen, Benjamin (1789-?), married Justina Montefiore, the sister of Moses Montefiore, and was the father of the noted lawyer, ARTHUR COHEN (1830-1914); the latter's son, Benjamin Arthur Cohen (b. 1862), was knighted (1929).

Hannah Cohen, the third daughter of Levy Barent Cohen, married Nathan-Meyer de Rothschild, Baron of Austria, in 1806. Her sister Judith (1784-1865) married Sir Moses Montefiore in 1812. Ellen, the youngest daughter of Louis Cohen, married Samuel Montagu, First Baron Swaythling.

The Cohens are also related to the Goldsmid, Samuel, Jessel, Sebag and Lucas families.

(The names printed in SMALL CAPITALS are treated in individual articles.)

COHEN, ABRAHAM, university professor, mathematician and author, b. Baltimore, 1870. He received his education at Scheib's School, Baltimore City College and Johns Hopkins University, being awarded the Ph. D. degree in 1894, and studied also at the Sorbonne, in Paris, in 1894 to 1895. He was appointed instructor in mathematics at Johns Hopkins University in 1895, associate in mathematics in 1898, associate professor in 1914, collegiate professor of mathematics in 1926 and professor emeritus of mathematics in 1940.



Alfred M. Cohen

He lectured in mathematics at the summer sessions of the University of Colorado from 1916 to 1925 and again in 1930.

Since 1899 Cohen has served as co-editor of the *American Journal of Mathematics,* founded by Johns Hopkins University and published since 1927 in cooperation with the American Mathematical Society. He was associate editor of the *American Mathematics Monthly* in 1916 and 1917, and is a fellow of the American Association for the Advancement of Science. He is the author of the following standard works: *An Elementary Treatise on Differential Equations* (Boston, 1906; completely rewritten and published Boston, 1933); *An Introduction to the Lie Theory of One-Parameter Groups* (Boston, 1911; New York, 1931); *Differential and Integral Calculus* (Boston, 1925); *Elements of Calculus* (Boston, 1940).

COHEN, ABRAHAM, rabbi, b. Reading, England, 1887. He attended Jews' College, University College and Emmanuel College, where he was the first to hold the Alfred Louis Cohen scholarship. He was president of the Schechter Society and of the University Zionist Society and the founder and first president of the Students' Union, London. In 1922 he received his Ph.D. degree from London University. Cohen was rabbi of Higher Broughton Synagogue, Manchester (1909 to 1913), and of the Birmingham Hebrew Congregation (since 1913).

He is the author of the following: *Wisdom of the East: Ancient Jewish Proverbs* (1911); *Babylonian Talmud Tractate Berakot* (1921), an English translation; *Studies in Hebrew Lexicography,* his doctorate thesis (1922); *Gabirol's Choice of Pearls* (1925), an English translation; *Teachings of Maimonides* (1927); *Lessing's Masonic Dialogues* (1927); *Jewish Homiletics; Everyman's Talmud* (1937), a survey of the teachings of the Talmud. He contributed to the *Jewish Quarterly Review* and the *Otzar Yisrael,* and is a contributor to this encyclopedia.

COHEN, ALFRED J. (pseudonym, Alan Dale), dramatic critic and novelist, b. Birmingham, England, 1861; d. (while touring through England) 1928. A year after his arrival in the United States in 1886, he was engaged by the New York *Evening World* as its dramatic critic. He quickly established a new school of dramatic criticism; his articles set the standards of the American theatre for many years. In 1895 he resigned his position with the *World* and assumed the same editorial post with the New York *Evening Journal,* remaining with that newspaper until 1915, when he transferred to the New York *American.* His dramatic criticisms have been added to the *Robinson Locke Collection of Dramatic Scrap Books* (Toledo, 1920).

While known particularly for his ability as a dramatic critic, Cohen was but slightly less famous for his work as the author of fifteen volumes, mainly novels. Among them are: *Jonathan's Home* (Boston, 1885); *A Marriage Below Zero* (New York, 1889); *An Eerie He and She* (New York, 1889); *My Footlight Husband* (Cleveland, 1893); *Familiar Chats with Queens of the Stage* (New York, 1890); *A Moral Busybody* (New York, 1894); *A Girl Who Wrote* (New York, 1902); and *The Great Wet Way* (New York, 1909). As a playwright he wrote *The Madonna of the Future* and *Nobody's Fool,* both of which were successfully produced in New York.

COHEN, ALFRED MORTON, lawyer and communal worker, b. Cincinnati, Ohio, 1859. He was educated in the public schools of Cincinnati, and graduated from the Cincinnati Law School in 1880, in the class with William Howard Taft, later President of the United States and Chief Justice of the United States Supreme Court. They were also fellow-members of the writing staff of the Cincinnati *Commercial* and intimate friends.

At the age of twenty-five, Cohen was elected city councilman, and two years later was Democratic candidate for city solicitor. In 1896 he was elected state senator; among his fellow-members was Warren G. Harding, later President of the United States. While serving his second term as state senator he was nominated for Mayor of Cincinnati by Democrats and Independent Republicans. Governor Judson Harmon chose Cohen to represent the state of Ohio on the Commission on Uniform State Laws. He was twice presidential elector for President Wilson and twice for President Franklin D. Roosevelt. He was president of the Ohio section of the Electoral College the first Wilson term and during two terms of Franklin D. Roosevelt's incumbency.

In 1876, when but seventeen years of age, Cohen organized the Cincinnati Y.M.H.A., which for many years played a significant role not only in Jewish life in Cincinnati but also throughout the country. For ten years he served as its president, and in 1890 organized the National Y.M.H.A. and was chosen its president.

In 1883, at the age of twenty-four, Cohen was elected secretary of K. K. Bene Israel of Cincinnati (oldest Jewish congregation west of the Alleghenies), and continued in that office for twenty-five years, later becoming trustee, vice-president and president, and serving continuously for thirty-one years. On the occasion of his eightieth birthday, in 1939, he was voted honorary life membership for meritorious service, a distinction held by him alone. In 1901 he was made a member of the Board of Governors of the Hebrew Union College. Seventeen years later (1918) he was elected president. On the occasion of his seventy-fifth

birthday, this institution bestowed upon him the degree of Doctor of Hebrew Law, *honoris causa.*

For almost sixty years Cohen was active in the B'nai B'rith, holding every position of honor. In 1925 he became national, in fact international president of B'nai B'rith. His voluntary retirement in 1938 was signalized by a memorable banquet in Washington, D. C., at which William B. Bankhead, Speaker of the House, gave the principal address, and James Roosevelt brought the personal greetings of the President of the United States. The position of honorary president of the B'nai B'rith was created for him. His administration during thirteen years, a period marked by unprecedented depression in the United States and unparalleled disaster for Jews in Europe, displayed rare wisdom, diplomacy and boundless energy.

Cohen made two outstanding contributions to the B'nai B'rith: (1) he led the fight for the abolition of secrecy; (2) together with Rabbi Benjamin Frankel, Joseph Kuhn of Champaign, Ill., and Rabbi Louis L. Mann of Chicago, he made possible the founding of the B'nai B'rith Hillel Foundations. He also fostered a policy of aligning B'nai B'rith with other Jewish organizations. He participated in a symposium with Cyrus Adler and Stephen S. Wise in New York regarding the calamity that overtook the Jews in Germany, which later resulted in the creation of the Consultative Council. Though not a Zionist, he gave of his talent and influence to the upbuilding of Palestine culturally and economically. A colony in Palestine bears the name of Alfred M. Cohen.

In 1927 he visited and addressed B'nai B'rith lodges in ten European countries, and in 1933 participated actively in the World Conference of Jews held in London in behalf of the Jews of Germany. During his presidency of the B'nai B'rith, he also visited Mexico and Cuba and delivered addresses in all parts of the United States and Canada.

Cohen enjoys uncommon vitality, and is adroit as harmonizer of divergent elements in Jewish life. An adherent of Reform, he has a fine grasp and appreciation of the Conservative and Orthodox points of view. While actively engaged in communal service he frequently played the role of reconciler among the three wings of Judaism. He delivered numerous addresses before organizations representing the various schools of Jewish thought, as well as in churches, interpreting Judaism to Christian audiences. He endeavored also to improve the status of the negro. In the practice of law he was held in high esteem for integrity and ability. He was president for a number of years of the Peoples Bank and Savings Company of Cincinnati.

LOUIS L. MANN.

Lit.: B'nai B'rith Magazine, October, 1934, and subsequent issues; Philipson, David, "The History of the Hebrew Union College," *Hebrew Union College Jubilee Volume* (1925) 1-70.

COHEN, ARTHUR, lawyer, b. London, 1830; d. London, 1914. He studied at University College, London, and was the first professing Jew to be graduated from Cambridge University (fifth wrangler in 1853); however, he did not receive his degree until 1871, after the repeal of the Test Act. He was both president and secretary of the Cambridge Union Society, and was counsel to his university in 1879, and an honorary fellow of Magdalene College in 1883. Soon after leaving Cambridge he became a member of the Inner Temple, of which he was a bencher in 1876, and its treasurer in 1894. He was called to the bar in 1857 and practised as a lawyer up to 1911, appearing in a great variety of commercial and maritime insurance cases, in which he was a recognized expert. He held the post of judge of the Admiralty Court of the Cinque Ports from 1875 until the year of his death.

Cohen, a great master of English and international law, acquired a position of preeminence in his field. The British Government selected him as its counsel at the Alabama Arbitration at Geneva (1872) and the Venezuela Arbitration at The Hague (1903). In 1893 he was appointed standing counsel to the India office, chairman of the Bar Council, member of the Royal Commission on Trade Unions (1903), and chairman of the Royal Commission on Shipping Combinations (1906). From 1880 to 1887 he represented Southwark in the House of Commons. He was elected a fellow of the British Academy (1903), and was appointed a Queen's Counsel (1874) and a privy councillor (1905).

Proud of the traditions of the Jewish people, he served for many years on the Jewish Board of Deputies and was vice-president of Jews' College, London. In the field of legalistic literature he wrote the article on insurance in Lord Halsbury's *Laws of England,* and *The Declaration of London,* a series of lectures (London, 1911). A. V. Dicey dedicated to him his *Conflicts of Laws.*

His eldest son, SIR BENJAMIN ARTHUR COHEN (b. 1862), a prominent barrister, was made King's Counsel in 1914 and was knighted in 1929.

LUCY COHEN, the daughter of Arthur (b. London, 1861), was the author of *Arthur Cohen: A Memoir* (1919) and *Lady de Rothschild and Her Daughters* (1935). She translated into English Martin Buber's *Jewish Mysticism* and *The Legends of Baalshem* in 1931.

COHEN, ARTHUR, Canadian industrialist, *see* COHEN, JACOB.

COHEN, BENJAMIN, Chilean ambassador, b. Concepción, Chile, 1896. After receiving the degree of Bachiller en Humanidades from the Universidad de Chile in 1912, he began a journalistic career, serving in turn on the reportorial and editorial staffs of the dailies *El Mercurio, La Mañana* and *La Razón* of Santiago and *El Sur* of Concepción.

In 1914 he was put in charge of the cultural extension work of the Chilean National Library, serving until 1917. At the Fifth Pan-American Conference at Santiago in 1923, Cohen was under-secretary of the Chilean delegation, and chief of the press information bureau. Later that year he was appointed to the secretaryship of the Embassy at Washington, where he remained until 1927. During this period he took an M.S. degree in foreign service at Georgetown University, graduating magna cum laude.

In 1928 he was technical director of the World Immigration Conference at Havana; he was also Chilean delegate to other international conferences. He returned to Washington in 1933 as chargé d'affaires and counselor of the Chilean Embassy. In 1936 he was made director of the diplomatic department of the

Benjamin Cohen

Chilean Foreign Office, serving with the rank of minister resident. He was appointed ambassador to Bolivia in 1939.

During his diplomatic career, Cohen was decorated by Belgium, Bolivia, Brazil, Cuba, Ecuador, Germany, Haiti, Italy, Mexico, Panama, Peru and Yugoslavia.

COHEN, BENJAMIN ARTHUR, *see* COHEN, ARTHUR (1830-1914).

COHEN, SIR BENJAMIN LOUIS, member of Parliament, b. Finsbury, England, 1844; d. London, 1909. He became a partner in the firm of his father, Louis Cohen (1799-1882), London communal worker, and also held membership in the London Stock Exchange. In 1888 he was elected to the London County Council; four years later he was elected Conservative member of Parliament from East Islington, serving until 1906. He was also a deputy lieutenant and a justice of the peace. He was created baronet in 1905.

Besides serving as governor of St. Bartholomew's, Bridewell and Bethlehem hospitals, Cohen acted as president of the Jewish Board of Guardians and of the London Orphan Asylum, and as vice-president of the Orphan Working School.

SIR HERBERT (BENJAMIN) COHEN, his eldest son (b. 1874), attended Clifton College and received his M.A. degree from King's College, Cambridge. He holds the Order of the British Empire (1919) and the Territorial Decoration (1920); he served as a major in the Fourth Royal West Kent Regiment. He is a member of various Jewish and secular committees, and has served as governor of St. Bartholomew's Hospital.

HANNAH FLORETTA COHEN, Sir Benjamin's daughter (b. London, 1875), is an active communal worker. Besides holding office as president of the Jewish Board of Guardians, she served on the councils of Newnham College, Cambridge; Rodean School, Brighton; Swanley Horticultural College; College for Working Women; and the Society for the Overseas Settlement of the Women's University Club. She was awarded the Order of the British Empire (O.B.E.). Her book, *Changing Faces,* a memoir of her mother, Louisa, Lady Cohen, was published in 1937.

COHEN, BENJAMIN VICTOR, lawyer and government official, b. Muncie, Ind., 1894. Cohen graduated from the University of Chicago (1914), University of Chicago Law School (1915) and Harvard Law School (1916), after which he commenced the practice of law in Chicago. He served as secretary to United States Circuit Court Judge Julian W. Mack from 1916 to 1917. In the latter year he was appointed an attorney for the United States Shipping Board. In 1919 he went to Europe as counsel for the American Zionists at the Versailles Peace Conference, remaining abroad until 1921. He then engaged in the private practice of law in New York city, becoming an authority on legal matters involving investments and securities.

In 1933 Cohen was called to Washington by President Franklin D. Roosevelt to become associate general counsel of the Federal Emergency Administration of Public Works. The following year he was named general counsel of the National Power Policy Committee. He was also special assistant to the United States attorney general after 1935. He remained a close advisor to the White House during the Roosevelt administrations, and was one of the most influential members of the so-called brain trust.

Cohen was known for his skill as a legislative draftsman. Prior to going to Washington he had helped draw up for the National Consumers League a standard minimum wage bill for women and minors; this was adopted by New York State in 1933 and later by other states. He assisted in drafting important New Deal bills for the federal government: the Securities Act of 1933, the Securities and Exchange Act of 1934 and the Public Utility Holding Company Act of 1935.

He was a director of the Palestine Economic Corporation and a trustee of the Palestine Endowment Fund.

COHEN, BOAZ, author and scholar, b. Bridgeport, Conn., 1899. He was graduated from the Jewish Theological Seminary of America in 1924; the following year he became assistant librarian and instructor in Talmud at the Seminary, positions which he has held since. In 1932 he became secretary of the Rabbinical Court and of the committee on Jewish law of the Rabbinical Assembly. He wrote the following books: *Nehemiah Brüll, 1843-1891* (New York, 1929); *Kuntres Hateshuboth* (Budapest, 1930), a bibliography of responsa; *The Library of the Jewish Theological Seminary of America* (New York, 1932); *Responsum of Maimonides Concerning Music* (New York, 1935); *Mishnah and Tosefta* (New York, 1935), a comparative study of two important works of rabbinic literature; *The Interpretation of Jewish Law* (New York, 1937). He also edited bibliographies of the writings of Alexander Marx (1928), Louis Ginzberg (1933), Israel Friedlaender (1928) and Morris O. Levine, and compiled the index volume to the *Legends of the Jews* (vol. 7, Philadelphia, 1938). In addition, he contributed dissertations on Talmudic subjects and reviews to French, English and Hebrew journals.

COHEN, (A.) BRODERICK, educator, b. New York city, 1884. After receiving his A.B. degree from Columbia University in 1906, he entered the New York city teaching system. In 1920, after an active high school teaching career of fourteen years, he organized and became principal of the Vacation High School,

New York city, a post which he held for four years. Since 1925 he has been a professor at Hunter College, director of the evening and extension division and of the summer session. He introduced the system of retaining summer departmental advisers and, in the evening sessions, limited the size of classes in order to raise scholastic standards.

He was very active in educational circles, and served in the following capacities, among others: president of the Eastern Association for Extension of Education (1931); director of the New York Adult Education Council; president of the New York Academy of Public Education (1936-38), and delegate of Hunter College to the National Association of Urban Universities (since 1925). For many years he was in the forefront of the movement to introduce the sabbatical year plan into the New York city public school system.

COHEN, CHAPMAN, editor, author and lecturer, b. England, 1868. He was early attracted to the English freethought movement through the writings of Charles Bradlaugh and G. W. Foote. He began lecturing on philosophic and scientific subjects in 1890 and one of his earliest works was *An Outline of Evolutionary Ethics* (1896). His volume, *Foreign Missions: Their Dangers and Delusions* (1901), helped to strengthen the freethought platform in England and abroad. In 1915 he succeeded G. W. Foote as editor of *The Freethinker* and president of the National Secular Society.

Cohen was an authority on the philosophy of materialism and a master in the art of scientific reasoning. His chief work, *Religion and Sex* (Edinburgh, 1919), explains the pathology of religious development, a subject treated authoritatively for the first time. Among his other books are *Determinism or Freewill?* (London, 1919); *Theism or Atheism, the Great Alternative* (1921); *The Other Side of Death* (1922), a critical examination of the belief in a future life with an examination of Spiritualism; *Essays in Freethinking* (2 vols., 1923-27); *Materialism Re-Stated* (1927).

Cohen defended the mechanistic conception of the universe in numerous debates, some of which, especially *Materialism: Has it Been Exploded?,* the debate with the English philosopher and author, C. E. M. Joad (London, 1928), were published. Cohen was an indefatigable advocate of the repeal of the blasphemy laws and wrote a history of blasphemy in England.

Lit.: McCabe, *Biographical Dictionary of Modern Rationalists; The Freethinker,* 1915 et seq.

COHEN, CHARLES JOSEPH, merchant and local historian, b. Philadelphia, 1847; d. Atlantic City, N. J., 1927. A merchant of Philadelphia from 1868 till his death, he made the history of old Philadelphia his chief avocation. A godson of Rebecca Gratz, he helped build the institutions of Gratz College, of which he was a trustee, serving as treasurer from 1895 to 1900, and vice-president from 1923 to 1924. In 1900 he was included in the board of directors of the Philadelphia Chamber of Commerce, serving as its president from 1913 to 1916; he was also president of various other organizations, including the Numismatic and Antiquarian Society of Philadelphia (1898-1920), the Fairmount Park Art Association (from 1916 until his death), and the Philadelphia Fountain Society (1923-27).

Cohen was equally prominent in Jewish affairs, serving as president of the Mikve Israel Congregation (1879-81), in which office he succeeded his father, and of the Philadelphia Young Men's Hebrew Association (1879). A member of the Executive Council of the American Historical Society, he published several volumes on the local history of Philadelphia, including *Rittenhouse Square, Past and Present* (Philadelphia, 1922) and *History of the Penn Club* (Philadelphia, 1924), and numerous papers on historical and Jewish subjects. He was the brother of Katherine M. and Mary M. Cohen.

Lit.: Publications of the American Jewish Historical Society, No. 31, pp. 255-56; Morais, H. S., *The Jews of Philadelphia* (1894) 66-68, 166, 311.

COHEN, CHARLES WALEY, *see* COHEN, NATHANIEL LOUIS.

COHEN, DAVID JACOB, communal leader in Calcutta. He has served in several official capacities in India: as member of the Bengal legislative council (1920), port commissioner, councillor for the Corporation of Calcutta and honorary Presidency Magistrate. In addition to being president of the District Charitable Society, he was also deputy president of the Calcutta Technical School, vice-president of the Calcutta Deaf and Dumb School, president of the Reformatory and Industrial Schools and member of the Board of Trustees for Improvement of Calcutta.

In 1940 he was active in Jewish circles as secretary of the Beth-El Synagogue, Calcutta, of the Jewish Girls School, Jeshurun Free School, Jewish Mussa Board and Oseh-Haesed Board, and as president of the Jewish Refugees Relief Association.

COHEN, EDWARD, public official, b. London, 1822; d. Australia, 1877. While still a lad, he moved to Australia with his family. There he received his early education and entered his father's business. When he was twenty-four he went to Victoria, and soon after became an auctioneer at Melbourne, remaining there until 1868. A successful business man, he was active in several colonial industries and was director of the Hudson's Bay Railway Company and of the Colonial Bank.

Cohen served as treasurer of the Melbourne Hospital for twenty years and as president of the Melbourne Hebrew Congregation for seven years. He held the position of alderman of Melbourne, and in 1872 became mayor of the city. His activities in the city council resulted in reforms pertaining to arrangements of city accounts.

In 1861 Cohen was elected to Parliament for East Melbourne; for many years thereafter he was an active participant in legislative affairs. He was also a member of the Victorian ministry as commissioner of customs.

COHEN, EDWARD, soldier and banker, *see* COHEN (American family).

COHEN, EMANUEL, cinema editor and executive, b. Hartford, Conn., 1892. Following his graduation from the College of the City of New York in 1912, his career as writer began in France as an unofficial

observer of European political and economic conditions. Returning to the United States in 1914, he became associate editor of Pathé-News, and its editor one year later. From this period on Cohen specialized in motion picture direction and, in 1926, was made director of short feature productions for Pathé. Under his guidance the newsreel grew in scope from a mere filler on a cinema program to an international institution.

Called to Paramount Pictures Corporation in 1927 to assume similar functions as editor and director for that company, he afterwards developed such popular cinema features as Paramount Pictorial Screen Songs, Talkartoons and Screen Souvenirs. He extended the newsreel to England (British Paramount News) and to France (Actualities Paramount). Taking over feature production in 1931, he was named director of the corporation and vice-president in charge of production.

COHEN, EMIL WILHELM, mineralogist and geologist, b. Aakjaer, Denmark, 1842; d. Greifswald, Germany, 1905. In 1878 he became a professor at the University of Strasbourg, and in 1885 professor of mineralogy at the University of Greifswald. He explored the gold and diamond fields in the Transvaal, including Kimberley and Griqualand West. In addition, he made geographical explorations in several districts of South America. His *Sammlung von Mikrophotographien* (3rd ed., 1900) is a contribution to the knowledge of the microscopic structure and chemical composition of stones and rocks; his *Meteoritenkunde* (1894-1903) is a careful study of the structure of meteorites. A nickel compound containing cobalt and carbon was named Cohenite after him.

Cohen became a Lutheran early in his career. Although a Danish subject by birth, he served on the German side in the Franco-Prussian war, being attached to the medical corps in a civilian capacity.

Lit.: Deecke, W., *Centralblatt für Mineralogie, Geologie und Paläontologie* (1905).

COHEN, ERNST JULIUS, chemist, b. Amsterdam, 1869. In 1898 he became professor of chemistry at the University of Montreal, Canada; in 1901 he went to the University of Amsterdam, and in the following year succeeded the famous van t'Hoff at the University of Utrecht. His field was thermo- and electro-chemistry. In 1899 he discovered that tin is to be found in three allotropic forms, thus explaining the so-called tin plague, known since the time of Aristotle, in which the "healthy" white tin turns into a "sickly" gray form. In addition to textbooks on physical and inorganic chemistry and editions of the works of van t'Hoff, he wrote: *Studien zur chemischen Dynamik* (1896); *Allotropiein* (Utrecht, 1904).

COHEN, FRANCIS, *see* Palgrave, Sir Francis.

COHEN, FRANCIS LYON, rabbi and authority on Hebrew music, b. Aldershot, England, 1862; d. Sydney, Australia, 1934. He received his education at Jews' College and University College, London, and thereafter served as minister of the South Hackney Congregation (1883-85), the Dublin Congregation (1885-86) and the Borough New Synagogue of London (1886-1904). Ordained a rabbi in 1905, he was appointed chief minister of the Great Synagogue of Sydney, Australia, where he remained until his death.

Cohen was an authority on traditional Hebrew music, and not only wrote extensively but also lectured at Oxford. *Voice of Prayer and Praise* (with D. M. Davis, 1899) was perhaps his best-known work, along with *The Handbook of Synagogue Music* (1889). He was music editor of the *Jewish Encyclopedia* (1901-5).

Among Cohen's varied communal services were important chaplaincies—to the Jews in the British Army (1892-1904) and to the Jews in the Australian military forces (1914-34). He was one of the founders of the Jewish Lads' Brigade in 1895. He served also as president of the Beth Din and the Jewish Board of Education of New South Wales.

COHEN, GABRIEL, lawyer, b. London, 1905. A Holt scholar at Gray's Inn, he was admitted to the bar in 1929 and has since practised law in London. His Jewish activities include membership on the Council of the United Synagogue, London, on the Council of the Zionist Federation of Great Britain and Ireland, and on the Jewish Board of Deputies. He was also vice-president of the B'nai B'rith, First Lodge of England, honorary secretary of the Central Jewish Consultative Council, and vice-president of the Association of Young Zionist Societies.

Cohen is the co-author of *Pitfalls in the Sale of Goods* (1933) and *Automatic Machines and the Law* (1937). He served as associate editor of the *Zionist Review,* organ of the British Zionist Federation, and as London correspondent of the New Zealand *Jewish Times.*

COHEN, HANNAH FLORETTA, *see* Cohen, Sir Benjamin Louis.

COHEN, HAROLD EDWARD, public official, b. St. Kilda, Melbourne, Australia, 1881. He was educated in Melbourne at St. Xavier's College and at Melbourne University where he studied law. During his service in the World War as commanding officer of a brigade he received the Distinguished Service Order (1917) and was made companion of the Order of St. Michael and St. George (1918). He received the Volunteer Officers' Decoration in 1921.

From 1929 to 1935 Cohen served as a member of the legislative council for the state of Victoria. During this period he also held the position of assistant minister of railways (1932-35). In 1935 he was minister of public information, solicitor-general and a member of the legislative assembly. Cohen was named commander of the Order of the British Empire in 1934.

COHEN, HAROLD LEOPOLD, *see* Cohen, Louis S.

COHEN, HARRIET, pianist, b. London. She began the study of the piano with her mother, winning the Ada Lewis scholarship, entitling her to tuition at the Royal Academy of Music in her twelfth year. One year later she made her debut in London at a Chappell Sunday Evening Concert at Queen's Hall. She soon began to tour Europe extensively, and early established her fame as a virtuoso. She achieved particular note for her researches into old music, and for her eloquent projection of the works of Bach and the modern composers. In 1924, she appeared at the International Festival of Modern Music in Salzburg. One

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year later, she gave the first all-Bach concert to be featured at Queen's Hall.

In 1928 she made her first tour of the United States, and in 1932 was invited by the British government to give a concert at the Disarmament Conference in Geneva. She has also been invited to perform at the Paris Exposition, in 1931, and at Bach's birthplace in Eisenach. She has been responsible for the première in England of important works by De Falla, Bloch, Sibelius, Schönberg, Pizzetti, Ravel, Kodály and Turina, and she has introduced to America new concertos for piano by Bax, Vaughan Williams and William Walton. Such outstanding modern English composers as Elgar, Vaughan Williams, Bax and William Walton have composed major works expressly for her use. In 1938, she received the Order of the Dame Commander of the British Empire from King George VI. She is the author of a book on piano music entitled *Music's Handmaid,* and she has made several tasteful transcriptions for piano of famous works.

COHEN, HARRIS, rabbi, b. 1869. He received his education at Manchester Jews' School and Jews' College, London. When he was only twenty-one, he was chosen to serve as rabbi of the Nottingham Hebrew Congregation and as Hebrew lecturer at Nottingham University College and Midland Baptist College. He held these positions for thirteen years and in 1903 was appointed rabbi of the Stoke Newington Synagogue, London.

Cohen was the founder of several synagogues and communal institutions, among them the following: Derby Synagogue (1899), Stoke Newington Jewish Literary and Social Society (also president), Stoke Newington Free Hebrew and Religion classes (also supervisor). He also was one of the founders of the North London Club for Jewish Boys and Girls and the Hoxton and Shoreditch Synagogue, London.

In addition to acting as chairman of the North London Secondary School for Girls, he was class manager of the Jewish Religious Education Board (London), president of the Sabbath Observance Employment Bureau and active in the work of the League of Nations Union. Since 1935 he has been rabbi emeritus of the Stoke Newington Synagogue.

COHEN, HARRY, surgeon, b. Austria, 1885. He was brought to the United States in infancy. He took the M.D. degree at Cornell University Medical College in 1907, and was appointed interne at Beth Israel Hospital, New York city, the same year, serving in that capacity for three years. In 1915 he was appointed chief of the outpatient department at Beth Israel; in 1934 he was made associate surgeon. He also served as attending surgeon at People's Hospital.

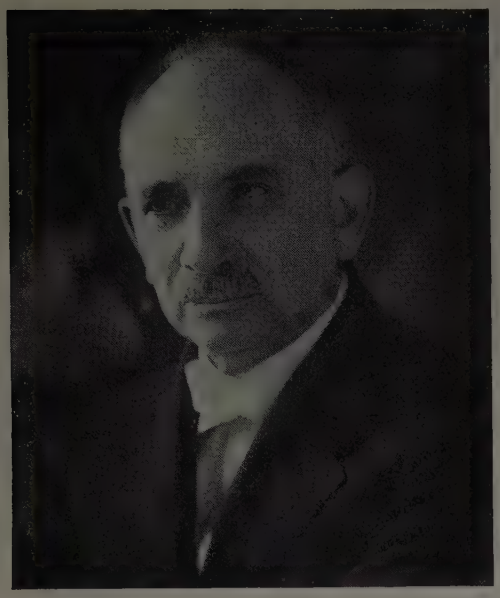
Cohen invented the volsella for intravesical use (1930), the Harry Cohen clamp tourniquet (1934) and a ligature guide for directing ligatures in deep abdominal work (1936). He wrote specialized studies for many medical journals, and served as president of the New York Physicians, the Yorkville Medical Society, and the Eastern Medical Society.

COHEN, HELEN LOUISE, author and teacher, b. New York city, 1882. She was educated at Barnard and Teachers' College, Columbia University, and graduated in 1903 with the A.B. degree and a bachelor's diploma in secondary education. Columbia University awarded her the A.M. degree in 1905 and the Ph.D. in 1915. From 1903 to 1914 she was a high school instructor in English, and from 1914 to 1915 a lecturer in the Extension Department of Columbia University. In 1914 she was appointed head of the department of English in Washington Irving High School in New York city. In 1924 she served as lecturer at the School of Education of Johns Hopkins University's summer session, and in the summer of 1929 at Pennsylvania State College. She was president of the New York city branch of the National Council of Administrative Women in Education from 1929 to 1931, and is a member of the National Council of Teachers of English.

She is well-known for her editing of numerous collections of one-act plays and for her considerable writing on current literature and on the modern theatre. Her works include: *The Ballade* (New York, 1915); *Lyric Forms from France* (New York, 1922); *Teaching Modern Plays* (New York, 1924); *Twentieth Century Literature in the Schools* (New York, 1924); *Introducing the Contemporary Theatre to the Class* (New York, 1926); *The Drama of American Independence* (New York, 1926); *Educating Superior Students* (New York, 1935); and *Milestones of the Drama* (New York, 1940).

COHEN, HENRY, rabbi and communal leader, b. London, England, 1863. He was educated at Jews' Hospital, London, traveled in Africa at the age of eighteen as interpreter to the French Legation, and was ordained as a rabbi in 1884. His first pulpit was at Kingston, Jamaica, whence he went to Woodville, Miss., the following year. In 1888 he became rabbi of Temple B'nai Israel, of Galveston, Texas, a position which he still held in 1940.

Cohen gained national recognition for the efficient manner in which he directed a major portion of the relief work following the devastating storm of the



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year 1900; he also compiled a history of the storm, which was published in 1902. He is largely responsible for the corrective measures adopted in Galveston for juvenile delinquents. He was active in the Galveston Immigrants' Information Bureau, founded by Jacob H. Schiff for the purpose of promoting the distribution of Jewish immigrants to points west of the Mississippi River by inducing them to sail from Europe for Galveston instead of going to the large northeastern ports. In 1927 Governor Moody appointed him a member of the Texas Prison Board, and he occupied this post for two and one-half years; previously, for more than thirty years, he had served as a member of the no longer existent Texas Committee on Prisons and Prison Labor, and throughout all these years he actively championed the cause of prison reform. In 1936 Governor James V. Allred appointed him chairman of the advisory committee of the Southwestern Probation and Parole Conference.

Cohen was a member of the executive board of the Union of American Hebrew Congregations; of the Advisory Board of Governors of the Hebrew Union College, which in 1924 bestowed upon him the degree of Doctor of Hebrew Law; of the Executive Council of the American Jewish Historical Society from its organization; and of the arbitration committee of the Central Conference of American Rabbis. He is president of the Texas Historical Society of Galveston and of the Lasker Home for Homeless Children; vice-president of Adoue Seamen's Bethel, Galveston; and honorary vice-president of the Jewish Publication Society of America. From 1925 to 1927 he served as a member of the advisory board of the Galveston Community Chest. In 1928 the Henry Cohen Community House was erected in Galveston by his own congregation in honor of his forty years of service as rabbi in Galveston. In 1933 his congregation celebrated both his seventieth birthday and his forty-fifth year of service as its rabbi; at this time a commemorative booklet was issued, and his services in behalf of his community, both non-Jewish and Jewish, were attested to. In 1939 the Jewish Institute of Religion, in New York city, awarded him the honorary D.D. degree.

Several pamphlets on Biblical and historical subjects were written by Cohen, who was a contributor to the *Jewish Encyclopedia.* He compiled several works, including *Talmudic Sayings* (Cincinnati, 1894; 2nd ed., 1910) and *The Hygiene and Medicine of the Talmud* (1901). He wrote *The Jews in Texas* (Baltimore, 1895) and *One Hundred Years of Jewry in Texas* (1936), and was the translator of Nahida Remy's *Prayer in Bible and Talmud* (New York, 1894; 2nd ed., 1910).

His son, HARRY ISAAC COHEN (b. Galveston, 1893), is an editor and publisher. From 1918 to 1919 he served in France as an officer of the 64th Artillery, Coast Artillery Corps, U.S.A. His early newspaper experience was with the New York *Times;* in 1921 he became president and publisher of the Galveston *Tribune.* ABRAHAM I. SHINEDLING.

Lit.: Who's Who, vol. 15; *American Hebrew,* Nov. 30, 1928, p. 99; *B'nai B'rith Magazine,* Jan., 1931, p. 138.

COHEN, HENRY, physician, b. Birkenhead, England, 1900. He attended St. John's School, Birkenhead Institute and the universities of Liverpool, London and Paris, receiving the degrees of M.B. and Ch.B., with first-class honors in 1922, the M.D. degree with special merit two years later. From 1924 to 1931 he served at the Royal Infirmary, Liverpool. He became a member of the Royal College of Physicians in 1926, and a fellow in 1934.

He was honorary consulting physician at Cottage and Hoylake hospitals and at the West Lancashire Association for Mental Welfare, and honorary consulting neurologist at the Liverpool Psychotherapeutic Clinic. He held the Beit Memorial fellowship for research and a fellowship of the Physiological Society. From 1931 to 1934 he was lecturer in medicine, clinical medicine and practical therapeutics at the University of Liverpool.

In 1940 Cohen was honorary physician at the Royal Infirmary, Liverpool; consulting physician at the Liverpool Dental Hospital; Bradshaw Lecturer to the Royal College of Physicians; and professor of medicine at the University of Liverpool.

Cohen contributed articles to the Lancet volume on Prognosis, to *Modern Methods of Treatment,* Pye's *Surgical Handicraft,* the *British Encyclopedia of Medical Knowledge,* and also wrote papers on biochemical, neurological and medical subjects for various medical journals. He is the author of *New Pathways in Medicine* (1935). He also served as a director of the Liverpool Repertory Theatre and as treasurer of the Liverpool Hebrew schools.

COHEN, HENRY EMANUEL, judge and public official, b. Port Macquarie, New South Wales, Australia, 1840; d. New South Wales, 1912. Upon completion of his education in New South Wales, he went into business at Bathurst, Australia. In 1896 he traveled to London, took up the study of law and was admitted to the bar after three years.

Shortly after entering law practice in New South Wales, he was elected member of the Legislative Assembly for West Maitland from 1875 to 1880, and again from 1883 to 1885. Other official positions which he held were colonial treasurer under the Farnell min-

istry (1877), district judge for Hunter district, New South Wales (1881) and minister of justice in Sydney under the Stuart ministry (1883-85). In 1902 he became the first president of the Industrial Arbitration Court.

In 1896 he was appointed to the bench of the Supreme Court of New South Wales, thus achieving the distinction of being the only Jew in New South Wales to hold this office, with the exception of Sir Julian Solomon, who actually served only a few days.

Cohen took active part in the affairs of the Great Synagogue in Sydney, as a member of the board of management, and as president from 1884 to 1886. He also served on committees of the Moses Montefiore Jewish Home and the Sydney Jewish Education Board, and held the offices of treasurer and president of the Sydney branch of the Anglo-Jewish Association.

COHEN, HENRY ISAAC, Australian public official, b. Melbourne, Victoria, Australia, 1872. He was educated at Scotch College, Melbourne, at Ormond College, and at the University of Melbourne (B.A., 1893; LL.B., 1895). He began his career as barrister in 1896. In 1921 he was elected a member for Melbourne to the legislative council of Victoria, where he acted as unofficial leader of the council from 1922 to 1923, 1924 to 1928, and 1935 to 1937.

He was appointed honorary minister in 1923, and was subsequently minister of public works, minister of mines, attorney-general, and solicitor-general. From 1928 to 1929 Cohen served as minister of education and leader of the legislative council, and during 1935 as minister of water supply and minister in charge of electrical undertakings. His other activities include the presidency of the Children's Welfare Association and of the Boys' Employment Movement. In addition to being King's Counsel (1920), he also holds the Jubilee and Coronation medals.

COHEN, SIR HERBERT (BENJAMIN), *see* COHEN, SIR BENJAMIN LOUIS.

COHEN, HERMANN, philosopher, b. Coswig, Anhalt, Germany, 1842; d. Berlin, 1918. He was the most prominent representative of the Neo-Kantian (Marburg) school of philosophy, which continued and extended the system of Kant. In the field of ethics he based his teachings on the Jewish moral law, which he deliberately and consciously undertook to develop. He attended the Gymnasium in Dessau, then studied at the Jewish Theological Seminary in Breslau, and at the Universities of Breslau, Berlin and Halle. In 1873 he became instructor at the University of Marburg, and in 1876 professor, as the successor of Friedrich Albert Lange. He taught at the university until 1912. For some years, even before he resigned from the Marburg faculty, he lectured in Berlin at the Lehranstalt für die Wissenschaft des Judentums, on general and Jewish philosophy.

Cohen began his labors as the interpreter of Kant. In large and comprehensive works he brought Kant's ideas, logical, ethical and esthetic, into relation with modern thought. This work was more than a reconstruction of the Kantian philosophy; it revealed rather the outlines of a new system, namely the Neo-Kantian; it gave the impetus for the presentation of his own system, principally in the three books *Logik der reinen Erkenntnis, Ethik des reinen Willens, Ästhetik des reinen Gefühls.*

Cohen is a strictly systematic thinker. He strives to construct a complete system of knowledge from its roots in logic, i.e. from thinking as the source of reality for scientific experience. Reality, which is not something "given" (*datum*), but something given as a task, must be produced by legislative thinking. Ideas, in the profound meaning originally given them by Plato, are the creators of the foundations of being; hypotheses are "layings of foundations" which prove their scientific value because they alone legitimize the fact of science, especially mathematical natural science, such as the classical system of Newton. The concept is responsible to the Idea; the Idea has its origin in itself. It proves its validity and meaning by its exclusive fitness for the strict progress and proper upbuilding of the system. Thus "being" is established as the being of logic. As "being" of pure knowledge, it is actually and genuinely produced by thought.

If the problem of logic is that of being (what is), the subject of ethics is the question of the "ought." Here appears the systematic connection of Cohen's philosophy with the teachings of Judaism. It is a genuine connection and not mere propinquity and compatibility. Cohen's ethics has need of the Jewish teaching for its basis as well as completion. For him ethics is the knowledge of the "ought," of the peculiar essence of man which expresses itself in the pure will. The pure will, as the origin of ethics and the source of the peculiar world of man, must be separated from all psychologism; it is the hypothesis of ethics, as Being is the idea of logic. According to Cohen, the basic error of Spinoza was that he mixed logic (i.e. what usually passes for metaphysics) with ethics. This recognition of the uniqueness of the will means the rejection of all Monism, not merely of materialism. The man of ethics should be separated from the man of psychology; his guiding star is the idea of man; he finds his realization in the community of mankind.

But what secures the realization of morality, as the idea of man demands? Has "the ought" also a being comparable with the undeniable character of natural being? The idea of God, especially that conceived by the prophets of Israel, guarantees the realization of morality. For in the Jewish idea of God, nature and the ethical spirit are combined, insofar as God is the creator of nature and the promulgator of the moral law. Nature and the mental and moral world of man are not two mutually exclusive truths; the truth of God implies a connection and harmony between the logical and theoretical problem on the one hand and the practical and ethical problem on the other. The meaning of God is that He is the true God, the God who renders truth possible.

The Jewish God from the very beginning was based on the love of man, on the love that man owes to man. Mankind as a unit appears clearly in the Biblical universalism, which, in its extensive aspect, includes in its purview the stranger, the Noahides, and the pious of the other nations, as in its intensive aspect (in the regulations of Zedakah, righteousness, the Sabbath and the Jubilee year), it announces the Law, based on morality and the requirements of society. Therefore

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this God is beyond all mythology, for He reveals not His nature or essence, but His law. For this reason all pantheistic union with God, the deification of man, is excluded. In contradistinction to Christianity, there is no interest in the knowledge of the nature of God, i.e. in myth. The unity of God, which Jewish philosophy emphasized with such energy, signifies, according to Cohen, His exclusive relation to morality. This true God alone, freed from myth, changes morality from a vague image to a reality. This is assured by Messianism, the Idea of which means the realization of the true meaning of man in his history. For morality is permanent realization; the meaning of time is the future. Cohen does not overlook the eschatology of the belief in immortality and the future world; but he believes that the doctrine of the period of the Messiah (which is in the future, just as, conversely, mythology conceived of the golden age as having existed in the past) is more important for the system of Judaism. The doctrine of the Days of the Messiah is the religious expression of the concept of the eternity of morality.

The Cohen of later years—he called himself Baal Teshubah after 1880, when he first made a literary profession of Judaism and crossed swords with Treitschke—became more Jewish even in the concrete emotional sense; he took a direct interest in the daily life of the Jewish people and, in his many utterances in reply to questions dealing with the present day, showed himself to be altogether a Jew, one who felt a strict responsibility for the destiny of his people. Interpreting Judaism as a religion of a truly universal nature, and being deeply rooted in German intellectual life, he, indeed, not only rejected Jewish nationalism, but even vehemently attacked it as a reactionary relapse into what he regarded as an obsolete stage of national narrowmindedness. In the enthusiasm of his struggle for the humanistic ideas of Judaism he was unaware that his own attitude was most definitely of a Jewish nature. He was and remained a Jew in the depths of his heart, in the manner of his thinking, and above all in the individuality of his feeling.

Of his numerous works on Jewish subjects, the following may be mentioned: *Ein Bekenntnis in der Judenfrage* (1880); *Die Nächstenliebe im Talmud* (1888); "Das Problem der jüdischen Sittenlehre" (*Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 43); "Liebe und Gerechtigkeit in den Begriffen Gott und Mensch" (*Jahrbuch für jüdische Geschichte und Literatur,* vol. 3); *Ethik und Religionsphilosophie in ihrem Zusammenhang* (1904); *Religion und Sittlichkeit* (1907); *Charakteristik der Ethik Maimunis* (1908); *Das Gottesreich* (1913); *Der Nächste* (1914); "Spinoza über Staat und Religion, Judentum und Christentum" (*Jahrbuch für jüdische Geschichte und Literatur,* vol. 18); *Deutschtum und Judentum* (1916); *Zionismus und Religion* (1916); *Was einigt die Konfessionen* (1917); *Die Religion der Vernunft aus den Quellen des Judentums* (2nd ed., 1929; posthumous). MAX WIENER.

Lit.: Natorp, P., *Hermann Cohen als Mensch, Lehrer und Forscher* (1918); idem, *Hermann Cohens philosophische Leistung* (1920); special Hermann Cohen number of *Kant-Studien,* vol. 17 (1912), No. 3; Strauss, Bruno, edit., *Hermann Cohens jüdische Schriften,* with an introduction by Franz Rosenzweig (1924; the introduction is reprinted in Rosenzweig, *Kleinere Schriften,* 1937, pp. 299-350); Fritzsche, R. A., *Hermann Cohen. Aus persönlicher Erinnerung* (1922).

COHEN, HIRSH, rabbi and communal worker, b. Budenicz, Lithuania (Russia), 1862. He received his education in the Yeshivas of Vilna and Volozhin. In 1890 he settled in Montreal, Canada, where he was engaged as rabbi of a number of important Orthodox congregations and became the dean of Canada's Orthodox rabbinate. He was elected a member of the executive committee of the Association of Orthodox Rabbis of the United States and Canada, and chairman of the Montreal Council of Orthodox Rabbis. His labors in the cause of Jewish education insured the establishment and maintenance of Talmud Torahs in Montreal. For years he was chairman of the board of education of the United Talmud Torah of Montreal. He was also chaplain to the Jewish prisoners for the Provinc of Quebec.

In the controversy that centered around the complicated school system of the Province, Cohen joined the Labor-Zionists in advocating separate Jewish schools. During the World War he was active in relief work, organizing the Central War Sufferers Relief Society of Canada. He aided in placing Ukrainian Jewish orphans in private homes through the Ukrainian War Orphans Relief Society, and also helped found the Jewish Immigrant Aid Society of Canada. He was an occasional contributor to the local Yiddish press. His nephew was Lyon Cohen, the communal leader.

COHEN, I. DAVID, educator, b. New York city, 1884. After studying at the College of the City of New York, New York Law School and New York University, he taught in New York public schools from 1904 to 1913, when he became principal in the evening school system. From 1915 to 1920 he was principal in charge of public day schools and evening vocational schools. Thereafter he served as principal of the Brooklyn Continuation School (1920-25), of the Brooklyn Boys Continuation School (1925-34), the Boys Vocational High School (1934-36) and the Brooklyn High School for Specialty Trades (1936-).

Cohen was a pioneer in the field of vocational guidance. He lectured at the College of the City of New York, Hunter College and elsewhere from 1916 to 1939. In 1919 he acted as supervisor of advisement and training in the Federal Board for Vocational Education, Bureau of Rehabilitation. He was founder and chairman of the Brooklyn Boys Work Advisory Council

and chairman of the New York Vocational Guidance Association. He was also president of the Jewish Teachers Association of New York city and of the Vocational High School Teachers Association, and chairman of the vocational guidance section of the New York Experimental Education Society.

He is the author of: *Gateway to English* (New York, 1918), a text-book on Americanization; *Principles and Practices of Vocational Guidance* (New York, 1929), a college text and reference book for counselors, personnel workers, teachers and administrators; *You and Your Work* (New York, 1931) and *Find Yourself* (New York, 1936), which describe occupational opportunities; and the *Life Career Series* (New York, 1939), four vocational guidance readers for secondary school students. In 1940 the B'nai B'rith Vocational Service published his *Careers in the Skilled Trades.*

COHEN, ISRAEL, author and lecturer, b. London, 1879. He was educated at Jews' College and University College, London, taking his A.B. degree with honors in semitics in 1904.

From 1911 to 1914 Cohen was Berlin correspondent for the Glasgow *Herald and Globe,* and special correspondent for *The Times,* Manchester *Guardian* and Westminster *Gazette.* At the outbreak of the World War he was interned. After his release from the internment camp in 1916 he wrote *Ruhleben Prison Camp* (1917), which described his experiences as internee.

Cohen's connection with the Zionist movement began in 1909, when he was secretary of the English Zionist Organization. From 1910 to 1911 he was English secretary of the Zionist Organization central office in Cologne. After the War he returned to Zionist activities when the Zionist Organization sent him to Poland to investigate anti-Jewish outrages. Subsequently he visited India, Australia, the Americas and the Far East, both as investigator and lecturer for the World Zionist Organization. His reports appeared in many English magazines and as separate brochures, among which were: *Antisemitism in Germany* (1918), *German Attacks on the Hebrew Schools in Palestine* (1918), *The Conflict in Palestine* (1922) and *The Jews in Germany* (1933). Cohen was also editor of the year-book of the Jewish National Fund, *Hashanah Baaretz,* and prepared Lord Balfour's speeches on Zionism for publication (1928).

Among Cohen's other books are *Jewish Life in Modern Times* (1914), *Journal of a Jewish Traveler* (1925), *A Ghetto Gallery* (1931) and *The Jewish Tragedy* (1939).

COHEN, ISRAEL I., *see* COHEN (American family).

COHEN, MAJOR JACK BENN BRUNEL, *see* COHEN, LOUIS S.

COHEN, JACOB, Canadian magistrate, b. Cracow, Galicia, 1847; d. Toronto, Canada, 1930. Cohen was the first Jewish police magistrate in Toronto and one of the very few Jews ever to have held that office in Canada. He achieved the position without having gone through a legal career, a feat quite rare in Canada.

Cohen came to the United States in 1870, worked as a clerk, peddler, stable hand and at other occupations in New York, Memphis, New Orleans, and Waco, Texas. He emigrated to Toronto in 1873, pedd.ed jewelry in the province of Ontario, and then opened a shoe store in Toronto. Upon his retirement from business in 1909, he began to serve as court interpreter. He was appointed justice of the peace for Toronto the following year, and was created police magistrate in 1918. He served until his death.

ARTHUR COHEN, his son (b. Toronto, 1880), achieved a brilliant scholastic record at the University of Toronto, and was graduated from the Law School at Osgoode Hall as a gold medallist in 1906. A prominent industrialist and communal leader, he was a pioneer in the Canadian motion picture industry, and the organizer of the first Canadian distributing company. He was one of the founders and the first co-chairmen of the United Jewish Welfare Fund of Toronto, in 1937.

COHEN (also KAHN), JACOB, modern Hebrew poet, b. Slutsk, province of Minsk, Russia, 1881. He grew up in Poland, and was educated at the University of Bern, Switzerland, where he founded and directed the Ivriah, an organization for the advancement of Hebrew letters. While he lived in Berlin he was secretary of the Society for Hebrew Language and Culture; later he became one of the leaders of Tarbuth, a similar organization in Poland. He served as supervisor of the Hebrew High School in Poland (1924-27) and as lecturer at the Institute for Jewish Learning in Warsaw (1927-33). In 1930 he was elected president of the Hebrew Pen Club in Poland and held the office for four years. In Poland he was a member of the Central Committee of the Revisionist Zionist organization, and later was one of the leaders of the Jewish state party. In 1934 he settled in Palestine.

Cohen began his literary career early in life with lyrical poems published in the leading Hebrew periodicals. His first collection of poetical works appeared in 1903 (Warsaw); others followed in 1905 and 1913 (Odessa). In 1920 he published the collections *Hazon Hatishbi* and *Hakedoshim.* Of a new edition of his works there appeared *Neurim Unedudim* (Youth and Wandering; lyrical poetry; Warsaw 1928) and *Ben Horaboth* (Amid Ruins; national poetry; Warsaw 1930). Cohen edited the collections *Haibri Hehadash* (1912), *Sene* (1928), *Yerushalayim Beshir Vehazon* (1937) and the periodicals *Haogen* (1917-18), *Hatekufah* and others. He served on the board of the Bialik Foundation and edited its annual publication, *Keneseth.* He translated some of Goethe's works into Hebrew, and published many works in lyrical prose.

Cohen's poetry is typically romantic, the most intimate and personal of modern Hebrew poetry. His nature poetry manifests an insatiable thirst for the infinite, a deep yearning for the living God. In nature he discovers the pathos of revelation. This element is deepened in his later poetry and lyrical prose where the motif of wonder predominates. In some of his poetry there is an element of myth. Hence his preference for ballad and folk legend which is found in many of his poetic and dramatic works. Even in his national poetry he introduced the legendary lyrical

element. In his melodious style he has achieved perfection of tone and harmony.

Cohen may be termed the national poet of modern Hebrew literature. The tragedy of the Diaspora and the cry for national redemption is the central motif of his work. But his Messianism is rebellious, belligerent and heroic in the romantic vein. AHRON OPHER.

Lit.: Bialik, "Shirathenu Hatzeirah," in the Jubilee edition of his works, vol. 2, p. 268; Klausner, J., *Yotzerim Ubonim,* vol. 3, pp. 279-87; *Moznaim,* March 10, 1932, pp. 1-8.

COHEN, JACOB I., *see* COHEN (American family).

COHEN, JACOB RAPHAEL, Hazan, the first Jewish minister in Canada, b. probably in the Barbary States; d. Philadelphia, Pa., 1811. Cohen lived for a time in London, went from there to Quebec, and thence to Montreal where in 1778 he became the first regularly appointed leader of the Sephardic congregation, Shearith Israel. After four years' service he boarded a ship to return to England, but as the Revolutionary War had ended, the ship was diverted to New York city and requisitioned to transport British troops. Cohen became acting Hazan of the New York Shearith Israel congregation.

Upon the return of Rabbi Gershom Mendes Seixas to the pulpit in New York in 1784, Cohen went to Philadelphia as minister and Hazan of Congregation Mikveh Israel, holding this position until his death.

COHEN, JACOB WALEY, *see* COHEN, NATHANIEL LOUIS.

COHEN, JACOB XENAB, rabbi, b. New York city, 1889. He received his C.E. degree in 1915 from Cooper Union. From 1915 to 1925 he was designing and consulting engineer for the city of Syracuse, N. Y., also serving a term as president of the Syracuse chapter of the American Society of Civil Engineers.

In 1925 Cohen retired from the engineering profession and entered the Jewish Institute of Religion, receiving his rabbinical and M.H.L. degrees in 1929. He was immediately appointed associate rabbi of the Free Synagogue, New York, and in 1940 was still serving in that capacity. In addition, he was made executive secretary of the Free Synagogue, and bursar of the Jewish Institute of Religion.

Cohen served as president of the New York Board of Jewish Ministers (1940), and as a member of the Governing Council of the American Jewish Congress. As chairman of the Congress' National Commission on Economic Problems, Cohen directed the making of comprehensive studies on discrimination against Jews in American trade and industry. *Jews, Jobs and Discrimination* (1937), *Helping to End Economic Discrimination* (1937), and *Toward Fair Play for Jewish Workers* (1938), the reports issued on the problem, led to the curtailment of employment discrimination in certain fields.

Cohen toured in Europe, South America and the North American continent in connection with his surveys, and prepared photographic records which were used in lectures and newsreel services.

COHEN, JOHN JACOB, Australian judge and public official, b. Grafton, Clarence River, New South Wales, 1859. At the age of seventeen he entered Sydney University, graduating with honors after three years. He received his master's degree in 1881. Cohen served as consulting engineer and architect in Queensland, Australia, from 1882 to 1892. He was later made life fellow of the Queensland Institute of Architects, and honorary fellow of the Institute of Architects of New South Wales.

In 1894 Cohen entered active law practice. He was elected to the parliament of New South Wales as representative for Petersham, a suburb of Sydney, in 1898, 1901, 1904 and 1907. From 1907 to 1910 he was deputy speaker and chairman of committees in the legislative assembly. From 1917 to 1919 he served as speaker. Cohen was district court judge in Sydney from 1919 to 1929.

He was connected with the Great Synagogue of Sydney as a member of the board of management (1900), as honorary treasurer (1903-6) and as vice-president (1906-9).

SIR SAMUEL COHEN (1830-1911), his father, was the first mayor of Ulmarra, New South Wales, and was twice re-elected to this office.

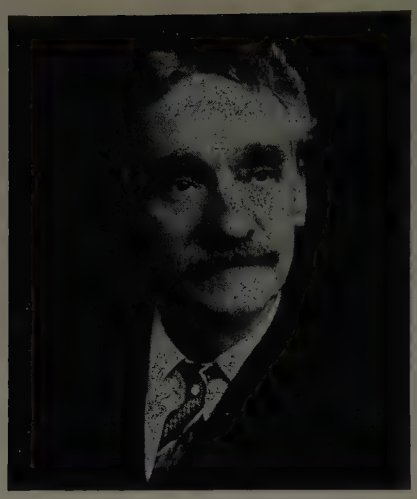
COHEN, JOSEPH, K.C., Canadian public official, b. Raseinai, Lithuania (Russia), 1890. He was brought to Montreal, Canada, at the age of two. Cohen became prominent as a criminal lawyer as a young man, and ranked among Canada's best. From 1927 to 1936 he sat in the legislative assembly of the province of Quebec, as a Liberal Party member representing Montreal. He was also active in Jewish communal affairs.

COHEN, JOSEPH GEORGE, educator, b. Berezino, Russia, 1888. He came to New York city at the age of two and received his education at the College of the City of New York and at New York University. After serving in the New York public schools for seventeen years (1908-25), he became a member of the education department of the College of the City of New York where he taught for seven years, attaining the rank of associate professor in 1927.

In 1932 he became professor and chairman of the department of education at Brooklyn College; at the same time he was appointed director of the extension division of the College, a position which he held for two years. In 1935 he organized the graduate division of the College and was appointed its director, a post which he held in 1940.

Cohen was one-time vice-president of the New York Teachers Guild, and president of the C.C.N.Y. chapter of the American Association of University Professors. He contributed to professional journals in the field of education, and to textbook literature on the teaching of English.

COHEN, JOSEPH LOUIS, economist, b. Manchester, 1891; d. London, 1940. He took his A.M. degree at Cambridge, and did further post-graduate work at Columbia in New York. He later lectured on economics at Cambridge. His first published work was *Insurance Against Unemployment* (1921). He has also written *Insurance by Industry Examined* (1923), *Social Insurance Unified* (1924), *Family Income Insurance* (1926), *The Mortgage Bank* (1931), and *Building Society Finance* (1933). He was a contributor to the *Encyclopaedia Britannica,* Palgrave's *Dictionary of*



Josiah Cohen

Political Economy, and the *Encyclopaedia of the Social Sciences.*

For the Zionist movement, particularly its labor division, Cohen has frequently served in an economic advisory capacity. In 1936 he wrote a pamphlet, *The Communist Challenge and the Zionist Reply,* and he was also a contributor to Herbert Sidebotham's *Great Britain and Palestine.* In 1940 he was honorary secretary of the London Council for German Jewry, and a consultant in refugee problems.

COHEN, JOSHUA FALK (Joshua ben Mordecai Falk Hakohen), Talmudist, considered the first rabbinic author in the United States, b. Brest Kuyavsk, province of Warsaw, 1799; d. Keokuk, Iowa, 1864. He settled in Kurnik, Posen, as a youth, but in 1854 came to the United States, where he filled pulpits in Newburgh and Poughkeepsie, N. Y. Cohen was the author of: *Abne Yehoshua,* a commentary on *Aboth* (New York, 1860); *Binyan Yehoshua,* notes on the Talmud; *Homath Yehoshua,* a collection of addresses.

COHEN, JOSHUA I., *see* COHEN (American family).

COHEN, JOSIAH, jurist, b. Plymouth, England, 1840; d. Pittsburgh, Pa., 1930. Coming to the United States in 1859, he became principal of the Day School of the Rodeph Shalom congregation in Pittsburgh three years later. In 1866 he was admitted to the Allegheny County bar, and became the first practising Jewish lawyer in Pittsburgh.

A political leader in that city, he was chairman of the Executive Committee of the Republican Party in 1882, and presidential elector for the State of Pennsylvania, two years later. In 1901 he entered the judiciary as judge of the Orphans' Court of Pittsburgh. Elected judge of the Court of Common Pleas for a ten year term in 1907, he was returned to office in 1917 and 1927.

Active in educational circles, he was a member of the Central Board of Education in Pittsburgh, and president of the Alleghany County Teachers Association for a number of years. He was also a life trustee and director of the Art Department of the Carnegie Institute.

Cohen was particularly active in Jewish welfare and philanthropic societies. With Dr. Isaac M. Wise he was one of the founders of the Union of American Hebrew Congregations and was active in its councils during his whole lifetime. He presided over two conventions of the Union. Among other executive positions he was president of the Gusky Orphanage of Pittsburgh for twelve years, and director of the Federation of Jewish Charities in that city.

Lit.: New York Times, June 12, 1930, p. 25; *American Hebrew,* June 13, 1930, p. 176; Markens, I., *The Hebrews in America,* p. 205.

COHEN, JULIUS BEREND, chemist, b. Manchester, England, 1859; d. Leeds, England, 1935. He studied at Owens College and was sub-manager of the Clayton Aniline Company, later taking up advanced organic chemistry at Munich University, Germany, and receiving his doctor of philosophy degree in 1884. Cohen was demonstrator in chemistry at Victoria University, Manchester, 1884-90; lecturer on organic chemistry at the Yorkshire College, 1890-1904; and professor of organic chemistry, University of Leeds, 1904-24. He is known for his studies on the constitution of city smoke and air and his researches in organic chemistry. Cohen was vice-president of the Chemical Society of England (1920-21; 1925) and a Fellow of the Royal Society. He wrote several text-books on organic chemistry, including *Class-Book of Organic Chemistry; Smoke: A Study of Town Air.*

COHEN, JULIUS HENRY, attorney, b. Brooklyn, N. Y., 1873. A graduate of New York University (LL.B., 1896), he entered upon the practice of law one year later. An advocate of reform in New York city's municipal government, Cohen in 1902 became chairman of the Citizens' Union, which was instrumental in the reorganization of the municipal courts. He served for five years, until 1905, as counsel for the Transit Reform Committee of One Hundred, and participated in the creation, under Governor Charles Evans Hughes, of the Public Service Commission Law, which resulted in decreased transit costs for the public. In 1914 he was appointed chairman of the Commission on Unlawful Practice of the Law in New York.

A representative of employers in strike relations, Cohen was counsel in 1910 for the Cloak, Suit and Skirt Manufacturers' Association; this strike ended with the "Protocols Peace" based on collective bargaining formulated by Cohen, Louis D. Brandeis, Meyer London and Louis Marshall. From 1905 to 1906 he served as special United States attorney in New York for the prosecution of bankruptcy frauds, and held a similar position in New Jersey in 1913. In 1916, he was public counsel for the New York State Public Service Commission during the street car strike.

Cohen was prominent in the New York Harbor case in 1917 when, as counsel for the Chamber of Commerce of New York State, he drafted the measure passed by the legislatures of New Jersey and New York creating the New York and New Jersey Port and Harbor Development Commission. He was appointed its general counsel, and the Commission's findings resulted in the agreement made between the two states in 1921 and ratified by Congress to cooperate in carrying out engineering plans for the development of the port of

New York through the creation of the Port of New York Authority.

In 1920 he was a leading figure in the important New York rent laws case. Cohen's action against the constitutionality of the emergency rent laws created by the housing shortage of the post-War period was upheld by the United States Supreme Court. In 1926 he was special counsel to the New York State Commission on Housing and Regional Planning, and in 1930 was appointed a member of the St. Lawrence Power Development Commission.

Deeply interested in the betterment of the legal profession, Cohen devoted much of his attention to the ethics of his profession, and was chairman of the State Bar Association, which adopted the four-year requirement of preliminary education as a prerequisite for admission to the bar. During the World War he was secretary and counsel for the War Board of the Port of New York.

Cohen wrote: *Law and Order in Industry* (New York, 1916); *The Law: Business or Profession?* (New York, 1916; revised ed., New York, 1924); *Commercial Arbitration and the Law* (New York, 1918); *An American Labor Policy* (New York, 1919); *Accomplishments and Plans of the Port of New York Authority* (New York, 1927); and many pamphlets and monographs on various aspects of law.

ARTHUR ZUCKERMAN.

COHEN, KATHERINE M., sculptress, sister of Charles Joseph and Mary M. Cohen, b. Philadelphia, 1859; d. Philadelphia, 1914. She was educated in private schools, studying foreign languages and art. At an early age she evidenced considerable artistic talent, and in 1875 took up the study of art, first at the Pennsylvania Academy of Fine Arts, in Philadelphia, under Eakins, and later at the Art Students' League in New York city, under Augustus St. Gaudens. Having decided to specialize in sculpture, she went to Paris in 1887 where she worked under the noted teachers Puech and Mercié, continuing her studies in France and Italy for twelve years. She returned to Philadelphia in 1899. At Paris she was elected an honorary member of the American Art Association; in Philadelphia, she was named an honorary member of the New Century Club.

She is best-known as a sculptress by reason of the following works, which reveal both precision and delicacy of treatment: *Abraham Lincoln; Dawn of Thought; Vision of Rabbi Ben Ezra; The Israelite* (a life-size statue exhibited at the Paris Salon in 1896); and *General Beaver* (executed for the Smith Memorial, Fairmont Park, Philadelphia). She made busts of other prominent personages, including Judge Mayer Sulzberger and Lucien Moss, and created a number of reliefs, decorative figures, and ivory miniatures, as well as sculptures of the semi-legendary figures of *Romola* and *Priscilla.* Her paintings, which indicate the beauty of conception and the imaginative skill of a fine artist, include *An African Woman; Street in Cairo;* and *Moorish Mosque.*

COHEN, SIR LEONARD LIONEL, English railway magnate, b. London, 1858; d. London, 1938. He was the son of Lionel Louis Cohen, the member of Parliament. He was a partner in the banking firm of Louis Cohen & Sons until its dissolution in 1901, and director of the Bengal-Northwestern Railway, of the Rohilkund and Kumaon Railway, and of the Delhi-Umballa and Kalka Railway. From 1896 to 1904 he was a member of the Committee of the Stock Exchange.

In 1895 he retired from business and thereafter devoted much time to communal endeavor. He was honorary secretary of King Edward's Hospital Fund for London, and a member of the Central Committee on the Unemployed. He was elected a member of the Board of Jewish Guardians in 1888, serving as president from 1900 until 1920. He served in the councils of the Anglo-Jewish Association, the United Synagogue, and the League of British Jews; was honorary president of the American Joint Reconstruction Fund; and from 1929 to 1934 was president of the Jewish Colonization Association. Cohen was the first Englishman to hold the latter office. He was knighted in the Victorian order in 1930.

LIONEL LEONARD COHEN, his son (b. London, 1888), was graduated in law from New College, Oxford, in 1910 and was admitted to the bar three years later; from 1914 to 1918 he served in the British Army. In 1929 he was named King's Counsel. His activities in the London Jewish community include vice-presidency of the Shechita Board, the position of honorary counsel of the United Synagogue and that of financial representative of the St. John's Wood Synagogue. From 1934 to 1938 he was vice-president of the Jewish Board of Deputies. In 1940 he was serving as vice-president of the Jewish Board of Guardians.

COHEN, LESTER, novelist and playwright, son of Hyman, b. Chicago, 1901. He received his education in the public schools of Chicago, served for a time as a newspaper reporter and as a market analyst for several newspapers, and then as advertising manager for stores in Chicago and Boston. After spending some time in Hollywood, Cal., studying motion picture-making, he devoted himself to literary work, including the writing of plays for motion pictures.

In his first novel, *Sweepings* (New York, 1926 and 1930; later made into a motion picture), Cohen gave a vivid description of the commercial fortunes of a Jewish family in Chicago during the American Civil War, its financial speculations, its failures and its successes. This book, evidencing Cohen's grasp on life, his realism and keen powers of observation as well as a deep understanding of humanity and a wealth of pathos, was hailed as a powerful novel, written in vigorous style and depicting the ruthlessness of the American business world. Other works by Cohen are: *The Great Bear* (New York, 1927); *Oscar Wilde* (a play, New York, 1928); *Aaron Traum* (New York, 1930, in collaboration with his father); and *Break of Hearts* (New York, 1935). In 1934, at Hollywood, Cohen wrote the screen play for the motion picture *Of Human Bondage,* by W. Somerset Maugham. His *Two Worlds* (New York, 1936), is a sympathetic narrative of humanity in many of the European countries, including Soviet Russia, as well as in Turkey, Palestine, Egypt and the Far East; it is an expression of Cohen's philosophy of social equality and of his passionate desire for justice.

His father, HYMAN COHEN (b. Russia, 1877), is a

physician in Chicago. He came to the United States at the age of twelve, and graduated from the medical school of the University of Illinois in 1906. He has held the positions of chief of the department of contagious diseases, under the Chicago Board of Health, and of chief of the division of child hygiene, under the Chicago Department of Health. He has written two novels: *The Tents of Jacob,* describing the life of Jews in a Russian village; and, in collaboration with his son, *Aaron Traum* (New York, 1930), describing the life and struggles of an immigrant boy.

COHEN, LEVI ALI, physician, b. Meppel, Holland, 1817; d. Groningen, Holland, 1889. From 1840 to 1865 he was a general practitioner in Groningen and, from 1858, chief of the bureau of provincial statistics. After 1865 he became head of various provincial boards of health, and was one of those who aided in revising the medical laws of The Netherlands. In addition to acting as an editor on periodicals and year books, he wrote a number of essays and books on medical subjects, of which the most important are *Het Wezen en de rationale Behandlung van den zooganaamden Diabetes Mellitus* (Groningen, 1845) and *Handboek der openbare Gezondheidsregeling en der geneeskundige Politie* (Groningen, 1869-72). He was active in Jewish affairs, serving for fifty years as a member of the Groningen congregational committee, and for twenty years as a member of the Holland committee on Jewish affairs.

COHEN, LEVY BARENT, *see* COHEN (English family).

COHEN, SIR LEWIS, Australian public official, b. Liverpool, England, 1849; d. Adelaide, Australia, 1933. He was brought to Australia in 1852, and was educated in Sydney and at Jews' College, London. He held many public positions. From 1887-93 he represented North Adelaide, and from 1902-6 Adelaide, in the House of Assembly. He was thrice elected mayor of Adelaide (1889-91, 1901-4, and 1909-11), and was its lord mayor from 1921-23. He represented the Adelaide Corporation at the coronation of King George V, and in 1911 was delegated by the government and the city council to urge in London the granting of a lord mayoralty for Adelaide. He was chairman of the King Edward Statue Fund and was made a Knight Bachelor in 1924.

COHEN, LIONEL LEONARD, *see* COHEN, LEONARD LIONEL.

COHEN, LIONEL LOUIS, financier and member of Parliament, b. London, 1832; d. London, 1887. His father, LOUIS COHEN (b. London, 1799; d. London, 1882), had become a member of the Stock Exchange in 1819, had founded the firm of Louis Cohen & Co., and had been a prominent figure in the Anglo-Jewish community. Lionel Louis Cohen followed his father's footsteps both in the world of finance and in communal activity. He was trustee and manager of the Stock Exchange from 1870 to 1885, and manager of Louis Cohen & Co. after his father's death. In 1885 he retired from business and became member of the House of Commons from North Paddington, serving until his death.

Cohen was devoted to Jewish communal work, both religious and philanthropic. His publication *A Scheme for the Better Management of All the Jewish Poor* (1860) led to the establishment of the Jewish Board of Guardians in London, the most important Jewish charitable organization in England, of which he was the first honorary secretary, and president from 1878 to his death. He took a leading part in the establishment of the United Synagogue of London in 1870, and was its vice-president. He supported Conservative Judaism in its opposition to the Liberals.

He was president of the Salisbury Club, of the St. Saviour's Debating Society, and of other societies. The Turkish government decorated him with the order of the Medjidie in return for his services in connection with Turkey's national debt.

COHEN, LOUIS S., Lord Mayor of Liverpool, b. Sydney, Australia, 1846; d. Liverpool, 1922. He received his education at Edmonton and at University College, London. In 1864 he went to Liverpool and became associated with the firm of Lewis's, Ltd. of which he was later head. In Liverpool he took part in communal affairs as chairman of the Hospital Saturday Committee, a member of the Insanitary Property Committee, chairman of the Transvaal War Fund, and in various other capacities.

He first held public office in 1895 as a member of the Liverpool city council for Breckfield ward (Everton). After serving for fifteen years he was created alderman in 1910. He was also deputy chairman of the finance committee. In 1900 he was unanimously chosen Lord Mayor, the first Jew to hold this office. In 1920 Cohen endowed at Liverpool University the first full chair of dentistry in the Kingdom.

SAMUEL COHEN, his father, was a member of Parliament for Morpeth, New South Wales.

HAROLD LEOPOLD COHEN (b. Liverpool, 1873; d. Neston, Cheshire, 1936) was a son of Louis S. He was noted as a philanthropist and as a leader in the Jewish communities of Liverpool and London.

Major JACK BENN BRUNEL COHEN, another son of Louis S., was born in Liverpool in 1886. After receiving his education at Cheltenham, he engaged in business until the outbreak of the World War, and saw active service from 1914 to 1917. Cohen was a Unionist member of Parliament for Fairfield division, Liverpool, from 1923 to 1926. He was a director of Lewis's Investment Trust, Ltd., and in 1940 served as treasurer of the British Legion, an organization similar to the American Legion.

S. G. STANLEY COHEN, another son of Louis S., was a lieutenant-colonel in the British army.

COHEN, LYON, merchant and philanthropist, b. Poland, 1868; d. Old Orchard, Me., 1937. Brought to Canada as a child, he received a brief schooling in Montreal before joining the firm of Lee and Cohen at the age of twenty. He soon became a partner with his father in the coal and dredging business, and in 1895 he independently founded the brass foundry firm of W. R. Cuthbert Company. In 1897, together with S. W. Jacobs, Cohen founded the *Jewish Times,* the first Jewish paper in Canada, and was its director until 1910. He became an important figure in Montreal's business life upon his organization, in 1906, of the Freedman Company, wholesale clothing manufac-

turers, of which he was president, and upon his establishment, in 1919, of the Canadian Export Clothiers Ltd., of which, too, he was president. For many years he was president of the Clothing Manufacturers' Association of Montreal.

Cohen's activities in philanthropic and religious endeavors were numerous and extensive. He was president of the Baron de Hirsch Institute (1908-12), chairman of the Committee to Federate Jewish Charities (1915), president of the First Jewish Congress of Canada (1919), president of the Canadian Jewish Committee for the Relief of War Sufferers, president of the Associated War Relief Societies of Canada, and honorary president of the Federation of Jewish Philanthropies of Montreal. He was for many years president of Shaar Hashomayim Synagogue, Montreal, the largest Jewish congregation in Canada.

COHEN, MARX E., Southern planter, b. Charleston, S. C., 1808; d. Sumter, S. C., 1881. The youngest son of Mordecai Cohen, one of the early Jewish pioneers in the South (1763-1848), he was educated abroad, graduating with high honors at the Glasgow University. Immediately following his return to the United States he became the owner of a large plantation near the city of Charleston and actively interested himself in politics. In 1843 he was made a city magistrate, serving until 1846, when he was appointed a member of the Charleston Board of Health for a three-year period. His candidacy for the State Legislature on the Democratic ticket in Henry Clay's time resulted in defeat.

Suffering severe losses because of the Civil War, Cohen sold his plantation and removed to Sumter, where he lived in sheltered obscurity for the rest of his life. He was married to Armida Harby, youngest daughter of Isaac Harby, noted littérateur.

Dr. Marx E. Cohen, Jr., their only son, played a heroic role in the Confederate Army during the Civil War and was killed in action at Bentonville, North Carolina, in 1865.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 188, 226; Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen* (1895) 374; Markens, Isaac, *The Hebrews in America* (1888) 60.

COHEN, MARY M., author and communal worker, b. Philadelphia, Pa., 1854; d. Atlantic City, N. J., 1911. She received her education in private schools in Philadelphia, graduating in 1870, and after holding positions as assistant in a stenographic college for two years and as private secretary to the editor of the *American Journal of Medical Sciences* for seven years, she entered on her career as a writer on communal themes with the publication of her essay "Religion Tends to Cheerfulness" in the Philadelphia *Jewish Index.* Under her own name or the pseudonym "Coralie" she contributed a steady stream of articles, poems and short stories on Judaism, Jewish literature and biography and Jewish historical subjects to both the secular and the Jewish press. She also edited "The Diary and Letters of Louisa B. Hart" for the Philadelphia *Jewish Record* (1878 et seq.).

In 1893, at the Congress of Jewish Women, at the Chicago World's Fair, she read two papers on Judaism, and in 1886 she was the first woman to read a paper

Maurice (Moishe) Cohen

before the Philadelphia Social Science Association, "The Balance of Power Between Industrial and Intellectual Work." Her lecture delivered on November 14, 1906, before the City Historical Society of Philadelphia on the subject of the last resting-place of Rebecca Gratz and the history of Mikveh Israel congregation and its cemetery, in that city, was published at Philadelphia in 1920. The founder and first president of the Philadelphia Browning Society, of which she was elected the life-long honorary president, she was also corresponding secretary of the Jewish Publication Society of America and a director of the Women of the Pennsylvania Museum and School of Industrial Art. In the early 1890's she taught in and was supervisor of the Sunday School of Congregation Mikveh Israel, and was active generally in Philadelphia in Jewish religious and educational organizations. She was the sister of Charles Joseph and Katherine M. Cohen.

Lit.: Morais, H. S., *The Jews of Philadelphia* (1894) 316-18; *American Jewish Year Book* (1905-6) 48-49; *Jewish Exponent,* July 7, 1911.

COHEN, MAURICE A. (COHEN MOISHE), Chinese general, b. Manchester, England, 1887. At sixteen Cohen made his way to Canada to seek his fortune. After several years as peddler, clerk, farm-hand and real estate speculator, he drifted to Vancouver's Chinatown in a penniless condition. There in 1908 he was introduced by his Chinese friends to Dr. Sun Yat Sen, who at that time was a refugee from China, planning the revolution that was to make China a republic. Cohen and Sun Yat Sen became fast friends, and as a result of the recommendations of the Chinese leader, Cohen was noted as the counsellor of all the Chinese in Western Canada.

At the outbreak of the World War in 1914, Cohen enlisted in a Canadian regiment. After his transfer to the 218th Irish Guards, he was put in charge of a

Chinese labor gang and his knowledge of Chinese was discovered. Among the workers under his command were friends of Sun Yat Sen who wrote to the Chinese leader about Cohen. Sun Yat Sen, who had by that time become president of the Chinese Republic, thereupon invited Cohen to come to China. Cohen, however, did not immediately accept the invitation, but at the close of the War in 1919 went to Edmonton, in the Canadian province of Alberta, where he became the leader of the local branch of the Chinese Nationalist League (Kuomintang).

In 1922 Cohen accompanied a Chinese merchant from Edmonton to China, where he again met Sun Yat Sen, who persuaded him to become his personal bodyguard. Cohen, now widely known as "two-gun Cohen" because of his unerring marksmanship, was soon admitted to the highest Chinese circles and became a power in Oriental politics. His military experience enabled him to organize the first Chinese army, and he later helped arrange for the purchase of airplanes, guns and munitions from foreign countries. From 1926 to 1928 he was virtually Chinese minister of war. Chiang Kai-shek, who succeeded Sun Yat Sen after the latter's death in 1925, sent him several times on secret missions to Europe in behalf of the Chinese nationalists. Cohen, who held a commission as general in the Chinese army, was surnamed both Cohen Moishe and General Ma-Ma, a complimentary appellation in recognition of his great strength.

On the outbreak of the war between Japan and China in 1937, Cohen became prominent once more. On one occasion the Japanese, who regarded him as a dangerous enemy, halted a British liner on the rumor that Cohen was aboard it. From 1939 to 1940 nothing was heard of him, but it was believed that he was serving in the interior of China where the forces of Chiang Kai-shek were concentrated. BERNARD POSTAL.

Lit.: Jewish Chronicle, Nov. 25, 1932; *New York Times,* March 6, 1932; *Jewish War Veteran,* June, 1937.

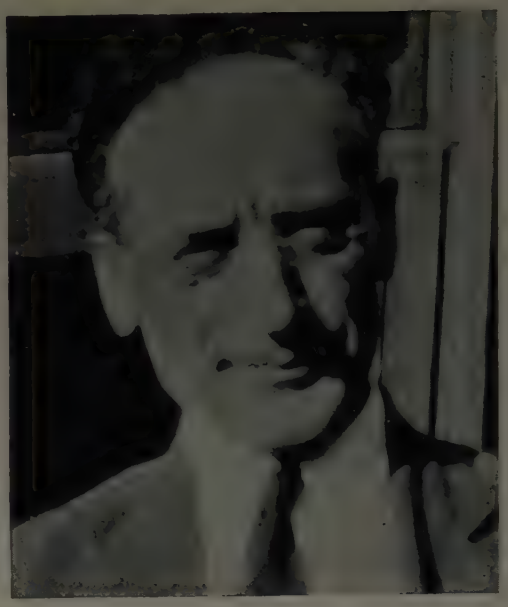
COHEN, MENDES, *see* COHEN (American family).

COHEN, MORDECAI, realtor and philanthropist, b. England, 1763; d. Charleston, S. C., 1848. Although he lived for over sixty years in Charleston, S. C., where he held many public offices and amassed a fortune in real estate which rated him as the second richest man in the state, nothing is known of his early days except that he immigrated to the Colonies as a youth and began his career there as an itinerant peddler.

His more prominent public offices included that of Commissioner of Markets for Charleston (1826-32), and that of Commissioner of the Charleston Orphan House (1838-44), to which he was a generous contributor. He was also director of the Wilmington and Raleigh Railroad in 1836. After his death the city of Charleston erected a tablet to his memory in the Orphan House; he was the first Jew thus honored there.

Lit.: Elzas, Barnett A., *The Jews of South Carolina* (1905) 188; Markens, Isaac, *The Hebrews in America* (1888) 61.

COHEN, MORRIS RAPHAEL, philosopher and educator, b. Minsk, Russia, 1880. In 1892 he was brought to New York by his parents. He received his education at the College of the City of New York



Morris Raphael Cohen

(B.S., 1900) and at Columbia University (A.M., 1902), and also studied law. In 1906 he received his Ph.D. degree from Harvard University, where from 1905 to 1906 he had served as an assistant in the philosophy department under William James, Josiah Royce, George Santayana and Hugo Münsterberg. After teaching in the Davidson Collegiate Institute from 1900 to 1901 and in the New York public schools during the following year, he became instructor in mathematics at the College of the City of New York in 1902. In 1912, at the request of Professor Harry Overstreet, newly appointed head of the department of philosophy there, he was appointed instructor in philosophy, later becoming professor of philosophy. In the latter position he served until early 1938, when he became professor emeritus, subsequently being appointed professor of philosophy at the University of Chicago for the spring session of 1938. At various times he lectured at Columbia University, Johns Hopkins University and the University of Chicago, and was visiting professor of philosophy at Yale University.

As a young man, Cohen was devoted to the Socialist movement, holding to the thesis that the roots of social philosophy could not be understood without the dialectics of Karl Marx and Friedrich Engels. Later, however, he turned from social philosophy to the philosophy of law, his interest in this field reaching far back into his early education, when he was a student of the Mosaic and Talmudic legislation. Although he has no license to practise law, Cohen is considered to have performed a great service to the American social order as a result of his revival of the importance of the philosophy of law in American jurisprudence and because he was instrumental in imbuing the legal profession with a philosophic temper. Cohen taught that law is not merely an imposition of the will, but that the development of law has its base in philosophy. This new evaluation of law, he declared, is best typified by the social-minded and liberal legal opinions of such men as Justice Benjamin N. Cardozo and Justice Oliver

Wendell Holmes, of the United States Supreme Court.

Many of his papers, covering the broad field of philosophic thought, were read before the American Philosophical Association, of which he was vice-president from 1921 to 1922. They were published in numerous periodicals, such as the *American Law Review, International Journal of Ethics, Journal of Philosophy,* and the *New Republic.* He edited the *Modern Legal Philosophy Series,* which was published under the auspices of the American Association of Law Schools, and contributed to the *Cambridge History of American Literature* and *Cyclopedia of Education.* He is the author of *Reason and Nature* (New York, 1931), an essay on the meaning of the scientific method, and of *Law and the Social Order* (New York, 1933), consisting of essays on the philosophy of law; and co-author of *Contemporary American Philosophy* (1930) and of *An Introduction to Logic and Scientific Method* (New York, 1934; in collaboration with Ernest Nagel).

From 1913 to 1917 Cohen was secretary of the Conference on Legal and Social Philosophy, which he had helped to organize, and in 1926 he was a member of the executive committee of the International Congress of Philosophy. In 1933 he was elected president of the Conference on Jewish Relations, organized in that year. A tribute volume, commemorating the completion of his twenty-fifth year as teacher at the College of the City of New York, was published in 1928 (it includes a bibliography of his writings published from 1901 to 1927). ABRAHAM I. SHINEDLING.

Lit.: Grossman, Max, edit., *A Tribute to Professor Morris Raphael Cohen, Teacher and Philosopher* (1928); Ewen, David, "America's Great Philosopher Celebrates," *Jewish Tribune,* Oct. 14, 1927, pp. 3, 6.

COHEN, NAPHTALI BEN ISAAC, rabbi and Cabalist, b. Ostrog, Volhynia, 1649; d. Constantinople, 1719. In his youth (1663) he was captured by Tatars, with whom he remained for several years before he escaped. After his return home, he succeeded his father as rabbi in Stepan, Volhynia, and in 1687 became rabbi of Ostrog as successor to his father-in-law. In 1689 he accepted a call to Posen, and in 1704 to Frankfort, Germany. In 1711, when a fire that broke out in his house consumed almost all the Jewish quarter, he was arrested and was released on the condition that he would leave the city. He then spent a short time in Prague, after which he was rabbi in Breslau from 1712 to 1716. Having failed in his endeavors to return to the rabbinical post in Posen through the mediation of the king of Poland, he started out for Palestine, but died on the way.

While he was officiating in Poland Cohen took part in the deliberations of the Council of the Four Lands; there and elsewhere he gave approval to a large number of Hebrew books.

In Prague, Cohen met the Sabbatian Nehemiah Hayyun, who had claimed to be from Palestine, and he gave an approbation to the latter's *Oz Lelohim* without realizing that Hayyun was a follower of the false messiah, Sabbatai Zevi. After the book had appeared and Hayyun was put under the ban as a heretic, Cohen was informed by Haham Zebi Ashkenazi of Hamburg, a staunch opponent of the Sabbatian movement, of the heretical nature of the work; thereupon he, too, issued a ban against Hayyun in Breslau (1713).

Various legends have clustered around Cohen's career as Cabalist. At the beginning of the 19th cent. a small book was published, *Mifaloth Elohim* (Works of God; Zólkiew, 1810), containing Cabalistic formulas of Cohen and of Joel ben Isaac Heilperin Baal Shem, his successor in Ostrog. Cohen also wrote: *Birkath Adonai* (Frankfort, 1704), notes to *Berachoth; Pi Yesharim* (1702), a Cabalistic commentary on the beginning of *Genesis; Siddur Tefillah Beth Rahel* (first published Amsterdam, 1741), a prayer-book with a commentary; various Selihoth and books of prayers for special occasions; an ethical will, sometimes printed with a Yiddish translation; and various other prayers and commentaries, some of them still in manuscript.

Lit.: Biber, M., *Mazkereth Ligedole Ostrog* (1907) 63-69; Hartstein, Eliezer, *Shalsheleth Zahab* (1931); Kaufmann, D., in *Revue des études juives,* vol. 36, pp. 256-71; vol. 37, pp. 274-83.

COHEN, NATHANIEL LOUIS, communal worker, b. 1847; d. London, 1913. He proposed a national system of labor exchanges and founded the first labor exchange in the British Empire, at Egham, Surrey, in 1885. He was also the originator of the scheme of accumulative consols adopted by the chancellor of the exchequer in 1890. The scheme for registration of shoeing-smiths by the Royal Agricultural Society and the Farriers' Company in conjunction with the Royal Veterinary College (1890) owed its existence partly to his efforts.

He was connected with the Mansion House Council for Dwellings of the Poor, the London Hospital and the East London Tenants' Protection Society, and served on the Central Body for London under the terms of the Unemployed Workmen's Act of 1905. Besides being a member of the London County Council, Cohen was a member of the Council of the London Chamber of Commerce and the Cambridge University Appointments Board.

Cohen was a member of the Jewish Religious Education Board and the Jewish Board of Deputies, and in addition was vice-president of the Stepney Jewish schools, chairman of the English Evening Classes committee and a member of the industrial committee of the Jewish Board of Guardians. He served also as a member of the Board of Management of the Central Synagogue, and as a committee member of the Jews' Hospital.

His son, COLONEL JACOB WALEY COHEN (b. 1874), attended Clifton College and Merton College (Oxford), and at the age of nineteen joined the Queen's Westminster Rifle Volunteers. He served in the South African War (1900) with the City of London Imperial Volunteers, first as signal officer, and later as brigade signalling officer of the 21st Infantry Brigade, being decorated for his services.

From 1914 to 1919 Cohen was with the Queen's Westminster Rifles and Army Signals divisions in the World War. He was made companion of the Order of St. Michael and St. George (1919), and was awarded the Distinguished Service Order (1916), and the Croix de Guerre. In 1926 he was made Commander of the Order of the British Empire. In 1940 he was honorary colonel in the supplementary reserve of the Royal Corps of Signals.

SIR ROBERT WALEY COHEN (b. London, 1877), an-

other son, managing director of the Shell Transport and Trading Company and the Anglo-Saxon Petroleum Company (since 1907), was prominently identified with petroleum interests in Palestine, Egypt and Trinidad.

After graduating from Emanuel College, Cambridge, he became associated with the Shell Company in 1901, and in 1905 became a director of the Asiatic Petroleum Company. During the World War he was Petroleum Adviser to the Army Council and helped to insure the supply of the fuel. He was created knight commander of the Order of the British Empire in 1920, and was decorated with the Order of the Insignia of St. Sava.

Sir Robert was chairman of the trustees of the Ramsay Memorial Fellowship and a member of the Council of University College, London University. Through his efforts the Institute of Physical Chemistry was created at Cambridge.

Besides serving as president of the Education Aid Society, Sir Robert was vice-president of the United Synagogue and the Jewish Board of Deputies, and member of the Economic Board for Palestine and the Palestine Corporation. He fostered the establishment of the Jewish War Memorial in 1920, acting as chairman of the executive committee in charge.

Lieutenant-Colonel CHARLES WALEY COHEN (b. 1879), the third son of Nathaniel Louis, was admitted to the bar in 1903. He became a member of the colonial office committee of the Emigrants Information Board the following year, serving until 1910. He was then appointed acting judge of the high court of Karachi, India, remaining in this office until 1911. Cohen entered the British Army in 1915, and saw active service until 1921. During this time he was made companion of the Order of St. Michael and St. George, and a member of the French Legion of Honor. He served as president of the Association of Jewish Friendly Societies and as chairman of the Agricultural Committee for Refugees. From 1906 to 1907, and again from 1912 to 1913, he was secretary of the committee to investigate the working conditions of post office employees.

LEONARD A. GREENBERG.

COHEN, NESSA, sculptor, b. New York city. After graduating from Barnard College, she attended classes at the Art Students League of New York. A pupil of the American sculptor James Earle Fraser, she created stone portraits, bas-reliefs and outdoor sculpture. She studied also in Paris with Malfrey and Despian.

Her first commission was a group of Navajo Indians for the American Museum of Natural History. On the basis of this achievement she was elected to the Société des Beaux Arts et des Lettres. She was awarded a bronze medal at the Ninth Olympiad held at Amsterdam, Holland (1928). In addition, she received the Cooper bronze medal and the St. Gaudens' Prize of the Art Students' League.

Her principal works include: *Sunrise* (Havana, Cuba); *Joy* (the School of Architecture and Allied Arts, Portland, Ore.); *Moment Musical* (Stanford University).

COHEN, NINA MORAIS, social worker and author, daughter of Rabbi Sabato Morais, of Philadelphia, b. Philadelphia, 1855; d. Minneapolis, 1918. Her education at Philadelphia public and private schools and at Girls' Normal School developed her interest in ancient and modern literature. As a result, she became one of the most widely read women of her day. In the early part of her career she taught school and tutored privately, but also found time to write for the secular and for the Jewish press.

Her first literary success was a prize awarded her by the Young Men's Hebrew Association of Philadelphia. Two articles of hers which, published in the *North American Review,* attracted wide attention were "The Limitations of Sex," in which she supported the then novel point of view of women's suffrage and full political and civic equality of women with men, and "Jewish Ostracism in America," dealing with race prejudice in the United States. She also wrote poems, and translated some of the classic works of Italian literature into English. She owed much of her interest in Italian literature to her father, who was an Italian scholar of note.

Nina Morais gained distinction also as an elocutionist and as a member of the prominent literary coterie of Philadelphia in her day. In 1886 she married the attorney Emanuel Cohen (1855-1920), and settled with him in Minneapolis, thereafter becoming a social and social service leader who provided her husband's career with a social background. She gave a series of six lectures on Ibsen under the auspices of the extension department of the University of Minnesota, and three lectures on Dante. In 1894 she organized the Minneapolis section of the National Council of Jewish Women, and was its first president. The section honored her by establishing the Nina Morais Cohen scholarship at the University of Minnesota.

Lit.: American Jewish Year Book (1905-6); Morais, H. S., *The Jews of Philadelphia* (1894) 320-21; Markens, Isaac, *The Hebrews in America* (1888) 207.

Octavus Roy Cohen

COHEN, OCTAVUS ROY, author, b. Charleston, S. C., 1891. After graduating from Clemson College in 1911 (B.S.) he served as sports writer for the Birmingham (Ala.) *Ledger,* as reporter and sports writer for the Charleston (S. C.) *News and Courier,* as a special writer for the Newark (N. J.) *Morning Star,* and as editor and general manager of the Bayonne

(N. J.) *Times.* In 1913 he was admitted to the South Carolina bar; he practised law for two years, but then turned to writing, in which he achieved considerable popular success.

Cohen's writings fall into two main classes: short stories and novels. His short stories depict in a humorous vein the modern fashionable negro of the South, his chief character being that of Florian Slappey, who is noted for his sartorial elegance and unfailing ability to get out of scrapes. To this class belong his *Epic Peters: Pullman Porter* (1930), *Lilies of the Alley* (1931), *Carbon Copies* (1933), *Black to Nature* (1935) and *Florian Slappey* (1938). His novels are laid in a background of contemporary Southern life, and generally combine romance with mystery or crime. Among these are a series in which the chief character is that of the sleuth Jim Hanvey: *Star of Earth* (1932), *The Townsend Murder Mystery* (1933), *May Day Mystery* (1929), *Backstage Mystery* (1930) and *Scrambled Yeggs* (1934). To the same genre belong *Transient Lady* (1934), *Scarlet Woman* (1934), *With Benefit of Clergy* (1935) and *Child of Evil* (1936). Cohen is also the author of motion pictures and radio programs.

COHEN, PERCY, economist, b. London, 1891. He served in the World War in France from 1914 to 1918. He is a fellow of the Royal Statistical Society, and was made Commander of the Order of the British Empire in 1936. In 1940 he was head of the library and information department of the Conservative Party central office. He was also vice-president of the Association of Jewish Friendly Societies, and a member of the Jewish Board of Deputies. Among his books are *The British System of Social Insurance* (1932) and *Unemployment Insurance and Assistance in Britain* (1936).

COHEN, PHILIP I., *see* COHEN (American family).

COHEN, RAPHAEL, *see* RAPHAEL BEN JEKUTHIEL HAKOHEN.

COHEN, SIR ROBERT WALEY, *see* COHEN, NATHANIEL LOUIS.

COHEN, SAMUEL M., rabbi, b. Slutsk, Russia, 1886. After receiving his M.A. degree from Columbia University and his ordination from the Jewish Theological Seminary in 1912, he became rabbi of Congregation Keneseth Israel-Beth Sholom of Kansas City, Mo. Since 1917 he has been executive director of the United Synagogue of America, which comprises more than 800 affiliated organizations and a membership of 375,000. In addition to contributing magazine articles in the fields of education, psychology and popular information, he has written *The Men's Club* (1930); *The Progressive Jewish School,* giving an integrated curriculum (1932); *Jewish Child Guidance,* a manual (1935).

COHEN, SHABBETHAI, *see* SHABBETHAI BEN MEIR HAKOHEN.

COHEN, SHALOM (JACOB; also, **Shalom Hakohen),** Hebrew poet, littérateur and pedagogue, b. Meseritz, Posen, 1772; d. Hamburg, Germany, 1845. At the age of seventeen, he went to Berlin and there met N. H. Wessely who, it may be said, proved to be the inspiration for his life-long devotion to Hebrew literature. For many years he led a wandering life. He taught at the Jüdische Freischule in Berlin where one of his private pupils was the composer Meyerbeer. He was an editor in Vienna, sojourned in Amsterdam and in London, and finally settled in Hamburg.

Among his first published works are *Mishle Agur* (Berlin, 1799), a book of fables in Hebrew verse with a German translation for the benefit of the diminishing Hebrew-reading public in Germany, and *Mattae Kedem al Admath Tzafon* (Oriental Plants in Northern Soil; Rödelheim, 1800). The latter volume includes three poetic works, also accompanied by a German translation: a)Abraham in Ur of the Chaldees, b)New Psalms on the Life of David, and c)The Affair of Naboth the Jezreelite. This book was republished in 1807 (Rödelheim) and again, at the behest of Nahman Krochmal, in 1818 (Sokal), and foreshadowed the turn from rationalism to romanticism.

His allegorical drama *Amal Vetirtzah* (Amal and Tirzah; Rödelheim, 1812), which he admitted in the introduction to be an adaptation of M. H. Luzzatto's *Layesharim Tehillah,* contains much originality and was in fact the first drama with social significance in modern Hebrew literature. His allegorical characters praise labor and rural life and condemn exploitation, usury and social injustice. This book has had several editions (Lemberg, 1822; Warsaw, 1862; Lemberg, 1869) and had considerable influence on later Haskalah writers. In 1834 Cohen published an epic poem *Nir David* (Vienna), which is a rhymed paraphrase of the Biblical account of the life of David in the manner of Wessely's *Mosaid.* Although Cohen's work lacks the poetic illumination and the critical treatment of the *Mosaid,* it was nevertheless regarded for many years as the best product of the Hebrew poetic genius and crowned its author with the highest laurels of the time. Even Isaac Erter and the non-Jewish scholar Franz Delitzsch acclaimed Cohen in laudatory terms. He also wrote a tragedy in German entitled *Dion* (Leipzig, 1826).

For the Fürth edition of the Bible prepared by Ottensosser and Schwabacher he translated Jeremiah into German and wrote a commentary and introduction in Hebrew. His didactic works include *Kethab Yosher* (Vienna, 1820), a Hebrew-German lexicon in three parts which appeared in many editions; *Kore Hadoroth* (Warsaw, 1838), a history of the Jewish people from Maccabean times to his own day, adapted from I. M. Jost's monumental work; *Shorshe Emunah* (London, 1815), a Hebrew catechism with an English translation by Joshua van Oben; and a Hebrew grammar in German.

During the Hamburg controversy over reforms in the liturgy (*Tempelstreit*), Cohen was identified with the cause of the Orthodox rabbis. He translated their polemic pamphlet *Dibre Haberith* into German (Altona, 1819) and published a traditional prayerbook with a German translation and an introduction on the history of Jewish prayer, *Seder Haabodah* (Leipzig, 1820).

His major contribution to the Hebrew literature of his era was his renewal of the *Meassef,* which he edited for three years under the title of *Ahare Hameassef* (Berlin, 1809; Altona, 1810; Dessau, 1811), and when

he realized the impossibility of further growth of Hebrew literature in Germany, he published the periodical *Bikkure Haittim* in Vienna which became the platform for such scholars as S. I. Rappaport, S. D. Luzzatto, and other lights of the Austrian and Galician Haskalah. Although he edited only the first three of the twelve annual issues of this important periodical (1821-1823), he thereby unknowingly ushered in a new era in Hebrew literature and Jewish scholarship. Shalom Hakohen indeed is an important link in the history of Hebrew literature, embodying the last phase of the German Haskalah and the first of the Galician Haskalah. AHRON OPHER.

Lit.: Letteris, in *Bikkure Haittim Hadashim* (1845) 73-77; Klausner, *Historiah shel Hasifruth Haibrith Hahadashah,* vol. I, pp. 244-57 and bibliography; Landau, J. L., *Short Lectures on Modern Hebrew Literature,* 111-26; Lachower, F., *Toledoth Hasifruth Haibrith Hahadashah,* vol. I, pp. 99-104, 133-34; idem, *Rishonim Vaaharonim,* vol. I, pp. 18-31.

COHEN, SIMON, rabbi and editor, b. Baltimore, Md., 1894. Cohen received his ordination from the Hebrew Union College in 1916 and the D.D. degree from the same institution in 1924. After serving as rabbi in Greensboro, N.C., Providence, R.I., Springfield, O., and Selma, Ala., he came to New York city in 1925 to serve as assistant rabbi at Temple Beth El and Temple Emanu El (1925-28). In 1929 he joined the staff of the *Universal Jewish Encyclopedia* as Staff Revision Editor; in 1934 he was made supervisor in charge of the production of articles and in 1939 Director of Research. During the same period he was on the faculty of the Hebrew Union College School for Teachers (1929-31) and the Jewish School for Teachers (1933-35). He wrote *Essence of Judaism* (New York, 1932), a condensation and revision of Morris Joseph's *Judaism as Creed and Life.*

COHEN, SOLIS-, *see* SOLIS-COHEN.

COHEN, TOBIAS, physician, b. Metz, 1652, whither his father, a noted Polish physician, had fled from Chmielnicki's Cossacks; d. Jerusalem, about 1729. He studied in Cracow, Padua and Frankfort on Oder, but did not receive his medical degree until 1683. Cohen practised his profession in Poland for a time, but toward the end of the 17th cent. moved to Turkey, where he became personal physician to Sultan Ahmed III. His comprehensive three-volume work on natural science, *Maaseh Tobiah* (Venice, 1708), is encyclopedic in nature, containing chapters on metaphysics, theology, astronomy and zoology. Included in the work is a dictionary of medical terms in Latin, Hebrew and Turkish. Cohen possessed searching observational powers which enabled him to describe in minutest detail and with remarkable accuracy the symptoms of diseases, notably plica polonica and syphilis. In his medical disquisitions he openly disavows supernatural agencies, yet occasionally concedes that certain maladies may be attributable to magical and diabolical influences. Cohen was regarded as one of the outstanding physicians of his time.

Lit.: Levinsohn, *Tobiah Harofe* (1924); Bersohn, *Tobiasz Kohn* (1872).

COHEN, WILLIAM NATHAN, jurist, b. New York city, 1857; d. Atlantic City, N.J., 1938. He graduated from Dartmouth College (A.B., 1879) and from the Columbia University Law School (LL.B., 1881), and after entering the practice of law in New York city in 1881, he returned to Dartmouth for his A.M. degree (1884); in 1889 he was awarded the LL.D. degree by that institution. In 1897 he was appointed to fill a vacancy as associate justice of the New York State Supreme Court, serving until 1899, when he resumed the private practice of law.

Although a member of the Republican party, Cohen served as chairman of the Draft Board and as a member of the Ocean Advisory Committee of the United States Shipping Board by appointment of President Woodrow Wilson during the World War. He acted as counsel for Governor Theodore Roosevelt, of New York State, from 1899 to 1900. He was vice-president of the Bar Association of New York city, and for many years served as a trustee-at-large of the Federation for the Support of Jewish Philanthropic Societies of New York.

COHEN, WILLIAM W., American Congressman, b. Brooklyn, N. Y., 1874; d. New York city, 1940. His formal education did not carry him beyond the public schools, but he rose to a position of some prominence in American industrial life. In 1926 he was elected as a Democrat to Congress from the 17th New York city district, serving from 1927 to 1929. He was appointed an executive vice-chairman of the Mayor's Committee of City and Inter-City Athletic Activities in 1918, and thereafter served as director of the Public Schools' Athletic League. In 1934 he was elected president of the American Committee for the Settlement of Jews in Biro-Bidjan, Inc. He also served as a director of several Jewish and non-Jewish hospitals, institutions and associations, including the Guild for the Jewish Blind and the Hospital for Joint Diseases.

COHEN-PORTHEIM, PAUL, writer, b. Berlin, 1880; d. Paris, 1932. Scion of a well-to-do Sephardic family, he was taken to Vienna in childhood and educated there. He later studied in Geneva, where he became a gifted painter. Throughout his life he traveled about Europe.

At the outbreak of the World War in 1914 Cohen-Portheim was in England, making notes for a new book. He was interned on the Isle of Man as an enemy alien, and a year later was moved to the "gentlemen's camp" at Wakefield. His internment ended with the armistice. He recorded his internment impressions in a book called *Time Stood Still,* a minor classic of the War and his most popular book with the English-reading public. Critics have invariably remarked on Cohen-Portheim's tolerance after so many bitter prison experiences.

Following his return to Germany, he wrote a number of books, chiefly in German, the most important of which he himself translated from language to language. Cohen-Portheim's unique contribution to literature lay in presenting the English to the Germans in an understanding way. He also translated the works of other authors from or into French, English and German, and wrote a great many critical literary and historical essays. His best-known volumes are *England, the Unknown Isle* (English trans., 1930), *The Discovery of Europe* (1932), *The Spirit of France*

Paul Cohen-Portheim

(1933) and *London* (1934). The English editions of the last two works were published posthumously.

During the four years of internment, he studied German and Indian philosophy and the Bible. He consistently advocated a closer understanding between the Occident and the Orient, in such works as *The Message of Asia* (London, 1934).

COHN, ABRAHAM, Civil War veteran, winner of the Medal of Honor, d. Denver, 1928. Brought to the United States from Silesia, he was sent to the University of Berlin to study medicine. On his return at the outbreak of the Civil War, he enlisted in the 68th New York Regiment as a private. He earned a series of promotions until he attained the rank of captain. He served in more than half a dozen battles, and was cited for bravery in the Second Battle of Bull Run. In December, 1862, Cohn was declared unfit for further military service because of disability, and was honorably discharged.

As soon as he had recovered, he reenlisted as a private in the 6th New Hampshire Regiment (January, 1864) and was sent with it to Kentucky. Once again he was rapidly promoted until he was made adjutant, in which capacity he served until the end of the war.

On May 6, 1864, at the Battle of the Wilderness, he rallied and re-formed his disintegrated company so that the new lines held the Confederate fire. On July 30, 1864, he carried orders under heavy fire to and from the advanced lines in the Battle of Petersburg, and sustained a wound.

The Medal of Honor, the highest military decoration for gallantry, was bestowed on him on August 24, 1863.

Lit.: Wolf, Simon, *The American Jew as Patriot, Soldier and Citizen,* 107, 224-26, 244-45.

COHN, ADOLPHE, educator and philologist, b. Paris, 1851; d. Paris, 1930. He graduated from the University of Paris in 1868 with the A.B. degree, and then studied law, historical criticism and philology at various institutions of higher learning, receiving the LL.B. degree in 1873 and the A.M. degree in 1874. He served in the French Army during the Franco-Prussian War (1870-71). In 1875 he came to New York city, where he was American correspondent of *La République Française* until 1884, and from 1884 to 1895 correspondent of *Le Temps.*

In 1882, Cohn was appointed tutor in French at Columbia University, and then served as instructor there until 1884, when he became instructor in French at Harvard University; from 1885 to 1891 he was professor of French at Harvard. From 1891 to his retirement in 1916, Cohn served as professor of Romance languages and literature at Columbia University. From 1888 to 1902 he was president of the Alliance Française, and later its honorary president. In 1900 he was appointed a knight of the French Legion of Honor, and in 1907 a knight of the Crown of Italy.

Cohn's writings, both in English and French, were considerable. In addition to many articles for the *Atlantic Monthly* and text-books and editions of the French classics for English readers, he edited *Voltaire's Prose* (with Professor B. D. Woodward; Boston, 1897 and 1908); *Le Sage's Gil Blas* (with Robert Sanderson; Boston, 1889 and 1902); and *Montaigne* (1907, in the French Classics for English Readers). He also edited the *Silver Series of Modern Language Text-Books,* and translated James M. Beck's *War and Humanity* into French. He wrote *History of France, from the French Revolution to the Final Establishment of the Third Republic, 1789-1875* (Albany, 1892) and *French Literature* (New York, 1911).

COHN, ALBERT, administrator of philanthropy, b. Pressburg (Pozsony), Hungary, 1814; d. Paris, 1877. The descendant of a family of Alsatian Jews who had settled in Hungary, he studied at the University of Vienna, specializing in Oriental languages. On the advice of his friend Baron Hammer-Purgstall, he went to Paris, where in 1839 he was entrusted by Baron James de Rothschild with the direction of his numerous philanthropic interests. From 1845 to 1847 he traveled to Algeria and Tunis, founding schools in Bône, Constantine and other cities. Of still greater importance was his journey to Palestine in 1854 to furnish moral and material aid to the Jews there. He founded schools in Jerusalem and other places for both boys and girls, as well as a hospital, an asylum, a lying-in hospital, a loan fund, a children's home and a bread distribution station. In 1856 he made a second trip to Palestine; in 1859 he was in Morocco and in 1864 and 1869 he returned to Palestine. He had an audience with Sultan Abd al-Majid, as a result of which the Jews of Turkey received the same status as the

Christians. Cohn was a member of the central committee of the Alliance Israélite Universelle, and a chevalier of the Legion of Honor.

COHN, ALBERT, jurist, b. New York city, 1885. He graduated from the College of the City of New York (1904) and from the New York Law School (1908). Entering upon the practice of law in that year he quickly rose to prominence, serving as an assistant district attorney from 1917 to 1922 and as chief assistant district attorney from 1922 to 1925. In 1925 he was appointed to the position of judge in the Bronx County Court by Governor Alfred E. Smith of New York State; in 1926 he was elected to this office. In 1929 he was appointed a justice of the Supreme Court of the State, and in that same year was elected to this office. Governor Herbert H. Lehman, in January, 1936, appointed him temporary judge of the Appellate Division, and in the following year confirmed him in this position for a period of five years.

Cohn is active in civic and Jewish welfare work. He is a member of the board of directors of the Bronx Y. M. H. A., and second vice-president of the First District of the B'nai B'rith.

COHN, ALFRED EINSTEIN, physician, b. New York city, 1879. He received his M.D. degree at Columbia University College of Physicians and Surgeons in 1904. After serving until 1907 as intern at Mt. Sinai Hospital, New York, he studied for two years at Freiburg, Vienna, and London, specializing in the anatomy and physiology of the cardiovascular system. He then returned to Mt. Sinai as an associate in pathology.

Cohn was made a full member of the Rockefeller Institute in 1920 and carried on extensive investigations in physiology, pharmacology and cardiology. Among them was the discovery that digitalis has a direct effect on the heart. He also observed electrocardiographic evidence of myo-cardial involvement in rheumatic fever.

During the World War Cohn was a major in the United States Medical Corps and later lieutenant-colonel and consultant in cardiovascular diseases with the American Expeditionary Force. He made studies of the size of the heart by the teleroentgen method, using soldiers as subjects. In 1924 he was made councillor of the Veterans' Administration in Washington.

In 1925 he served at Peiping Union Medical College as visiting professor in medicine; he was appointed a member of the China Medical Board of the Rockefeller Foundation in 1934. Among his many advisory and directive positions in the medical field were those of chairman of the scientific committee of the Research Council, New York city Department of Hospitals; chairman of the research committee, New York Heart Association; member of the board of directors, New York Tuberculosis and Health Association.

Cohn wrote more than a hundred reports on clinical investigations for medical journals, and was on the editorial boards of the *Journal of Clinical Investigation* and the *Bulletin* of the New York Academy of Medicine. He was the author of *Medicine, Science and Art,* published in 1931.

The cumulative importance of Cohn's studies, investigations and conclusions brought him recognition as one of the leading medical philosophers of his time, and made him one of the most distinguished figures in modern medical history.

Albert Cohn

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 83-84.

COHN, BERTHOLD, astronomer, b. Rawitsch, Germany, 1870; d. Strasbourg, France, 1930. He was for many years connected with the Strasbourg observatory. In addition to various scientific writings in his own field, such as *Tafeln der Additions- und Subtractions-Logarithmen auf sechs Dezimalen* (Leipzig, 1909), he wrote several treatises on the Jewish calendar and chronology, as well as "Der Almanach Perpetuum des Abraham Zacuto," published in the *Strassburger Wissenschaftliche Gesellschaft Schriften,* vol. 32 (1918).

COHN, ELKAN, rabbi, pioneer of Reform Judaism on the Pacific Coast, b. Kosten, Posen, 1820; d. San Francisco, Cal., 1889. At the age of fourteen, well-versed in Talmudic knowledge, he was sent to the Gymnasium in Breslau, and later to that in Brunswick, Germany, where he studied under the noted historian Levi Herzfield and under Rabbi Isaac Eger, son of Akiba Eger. In 1840 Cohn entered the University of Berlin, continuing his rabbinical studies under J. J. Ettinger, chief rabbi of the Jewish community of Berlin. He remained in Berlin until 1850, serving for part of this period as a private tutor, and then was rabbi in Brandenburg for four years.

Cohn came to the United States in 1854 at the request of the Jewish community of Albany, N.Y. His rise to a position of importance in the Reform Movement in the United States was extremely rapid. In 1855, at the Cleveland rabbinical convention, he was vice-president and chairman of the committee on textbooks and prayer-books, and joined with David Einhorn in championing the cause of Reform which occupied so large a part of the discussions of that con-

vention. From 1860 until his death he served as rabbi of Temple Emanu-El of San Francisco, and was among the first exponents of Reform Judaism on the Pacific Coast. He introduced numerous reforms into the ritual and in religious school instruction.

Lit.: Voorsanger, Jacob, *The Chronicles of Emanu-El* (1900) 151-68; Meyer, Martin A., *Western Jewry* (1916).

COHN, EMIL, rabbi and author, b. Berlin, 1881. He was minister in a Berlin congregation, but in 1907 was compelled to resign his position because of his Zionist views. He was later rabbi at Kiel, Essen and Bonn, and in 1925 returned to Berlin, where he served until 1936. He studied law for several years. As a successful writer under the pseudonym of Emil Bernhard, he was author of the plays *Anne Boleyn, Mirabeau,* and *Die Jagd Gottes;* a translation of the poems of Judah Halevi; a book of Jewish legends; and *Judentum: Ein Aufruf an die Zeit.* His first play was directed in Berlin by Max Reinhardt. *Letter of Urya* was produced by the Habima Players in Tel-Aviv in 1937. In 1908 his pamphlet *Some Problems of Modern Jewry* was published by the Federation of American Zionists. In 1929 he founded his *Jüdischer Jugendkalender,* in which he published Jewish folklore. In 1933 he published a Hebrew grammar, *Neuhebräisch Schnell Gelernt,* of which a second volume appeared in 1934.

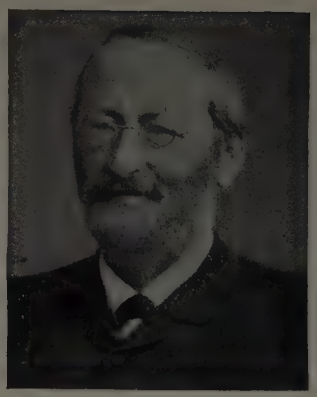
Cohn was imprisoned by the Nazis in 1935, released, and imprisoned again. He escaped while en route to a concentration camp and made his way across the border to Holland, where he was of service to German émigrés. In 1939 he came to the United States.

COHN, FANNIA MARY, labor leader, b. Kletzk, Minsk province, Russia, 1888. Early in life, as member of the Social Revolutionary Party, she took part in the Russian revolutionary movement. Having emigrated to the United States in 1904, she worked in the garment industry and joined the International Ladies Garment Workers Union in 1909. In 1915-1916 she was general organizer of the Union in Chicago, where she led the dressmakers' strike. She was elected vice-president of her organization in 1916 and retained that post until 1925. Since 1917 she has been secretary of the newly organized educational department of her union. She is the author of many articles and pamphlets on workers' education and co-founder and officer of various organizations, such as the Workers Educational Bureau established in 1921 and Brookwood Labor College.

Lit.: The American Labor Who's Who (1925).

COHN, FERDINAND JULIUS, botanist, b. Breslau, Germany, 1828; d. Breslau, 1898. He became a lecturer at the University of Breslau in 1850, assistant professor in 1859, and associate professor in 1872; he was the first professing Jew in Prussia to attain the latter position. In 1866 he founded the institute of plant physiology, of which he was director after 1871.

He made remarkable advances in the establishment of an improved cell theory, discovered the cilia in zoospores and analyzed their movements, pointing out that the protoplasm of plant-cells and the sarcode of animal life were one and the same substance. He was the first to recognize that bacteria were schizomycetes, a low form of plant life; establishing this in 1853 on



Ferdinand Julius Cohn

the basis of their structure, history and development, he showed that they were the causes of diseases and the origin of epidemics.

It was Cohn who first used the word "bacillus." He contributed to the disproving of the erroneous theory of spontaneous generation. His researches on the damage done by worms and insects and by plant rot were of great importance to agriculture.

His writings include a number of scientific works in his field, as well as a series of works on plants in a more popular vein, of which the most important is *Die Pflanze* (Breslau, 1882). His essay on the protococcus pluvialis was translated into English and appears in Henfey's *Botanical and Physiological Memoirs* (London, 1853). Cohn's personality is described in his wife's *Ferdinand Cohn, Blätter der Erinnerung* (Breslau, 1901). He was made an honorary citizen of Breslau.

COHN, FREDERICK, rabbi, b. East Attleboro, Mass., 1873; d. Omaha, Neb., 1940. He graduated from the University of Cincinnati (A.B., 1894; A.M., 1895). In 1896 he was ordained rabbi by the Hebrew Union College. While serving in his second rabbinical position in Omaha, he received the Ph.D. degree (1907) from the University of Nebraska.

Cohn first ministered to Congregation Achduth Veshalom, at Fort Wayne, Ind. (1896-1904). He then served for thirty years as rabbi of Temple Israel, Omaha; in 1934 he became rabbi emeritus. He was at one time a special lecturer at the University of Omaha, and a member of the Faculty of the College of Jewish Studies in Omaha.

Cohn was active in many civic, philanthropic and religious organizations. He was one of the founders and president of the Board of Public Welfare of Omaha, a member of the board of trustees of the Omaha Public Library, a member of the board of directors of the Associated Charities of Omaha, and secretary of the Omaha Chapter of the American Red Cross. He was chosen the outstanding citizen of Omaha for the years 1935 and 1936. A frequent contributor of articles and poems to the Jewish press, he is the author of *Evolutionism and Idealism in Ethics* (Lincoln, Neb., 1909).

COHN, FRITZ, astronomer, b. Königsberg, Germany, 1866; d. Berlin, 1922. In 1905 he became a professor at the University of Königsberg, and in 1909 associate professor and director of the astronomical

institute at Berlin. He furnished numerous determinations of the orbits of the minor planets and comets, and improved the methods for their calculation. He wrote on this subject *Neue Methoden der Bahnbestimmung* (1918).

COHN, GEORG, diplomat and philosopher, b. Denmark, 1887. He began his diplomatic career in Denmark as adviser to the Danish foreign office and head of its international law office in 1913. He represented King Christian X of Denmark at the conference of the Scandinavian states at Malmö (1917), and was secretary of the meetings of the foreign ministers of Denmark, Norway and Sweden at Stockholm (1919), Oslo (1920) and Copenhagen (1920). In 1929 he was appointed a member of the International Court of Arbitration at The Hague. He was a member of the Danish Committee for International Intellectual Cooperation, of the Danish delegation in the Assembly of the League of Nations, and of the Conciliation Committee established in 1924 by the treaty of arbitration between Denmark and Switzerland. He has written books on philosophy and law, including: *Platons Gorgias* (Copenhagen, 1911); *Pagten for Folkenes Forbund* (Copenhagen, 1925); *Kriegsverhütung und Schuldfrage* (Leipzig, 1931); *The New Neutrality* (New York, 1939).

COHN, GEORG LUDWIG, jurist, b. Breslau, Germany, 1845; d. Zurich, Switzerland, 1918. In 1871 he became a private lecturer at the University of Heidelberg in recognition of a work based on the denial of justice in old German law. After having been appointed assistant professor in 1878 and associate honorary professor in 1886 at the University of Heidelberg, he became associate professor at the University of Zurich in 1892; here he remained until his death. Cohn was an outstanding authority on the laws governing bills of exchange and checks, and accomplished much in the field of comparative jurisprudence. He was co-founder and co-editor, after 1877, of the *Zeitschrift für vergleichende Rechtswissenschaft* in Stuttgart. He wrote numerous works in the field of law, of which the most important was *Das neue deutsche Recht in Sprüchen* (4 vols., 1896; 2nd ed., 1899).

COHN, GUSTAV, political economist, b. Marienwerder, West Prussia, 1840; d. Göttingen, Germany, 1918. He taught in the Universities of Heidelberg, Riga and Zurich, and in 1884 was made professor at the University of Göttingen. He wrote several noteworthy works, including *System der Nationalökonomie* (3 vols., Stuttgart, 1885-98; the second volume was translated as *The Science of Finance,* Chicago, 1895); *History of Political Economy* (translated by Hill, Philadelphia, 1894); and two books on English railways (Leipzig, 1874-75 and 1883). He favored railway amalgamation and government ownership, and was regarded as one of the founders of "armchair socialism" in modern political economy.

Lit.: New Encyclopedia of Social Reform (1908) 252; *Encyclopaedia of the Social Sciences,* vol. 3, pp. 621-22.

COHN, HARRY and COHN, JACK, motion picture producers and executives.

Harry Cohn (b. New York city, 1891) first became connected with the motion picture industry in 1913,

Hermann Cohn

when he took over the road sales for *Traffic in Souls,* which his brother Jack had produced for Carl Laemmle's "Imp" Company. Harry then remained with the Laemmle firm. In 1920 the brothers entered production on their own, forming the C.B.S. Sales Company, later known as Columbia Pictures Corporation. In 1940 Harry Cohn was president of the firm in charge of the Hollywood studios. He was also on the board of directors of the Association of Motion Picture Producers.

Jack Cohn (b. New York city, 1889), vice-president of Columbia Pictures in 1940, was from the beginning of his career closely connected with the production end of motion pictures. He joined the Laemmle staff in 1908. In 1911, while working in the cutting room, he originated the practice of using news films as special news reels. Under his direction the Universal Weekly, the first independent news reel, was issued. Later Jack also inaugurated the practice of keeping staff photographers in key cities, ready for news breaks.

For six years prior to his leaving the Laemmle employ (1920) he was in charge of all pictures made at the "Imp" studios, having been promoted as the result of his success with *Traffic in Souls,* an exposé of the white slave trade. In this production Cohn reversed the generally accepted trade dictum that a picture could not bring large earnings unless a fortune was spent in its production.

The practice of treating each picture as a unit made Columbia inaugurate the custom of engaging actors and directors for each specific picture, sometimes recruiting them from other fields. Grace Moore, for instance, was taken from the Metropolitan Opera Company to play in *One Night of Love* (1934).

Among Columbia's most important productions were the films directed by Frank Capra, including: *It Happened One Night* (1934), *Mr. Deeds Goes to Town* (1936), *Lost Horizon* (1937) and *Mr. Smith Goes to Washington* (1939).

COHN, HERMANN, ophthalmologist, b. Breslau, Germany, 1838; d. Breslau, 1906. He studied chemistry and physics at the Universities of Heidelberg and Breslau, and medicine at the University of Breslau. He undertook an investigation of the reasons why so many children of school age were compelled to wear glasses, and published the results of his investigations *in Untersuchungen der Augen von 10,060 Schulkindern nebst Vorschlägen zur Verbesserung der den Augen nachteiligen Schuleinrichtungen* (Leipzig, 1867). The

work was epoch-making, and established Cohn as the founder of optical hygiene for school children. In the following year he wrote his famous *Über Xerosis Conjunctivae,* became instructor at the University of Breslau, and was appointed assistant professor in 1874.

Cohn contributed greatly to ophthalmology and to the hygiene of the eye. Most of his writings deal with hygiene, but he worked also in such other fields as the measurement of light and the photography of the interior of the eye. In 1883 he was awarded the Prussian gold medal for his medical work. His greatest book is *Lehrbuch der Hygiene des Auges* (Vienna, 1892); in addition, he wrote *Die Augen der Frauen* (1879); *Die Hygiene des Auges in den Schulen* (Vienna, 1883; English trans. Turnbull, London, 1886); *Dreissig Jahre augenärztliche und akademische Lehrtätigkeit* (Breslau, 1897); *Wie müssen Bücher und Zeitungen gedruckt werden* (Vienna, 1902); as well as other books and hundreds of essays. His son is the author Emil Ludwig.

COHN, JACK, *see* COHN, HARRY.

COHN, LASSAR, *see* LASSAR-COHN.

COHN, LEOPOLD, author and classical philologist, b. Zempelburg, West Prussia, 1856; d. Breslau, Germany, 1915. He was for many years chief librarian of the University of Breslau. He wrote the articles on the Greek grammarians for the Pauly-Wissowa encyclopedia, a description of Greek lexicography in Müller's manual, and several treatises on Greek literature. His main service to Jewish literature was his work on Philo. He edited a critical edition of *De Opificio Mundi* (Breslau, 1887), and contributed several articles to the *Jewish Quarterly Review.* He and Wendland completed what is universally recognized as the standard edition of Philo's works (Berlin, 1896-1930). In the introduction to the first volume he cleared up the complicated history of the text of Philo. In addition, he directed a German translation of Philo, of which two volumes appeared during his lifetime; a third was prepared for the press principally by him.

COHN, MARKUS (MORDECAI), attorney and author, b. Basel, 1890. He contributes to various Jewish periodicals, and is the author of several valuable works on Jewish civil law, especially on agency and orphans. Since 1917 he has edited the year-book of the Jews of Switzerland. He is president of the Swiss Mizrahi, and since 1930 has been president of the Swiss Zionist organization.

COHN, MORRIS M., attorney and professor of law, b. New Albany, Ind., 1852; d. Little Rock, Ark., 1922. He was educated in the grammar schools of Cincinnati and was instructed privately in German, Hebrew and law. After he had been admitted to the bar in 1873, he went from Cincinnati to Little Rock, where he later served as city attorney for two years. He was a school director for three years, and then was professor of law at the University of Arkansas.

Cohn contributed articles on law to various periodicals, including the *American Law Review,* and was the author of the following volumes: *The Growth of Law* (1882); *An Introduction to the Study of the Constitution* (1892, vol. II of the Johns Hopkins University Studies in History and Political Science); and *Important Decisions in Commercial Law in Arkansas* (1900).

COHN, OSCAR, lawyer and Socialist leader, b. Guttentag, Germany, 1859; d. Geneva, Switzerland, 1934. In 1912 he was elected to the German Reichstag on the Social Democratic ticket. He continued as a member of the Reichstag until 1924. During the World War (1914-1918) he sided with the opposition within his party; after the split he joined the Independent Social Democratic Party, which refused to support the government. Though not a Communist he took a prominent part in the activities of the Soviet Embassy in Berlin, directed towards the overthrow of the Hohenzollern regime in 1918. Upon the establishment of the Weimar Republic in November, 1918, he was for a short time connected with the German Department of Justice. After 1924 he was chiefly active in the League of the Rights of Man and in the Poale Zion Party. He fled from Germany to Switzerland after the Nazis came to power in 1933. He was generally respected for the readiness with which he invariably came to the assistance of his comrades in need, particularly those who suffered from persecution. This help he continued giving in exile as well.

Lit.: Neuer Vorwaerts, Nov. 18, 1934; Unger, Emil, *Politische Köpfe des sozialistischen Deutschlands* (1920).

COHN, SAMUEL FRANCIS, United States army officer, b. Bialystok, 1894. He came to the United States in 1898, and graduated from Fremont College in 1914. After studying law at the University of Michigan and Columbia University, he was admitted to the Massachusetts bar in 1923. In 1917 he became second lieutenant in the United States infantry, and after a series of promotions he was made major in 1937. He was acting judge advocate of the Philippine Department in 1928 to 1929. In 1934 he was appointed assistant professor of military science and tactics at Washington State College, and was serving in that capacity in 1940.

COHN-WIENER, ERNST, art historian and critic, b. Bromberg (Bydgoszcz), Germany, 1882. He was instructor in the history of art at the Jüdische Volkshochschule and the Humboldt Academy in Berlin, where he often delivered his lectures on ancient and modern art while guiding his audience through museums. In 1924 and 1925 he made research expeditions in Russia and Asia Minor. He remained in his teaching positions until the advent of the Nazi regime in Germany, when he left the country to become director of art for the state of Baroda, India. His chief writings are: *Die Entwickelungsgeschichte der Stile in der bildenden Kunst* (Leipzig, 1910); *Das Kunstgewerbe des Ostens* and *Einführung in die Kunst des Ostens,* both based on his observations in the Orient; *Die jüdische Kunst* (1930), a collection of articles dealing with Jewish art objects.

COHNHEIM, JULIUS, physician, b. Demmin, Pomerania, 1839; d. Leipzig, 1884. From 1862 to 1864 he practised medicine in Berlin, and subsequently served as a surgeon in the campaign of Austria and Prussia in Schleswig-Holstein. In 1866 he became professor of pathological anatomy at the University of Kiel, in 1872 at the University of Breslau, and in 1876 at the

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University of Leipzig, where he remained until his death. He was a brilliant teacher; Ehrlich was one of his pupils at Breslau.

Cohnheim's contributions to the field of pathology were so numerous that he is generally regarded as the most important pupil of Virchow. He wrote valuable works in every branch of pathological anatomy. The most noteworthy of these were those on the sugar-producing enzymes, on the nerve terminations in the muscular fibres and the horny skin, on the congestion of venous blood, and, his most important, on tumors. He was able to prove that scattered germs could produce tumors and similar manifestations. His greatest fame rests upon his discovery of the true nature of pus; this he proved to be accumulations of the white corpuscles (leucocytes) which assembled at the point of infection to fight the disease germs, and which gradually disintegrated in this process.

Cohnheim introduced important methods of investigation in the field of pathological anatomy, such as the "gold method" for making the finest ramifications of the nerves visible in the microscope, and the method of making frozen sections of fresh objects for examination. He corroborated Villemin's experiments and encouraged Robert Koch in his studies of tuberculosis. Cohnheim's collected essays were published by E. Wagner in 1885. He abandoned Judaism, and his son Otto, a physiologist at the University of Hamburg, assumed the name Kestner in 1918.

COHON, SAMUEL SOLOMON, rabbi and theologian, b. Minsk, Russia, 1888. After being ordained at the Hebrew Union College in 1912, he was rabbi of Ohev Zedukah Temple, Springfield, O. (1912-13), Zion Temple, Chicago (1913-18) and Temple Mizpah, Chicago, which was organized by him (1918-23). During this period he organized the Chicago Federation of Synagogues (1917), the Kallah (conferences on religion and the synagogue; 1917) and the Jewish Normal School, of which he was director from 1921 to 1923. In 1923 he was appointed Professor of Jewish theology at the Hebrew Union College.

In addition to articles in periodicals, Cohon has written *Christianity and Judaism Compare Notes* (with H. F. Rall; 1927) and *What We Jews Believe* (1931). He has been editor of the *Union Haggadah* (1923); *B'nai B'rith Manual* (1926); *Rabbi's Manual* (1928); David Neumark's *History of Jewish Philosophy,* vol. 2 (1929). In 1937 he drew up the statement of the guiding principles of Reform Judaism for the Columbus Conference of the Central Conference of American Rabbis. He is Editor of the Department of Theology for this encyclopedia.

His brother, Beryl D. Cohon (b. 1898), was ordained as rabbi by the Hebrew Union College in 1925. Since 1929 he has been officiating in Boston, where he organized a new congregation, Temple Sinai, in 1939. He has written an edition of *Aboth* in English, with a commentary, and *The Prophets: Their Personalities and Teachings* (1940).

COINS, *see* NUMISMATICS.

COLCHESTER, a county town of Essex, England, where a Jewish settlement existed in the 12th and 13th centuries. The Jewry with its synagogue was in the parish of St. Ronwald's in Stockwell Street, in the centre of the town, where some of the Jews possessed stone houses. In the earliest days Isaac of Colchester was the most prominent financier of the town, being first mentioned in 1182. On one occasion he is stated to have been liable in 1191 for the large sum of 390 medieval pounds (equivalent to 11,700 English pounds today) which he owed as his contribution towards a heavy tallage levied three years previously at Guildford by King Henry II, while six other members of the community were assessed at £5 (equal to £150 modern value) for the same royal tax. Towards the Northampton Donum ("Gift") of 1194 for the ransoming of King Richard I from captivity, eight Colchester Jews paid £41 (equivalent to £1,230 modern value), of which the wealthy Isaac gave £24 (equivalent to £720 modern value). At his death in 1220 Isaac left land and houses and his place as head of the community was taken by Benedict, probably his son, who was regarded as the royal "bailiff" for all Jewish affairs. In 1221 Colchester came last in the list of seventeen Jewries in the amount contributed for the Aid to marry the king's sister (*Transactions of the Jewish Historical Society,* vol. 11, p. 100), Benedict, and Abraham his son-in-law, with Dieulecresse, the son of Peter, giving the comparatively small sum of two pounds, eight shillings ninepence (equivalent to about £73 of modern value) between them. Towards the royal tallage of 1223, the same three men, with Tercia and her son Samuel, donated £15 (equal to £450 today), and in 1226 the contribution from Colchester towards another tax amounted to £7 (equal to £210 of today). In comparing these figures with those of other Jewries, it is clear that the Colchester residents were not numerous and that, with the exception of one or two, they were not possessed of wealth; this is further shown by the circumstance that four representatives, and not six, as in most Jewish centres, were sent to Worcester in 1241 to take part in the famous "Parliament." These deputies were Aaron, Ursell, Isaac the son of Benedict, and Jacob the son of Vives, whose financial transactions find many entries in the official records of the period (see Rigg, *Calendar of the Exchequer of the Jews,* vol. 1, pp. 57, 60, 74, 102, 108; see also *Select Pleas of the Exchequer,* pp. 9-10). In a Latin deed of the time there is the record of the leasehold sale of a

house, with garden, shop and vineyard, to Isaac, son of Benedict, Ursell being the witness (see Davis, M. D., *Shetaroth,* London, 1887, p. 368). Among the clients of the Jews of Colchester were the Earl of Winchester and the chancellor of Merton College, Oxford. In 1246 Ursell was officially appointed a talliator (or collector of the royal taxes) for a levy of 4,000 marks (equivalent to about £2,640 of medieval English money, or to about £80,000 of today) demanded from English Jewry. The response of the Colchester Jewry to this impost was not satisfactory, with the result that in 1248 they were thrown into the Castle and imprisoned until they had found the necessary money. Samuel, the son of Aaron, and Jose his brother later acted as the chirographers (or keepers of the royal archa containing the documents of the transactions of Jews), and, together with the rest of the community, they became impoverished by the royal extortions. In 1274 they obtained permission to sell their stone houses in the parish of St. Ronwald's in order that they might pay the sum demanded by a tallage of the king. Jose had married Rose the daughter of the rich Isaac Gabbay of Lincoln, and in 1275 had moved to Dunwich and was sued by the royal officers for debt, including legacy duties upon his father-in-law's estate.

In a Forest Roll of 1277 there is entered an interesting record of the manner in which certain Colchester Jews one day took part in the chase of a doe that ran into the town, and were punished for breaking the hunting laws. This document contains the famous caricature of "Aaron, the son of the Devil." The Jews who joined in the pursuit of the hunted animal belonged to the best-known families of Colchester, and the incident itself bears strong testimony to the friendly relations that existed between the Jews and their fellow-townsmen.

The list of the bonds owing to Jews which were left behind at the Expulsion in 1290 is not preserved, and the official enquiry only reports the existence of a synagogue in Stockwell Street, eight houses and some shops belonging to nine Jews. The total value of this property amounted to three pounds, eleven shillings sevenpence per annum (equivalent to about ninety-nine pounds, seventeen shillings in modern value), rents being very low at this period (*Transactions of the Jewish Historical Society,* vol. 2, p. 90).

See also: AARON, SON OF THE DEVIL.

MICHAEL ADLER.

Lit.: Jacobs, *Jews of Angevin England,* passim; Cutts, *Colchester* (Historic Towns Series), chap. 13; Davis, M. D., *Shetaroth* (1887) 366.

COLEMAN, EDWARD DAVIDSON, librarian and bibliographer, b. Suwalki, Lithuania, Russia, 1891; d. Miami Beach, Fla., 1939. In 1904 Coleman came to live with his grandfather in New York city, where he obtained his primary education. He took his A.B. degree at Harvard in 1914, and entered the clothing business of an uncle, continuing until 1931, except for a period of volunteer service at Fort Slocum and in an airplane factory during the World War.

From his childhood his interest in Jewish books and Jewish cultural activities was manifest. During his first summer in the United States, he helped organize the Doctor Herzl Zion Club, the first Hebrew Zionist youth organization in the country. Twenty-five years later (1929) the organization published an anniversary volume under Coleman's editorship. After his graduation from Harvard, Coleman was also for a short time secretary of the *Menorah Journal.*

During his career in business, all of Coleman's spare funds went to the purchase of books dealing with the Jew in English belles-lettres. Some months before his death he expressed the wish that his collection of almost 8,000 volumes should go to the National Library at Jerusalem.

Coleman developed a secondary interest in the old Jewish settlement in Barbados. Spending the summers of 1937 and 1938 there, he copied inscriptions from the old Jewish cemetery, in order to re-create the history of the Jewish community. The notes and inscriptions remain to be published.

In 1931 the New York Public Library published Coleman's first work, *The Bible in English Drama,* an excellent bibliography with elaborate comments. The same year Coleman was engaged as librarian of the American Jewish Historical Society. His first step was to organize the Society's library and make it available to visitors and research scholars as a center for the serious student of American Jewish history. Under his direction the periodica alone grew to include 1,800 numbers. Coleman later served also as secretary of the Society and assistant to its president.

Coleman compiled the material for seven personal bibliographies for the Society's *Publications,* including bibliographies of Cyrus Adler, George Alexander Kohut, Albert M. Friedenberg and Max J. Kohler. He published *Plays of Jewish Interest on the American Stage, 1752-1821* (1934) and *Jewish Prototypes in American and English Romans and Drames À Clef* (1939). He also gathered material for a second volume of American Judaica: *An American Jewish Bibliography,* the first volume of which was published by A. S. W. Rosenbach in 1926. He was a contributor to this encyclopedia. *The Jew in English Drama,* Coleman's last work, appeared serially (1939-40) in the *Bulletin* of the New York Public Library, and was scheduled for separate republication later.

Among Coleman's literary remains, besides those on American Judaica and the Barbados, is his collection of Jewish references in English and American poetry. His correspondence reveals that serious students of English literature considered him an authority on the subject of the Jew in English literature. Thoroughness, terseness of style and the use of meticulous foot-notes characterize his work, which will remain, when completely published, one of the major sources in the field to which he dedicated so much of his life.

ISAAC RIVKIND.

Lit.: Rivkind, I., in *American Hebrew,* Dec. 8, 1939, p. 42; *Zukunft,* Oct., 1939, pp. 614-16; *Publications of the American Jewish Historical Society,* No. 33, p. 171; No. 34, p. 275; No. 35, p. 227; and the bibliographies and notes in the volumes which he edited.

COLLATIO LEGUM MOSAICARUM ET ROMANARUM, a Latin work which gives comparisons between passages from the Bible and Roman law, especially that of Gaius, Papinian, and Paulus. In several manuscripts it is designated as *lex Dei quam praecepit Dominus ad Moysen.* The author, time of origin and purpose of this collection are subjects in dispute. Pre-

sumably it was intended to show the agreement of Biblical law with Roman law by the use of parallel passages. Some believe that its object was to secure the same recognition in legal practice for the divine (Mosaic) law as for the secular. Others suppose that it was intended to serve as an introduction to Roman law for Hebrew law students. The early part of the 5th cent. is assumed as the time of its origin. The Collatio was published in modern times by Moses Hyamson; critical edition, London, 1913.

Lit.: Juster, Jean, *Les juifs dans l'empire romain* (1914) vol. 1, p. 165 et seq.; *Pauly's Realenzyklopädie der klassischen Altertumswissenschaft* (G. Wissowa edit., 1894-1936) vol. 4, pp. 367-70.

COLLEGE OF JEWISH STUDIES, an institution of higher Jewish learning located on South State Street, Chicago. It was organized by the Board of Jewish Education in 1924 in response to the demand of young men and women for systematic study in the various phases of Jewish culture. The specific aims of the College are: (1) To train teachers for Hebrew schools and Sunday schools, and to train club leaders for Jewish centers, synagogues and youth organizations; (2) To offer opportunities for advanced Hebrew studies; (3) To provide educational facilities for Jewish youth, and for adults who did not receive an adequate education in their childhood, or who would like to renew their studies; (4) To offer courses of an academic character in cooperation with Jewish youth and adult organizations.

The College of Jewish Studies is organized in the following departments: Department of Advanced Hebrew Studies, Hebrew Teachers Training Department, Department of General Jewish Studies, Department for the Training of Sunday School Teachers and Club Leaders, and the Women's Institute of Jewish Studies.

In addition to the regular courses in Jewish history, religion, philosophy, sociology, and Hebrew language and literature that are offered at the quarters of the College, a number of courses have been given in cooperation with the University College of the University of Chicago, since 1927.

The officers of the College in 1940 included Leo L. Honor, director (since 1929), Samuel M. Blumenfeld, dean, and Samuel Laud, chairman of the board.

COLLEGE SOCIETIES, *see* FRATERNITIES; SORORITIES.

COLLEGIO RABBINICO ITALIANO. Early in the 19th cent., Isaac Samuel Reggio saw that the reason for the decline of Judaism and its customs was the lack of a modern scientific college for the training of rabbis. His efforts to supply this deficiency were aided by the edict of Emperor Francis I in 1820, providing that all rabbis must have an academic training, and were brought to a successful conclusion in the founding of the Istituto Rabbinico Lombardo-Veneto at Padua. The fame of this institution soon spread far and wide; for Samuel David Luzzatto taught Jewish literature and Bible, while Lelio della Torre was also an instructor. The modest means of the institution, which was supported by only four communities, did not suffice for the employment of a third teacher then or later. After Luzzatto's death the institution declined; after Venice became a part of Italy in 1866, and the Jews turned their attention entirely to the political movement of the new Italy, it closed its doors in 1871.

The Collegio Rabbinico Italiano in Rome succeeded the Padua Istituto in 1887. Marco Mortara was co-administrator; Mose Ehrenreich and Ugo Sorani belonged to the faculty. The Collegio struggled along for twelve years; it then moved in 1899 to Florence, where it flourished for a short time under Chief Rabbi S. H. Margulies of that city. Ismar Elbogen was instructor for history and exegesis, and he was succeeded by H. P. Chajes up to 1912. After 1904 Margulies published the scientific periodical *Rivista Israelitica,* which was regarded as the organ of the Collegio. Next to Margulies, the most active spirit in the Collegio was Chajes.

The World War interfered with the development of the institution, the death of Margulies in 1922 deprived it of its principal advocate, and its affairs reached a crisis. Umberto Cassuto was Margulies' successor; after his call to an associate professorship at the University of Florence, the Collegio discontinued its activities.

Lit.: Prato, "Brevi Cenni sul Collegio Rabbinico Italiano," in *Relazione sul Biennio* (1899-1900) 13 et seq.; Zunz, Leopold, *Gottesdienstliche Vorträge* (2nd ed., 1892) 488.

COLM, GERHARD, economist, b. Hanover, Germany, 1897. After having served in the German army from 1915 to 1918, Colm obtained his Ph.D. degree at the University of Freiburg in 1921. From 1922 to 1927 he was in the service of the German government and in 1927 he was appointed instructor in economics at Kiel University. He was made professor in 1930.

Colm was a member of several international committees, notably the disarmament conference budget committee (Paris, 1927), and he was a member of the German delegation to the special advisory committee for the revision of the Young Plan in Basel in 1931.

In 1933, having left Germany, Colm was appointed professor of economics in the graduate faculty of the New School for Social Research, and in 1938 he was elected dean. He was given leave of absence in 1940 to join the bureau of the budget in the executive office of President Roosevelt.

Colm contributed articles on statistics, international trade, business cycles and public finance to many technical journals and to the *Encyclopaedia of the Social Sciences.* His books include *Beitrag zur Geschichte und Soziologie des Ruhraufstandes* (1921), *Der finanzwirtschaftliche Gesichtspunkt des Abrüstungsproblems* (1928), and *Der Mensch im wirtschaftlichen Kreislauf* (1930).

COLMAR, town in Upper Alsace, France, situated on the Doubs river; in 1940 it had a population of about 47,000, including 1,400 Jews.

There was a large Jewish community in Colmar as early as the 13th cent., when Alsace was still a part of the German Empire. Since Colmar was a free city of the empire, the Jews were in the status of *Kammerknechte,* or serfs of the imperial treasury. From a document of 1278 it appears that the Jewish quarter of the town was surrounded by a wall. It possessed a synagogue (the first synagogue was destroyed by fire in 1279 and another was built), a cemetery, a dance-

hall and a ritual bath (Mikveh). When Rudolph of Hapsburg besieged Colmar in 1285, the citizens expelled the Jews on the charge that they had urged Rudolph to make the attack. This charge, however, was false; Rudolph actually treated the Jews with harshness, holding their rabbi, Meir of Rothenburg, for a large ransom, which the community was willing to pay, but the rabbi prohibited the payment of this extortion and died in prison.

Some years subsequent to the return of Jews to Colmar, a ritual murder charge was raised against them (1292), and some of the community were killed in a riot which followed. On the other hand, Colmar often served as a place of refuge for Jews who were persecuted in such near-by towns as Rufach (1239 and 1309) and Strasbourg (1321). The community also escaped the Armleder persecutions of 1336 to 1338; but in 1349, during the time of the Black Death, the community was wiped out, as the result of a false accusation of well-poisoning, all the Jews being burnt at a place still known as the *Judenloch* ("Jews' hollow").

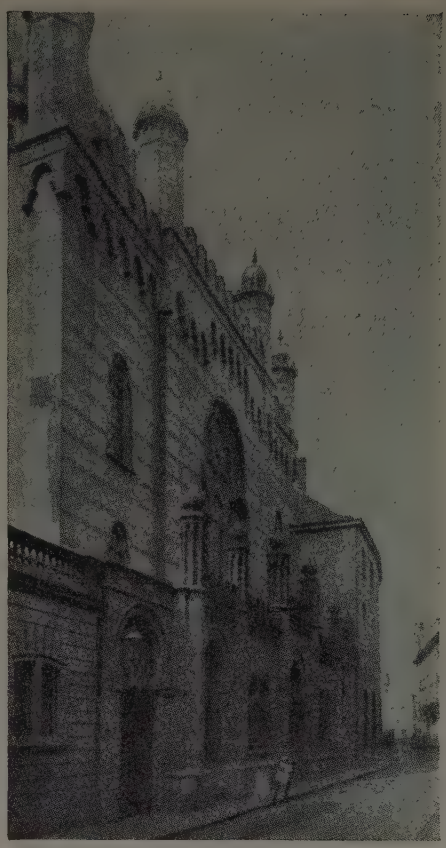
Jews were allowed to return to Colmar in the latter part of the 14th cent. Elias of Ehenheim settled there in 1360, and Jews in general were admitted about 1385. They lived there in comparative peace until the middle of the 15th cent., when new restrictions gradually reduced their number. About the beginning of the 16th cent. they were again banished, and the synagogue, the community house and the cemetery were presented to Jacob Spiegel of Schlettstadt, the secretary of the German emperor. For most of the next three centuries only a handful of Jews were permitted to reside in Colmar, though they could trade there.

After the French Revolution, when all restrictions upon the Jews were abolished, a new settlement arose, the first family to be admitted to the town being that of Jacob Wormser. For a long time the so-called *Ackerleutstube* ("Farmers' Room") in the Vaubanstrasse served as a synagogue. In 1823 Colmar became the seat of the Upper Alsace Consistory and chief rabbinate, and during the 19th cent. the community grew rapidly. A rabbinical seminary was established there about 1880. MAX SALOMON.

Lit.: Mossmann, *Études sur l'histoire des Juifs à Colmar* (1866); Scheid, E., *Histoire des Juifs d'Alsace* (1884).

COLOGNA, ABRAM DE, rabbi and statesman, b. Mantua, Italy, 1755, of a distinguished family; d. Trieste, 1832. He was a member of the Collegio dei Dotti of Mantua, of the government of the Cisalpine Republic, and of the parliament of the kingdom of Italy. In 1806 he was one of the rabbis present at the Assembly of Notables convened by Napoleon in Paris, and in 1807 he was the second vice-president of the Napoleonic Sanhedrin, and gave one of the opening addresses. From 1808 to 1812 he was chief rabbi in the French Central Consistory, and from 1812 to 1826, its president. He was later a member of the Turin Consistory. Toward the end of his life he was practically the chief rabbi of Trieste. He favored certain reforms, was a contributor to the periodical *Israélite Français,* and wrote poems in Hebrew, including an ode to Napoleon. He left a collection of essays.

Lit.: A bibliography of his writings is found in Wurzbach, *Biographisches Lexikon des Kaisertums Österreich* (1857) vol. 2, p. 432.



Synagogue at Cologne

COLOGNE (German Köln), city in Germany, situated on the Lower Rhine, with a population of about 750,000; in 1931 it had about 19,000 Jewish inhabitants, but by 1940 this number had shrunk to something under 14,000. Cologne was founded by the Romans in 50 C.E. as Colonia Claudia Ara Agrippinensium. It fell to the Franks in the 5th cent. and became a part of the German empire, being at first the residence of an archbishop and then a free city. It was under French control from 1794 to 1815, since which time it has been a city of Rhenish Prussia.

Jews are known to have lived in Cologne as early as Roman times. According to a legend, the Roman soldiers who had served in Palestine in the time of the Great War against Rome (66 to 73 C.E.) took many Jewish women captives, whom they brought with them when they were ordered to encamp on the frontier of Germany. These women were permitted to rear their children as Jews, who thus founded the communities along the Rhine. The first authentic report about the Jews of Cologne, however, comes from 321, when a rescript of the emperor Constantine speaks of the Jewish community there as possessing rabbis, heads of synagogues and communal officials, a fact which argues for a fairly large community which had been in existence for a century or more. The exact location of the Jewish quarter cannot be determined, but O. Krauss believes that the Jewish cemetery was located to the south of the city, on the road to Bonn, where excavations made in 1922 revealed walled graves with Roman bricks and shards, fragments of pavement, and pieces of vessels and pitchers from Roman, Merovingian and

Carolingian times. These confirm the existence of the community after the Frankish conquest of 462.

The period of the 5th to the 11th centuries seems to have been a prosperous time for the Jews. Their number amounted to about 600, and their trade extended as far as Italy. They had a synagogue of their own, said to have been erected in 1012. This early prosperity was much impaired by the attacks made upon the Jewish community in the First Crusade (1096). Warned by the fate of their brethren in Speyer, Mayence and Worms, the Jews of Cologne appealed to Archbishop Hermann III, who placed them in hiding in seven small places near by. Nevertheless, the Crusaders succeeded, in some cases, in surprising many of these refugees and slaying them; in other cases, the Jews preferred to commit suicide rather than fall into the hands of their enemies. Altogether several hundred Jews lost their lives; some were baptized, and remained Christians even after Emperor Henry IV had issued an order that those Jews who had been forcibly baptized could return to their religion. The Second Crusade (1146) did no harm to the Jews of Cologne, mainly through the efforts of Bernard of Clairvaux and the protection afforded by Archbishop Arnold.

After the first two crusades the Jews of Cologne, like those of Germany, became serfs of the imperial chamber; this was the case in the city at least as early as 1188. However, the archbishops claimed their right to tax and to make regulations for the Jews, at the same time taking the responsibility for protecting them. In the 13th cent. the city itself, which was endeavoring to free itself of the authority of the archbishop, laid claim to the same rights and responsibilities in regard to the Jews. An agreement made in 1252 between the archbishop and the Jews, with the city as guarantor, finally established the status of the Jewish community. The Jews were to pay a specified tax to the archbishop and to be subject to his jurisdiction in cases of graver crimes; in all other matters they were autonomous and they were guaranteed protection. Since the Jews had by this time, in consequence of the loss of their property and their trade routes, taken up money-lending, a frequent stipulation in the agreements is that Christian money-lenders are forbidden to settle in the city. In 1330 the privileges of the archbishop with regard to the taxation and regulation of the Jews were transferred to the city.

During the period from the 11th to the middle of the 14th cent. the Jewish community lived on terms of friendship with the non-Jewish inhabitants. The Jews were called *concives,* "fellow-inhabitants," could invoke the protection of the city courts, and possessed the right to bear arms. When a wall was built around the city in 1106, the Jews were assigned a gate to defend, which was accordingly called "the gate of the Jews." The Jewish quarter was located in the eastern corner of the old city and in close proximity to the Guild Hall (*Bürgerhaus*). In addition to the synagogue it possessed a ritual bath (Mikveh), a hospital (Hekdesh), a community house, and a bakery. The synagogue had glass windows depicting lions and serpents, a fact which led to an interesting dispute among religious authorities in the 12th cent.

During this period Cologne was a center of Jewish learning. Many of the liturgical poems of the Ashkenazic prayer-book were composed by its Jewish poets. Its prominent men included: Moses Hakohen, famous cantor, who was a hero in 1096; Bruning (mentioned 1135-52), the first "bishop of the Jews"; Samuel ben Natronai, Tosafist; Eliezer ben Samson, Talmudist and synagogal poet, about 1132; Jose ben Isaac Halevi of Bonn (d. about 1200), author of a dirge commemorating the Jewish martyrs; Abraham ben Alexander of Cologne, about 1240, Cabalist author; Seligmannus (Baruch ben Uri Shraga Hakohen, mentioned from 1255-84) and Yakar ben Samuel Halevi (mentioned from 1266-91), learned relatives and correspondents of Meir of Rothenburg; Hayim ben Jehiel Hefetz Zahab (mentioned from 1266-92), head of an embassy which entered into negotiations with Emperor Rudolph of Hapsburg concerning the ransom of Meir of Rothenburg; Hayim ben Jehiel (1245-1314), oldest brother and teacher of Asher ben Jehiel, the codifier; Nathan ben Simeon Halevi, calligrapher and artistic designer, notable for his four-volume manuscript of Maimonides' *Mishneh Torah* (*Yad Hazakah*); the "bishops of the Jews" Suyskind of Neuss (1288), Jacob ben Joseph (1296-1310), Gumpertus (1310-1325) and Soiskynt (about 1330); Syskind of Frankfort (mentioned 1334-40), author of the Halachic work *Agudah.*

This wealthy and learned community came to an end at the time of the Black Death. On St. Bartholomew's Eve, 1349, a mob broke into the Jewish quarter, massacred the entire community, plundered their property and destroyed many of the houses by fire. The city and the archbishop divided what property was left after the devastation. In 1372 the city and the archbishop readmitted Jews, but the community never numbered more than seventy-five persons and lasted only until 1424, when, as the city refused to extend the agreement, the Jews had to leave. However, they continued to live in that part of the archbishopric which was outside of Cologne, especially in Andernach, Bonn, Neuss (until 1462), Mülheim and in Deutz, just across the Rhine. They came to Cologne to trade, but could only stay a very brief time.

Under French rule the Jews were readmitted in 1798. After 1802 the entire territory was annexed to France, and the Jews were treated exactly the same as the French Jews. All their disabilities were removed and they became French citizens; in turn they suffered restrictions from the Infamous Decree of Napoleon in 1808. In 1806 the Jewish community in Cologne amounted to 124 persons. After 1815 the Prussian government in Cologne, despite the fact that Prussia had emancipated its own Jews in 1812, retained the status of the Jews as determined by the French in the Rhenish provinces, and so it was not until 1848 that these Jews acquired full emancipation.

In the 19th cent. the house of Oppenheim moved from Bonn to Cologne and became an important banking-house and protector of the Jews. The community gradually grew in numbers and importance. In 1850 it had 1,235 persons; in 1885, 5,309; in 1925, 16,093. Its famous men included Moses Hess, who lived for a time in the city and was buried there, and David Levy Elkan, a pioneer lithographer. In religious matters the community steered a moderate course between Reform and Orthodoxy and never split into warring

factions. At first the community was subject to the consistory of Bonn, but in 1857 it secured its first rabbi, Israel Schwarz. His successors were Abraham Frank (1876-1917), Ludwig Rosenthal (assistant rabbi from 1879 on), Adolf Kober (1918-38), L. Dünner and I. Caro. The community had two synagogues, one in the Glockengasse (1861) and a larger edifice in the Roonstrasse (1899); both of these were destroyed in the attacks on the synagogues on November 10, 1938. The community's orphan asylum was founded in 1876 by Rabbi Abraham Frank and bears his name; a child care institution was founded in 1890. The first charitable institution was the Israelitischer Frauenverein, founded in 1819; in the same year a philanthropic society was established. Up to 1933 most of the Jewish children attended non-Jewish schools, although the community had started a school of its own in 1830 and a religious school was organized in 1891. Dr. Emanuel Carlebach, rabbi of a separate Orthodox group which had withdrawn from the community in 1906, opened the Jabne school in 1919. In the school year 1936-37 these schools were attended by about 1,300 children. JUDAH KREVCER.

Lit.: Kober, Adolf, *The Jews of Cologne* (1940); Brisch, C., *Geschichte der Juden in Köln und Umgebung* (1879-82); Weyden, E., *Geschichte der Juden in Köln am Rhein* (1867).

COLOMBIA, a republic in the northwest part of South America. Jewish history began here early in the 16th cent. when Jews fleeing from Spain settled in what later became the department of Antioquia. A secret Jewish community flourished under the leadership of Juan Rodriquez Mesa, but the Inquisitorial Tribunal of Cartagena, which had been established in 1610, wiped out the community in 1638.

Despite Spanish royal decrees (one dated as early as 1511) forbidding Marranos to emigrate here from Spain, the refugees from the Inquisition must have been widely scattered through Antioquia, for today the principal families there boast of their Jewish ancestry. In Medellín, Antioquia's chief city, the finest mausoleum in the oldest and most historic Catholic cemetery is that of the Catadavids, an aristocratic family of Jewish lineage, long prominent in both Bogota and Medellín. Few, if any, of the descendants of the Marranos are Jews today, all having been absorbed. But as late as 1819 the Cartagena tribunal was conducting autos da fé, an indication that three centuries after their first arrival, some Jews at least were trying to maintain their own religion in Colombia.

The modern Jewish community dates back to the 1850's, when Sephardim from the Dutch island of Curaçao settled in Colombia. Jorge Isaacs (1838-95), who became converted to Catholicism, wrote the novel *Maria* (1867), the best-selling book ever published in Latin America. A superb picture of life among Jewish converts to Catholicism in Colombia, it sold more than eight million copies in South America alone. Jews became active in civic enterprises in Barranquilla, the seaport where most of them lived. They helped found the Bank of Barranquilla, and the municipal waterworks (1877) of which two of their number, Augustin Senior and David de Sola, were president.

By 1916 there were about eighty Jews in Colombia, of whom fifty-five were in Barranquilla. After the World War the population was slightly increased by newcomers from Greece and Turkey and later from Roumania. By 1934 there were 2,000 Jews in Colombia, the majority of them of East European origin. In that year there began emigration from Germany. In 1940 the Jewish population was variously estimated at 3,500 to 4,200 persons, about one-third of whom came from Germany and Austria. The largest Jewish center is Bogota, where some 500 families live. Next in size is Cali, followed by Barranquilla and Medellín. Most of the Jews are small merchants or peddlers, although some who came with considerable means have established new industries.

Until 1936 the various Jewish communities had little connection with each other, but in that year the Jewish Federation of Colombia was organized to represent all Jews in communal, religious, economic and immigration problems. Other Jewish organizations are Centro Israelito (Bogota), which is a sort of Kehillah; Colombian Committee for the Protection of Jewish Immigrants (Bogota), the Colombian affiliate of HICEM; Centro Israelita Filantropico (Barranquilla), which administers all communal institutions; Centro Israelita (Cali), the oldest Sephardic community in Colombia; the Sociedad Hebrea Socorro (Cali), an Ashkenazic communal agency; and the Sociedad Hebrea de Socorro Mutuos (Manizales). There are synagogues and religious schools in Bogota, Barranquilla and Cali. In Bogota the Jews publish a Spanish language journal, *Nuestra Tribuna.*

Leader of the Colombian Jews in 1940 was Aaron Benchetrit, president of the Jewish Federation. Also prominent was Professor Halberstadter, a refugee from Germany, who was invited to Colombia by the government to help reform its civil service.

The tendency of the Jewish immigrants to become peddlers and small merchants was exploited by Nazi propagandists so that since 1936 the tiny Jewish community has been faced with an anti-Semitic problem. Picketing of Jewish storekeepers, efforts to arouse the native population by dissemination of the ritual murder libel, local laws excluding Jews from trade, and finally serious immigration curbs aimed primarily at Jews have been attributed to Nazi propaganda, although in some measure they are doubtless due to fear of competition.

In 1937 the legislature of Cundinamarca, in which the department Bogota is located, passed a law calling for a boycott of Jewish merchants, and urged the federal legislature to follow suit. In 1937, regulations making admission increasingly difficult for Jews from Poland, Roumania, Lithuania, Bulgaria and Latvia were adopted. The following year curbs were extended to Jews from Germany and Austria. The same law increased the landing deposit required of both Western and Eastern European Jews. While the Colombian press opposed further anti-Jewish legislation, an anti-Jewish mercantile campaign gained great headway in 1939 and 1940. In May, 1939, the government halted all further Jewish immigration, and in August of 1940 the rights of immigrant Jewish institutions and associations were seriously restricted and even Jewish tourists denied admission. BERNARD POSTAL.

Lit.: Sandberg, Harry O., "Jews of Latin America,"

American Jewish Year Book, vol. 19; *Jüdische Auswanderung,* published by Central Verein der Deutschen Juden, 1936; *World Refugee Organizations,* published by the Joint Distribution Committee, 1937.

COLOMER, FIDEL VITA Y, non-Jewish historian, b. Arenys de Mar, Spain, 1831; d. Madrid, Spain, 1919. In 1853 he was appointed professor of rhetoric and Hebrew in a Jesuit school in Spain. In 1870, after a short period of exile in France due to the revolution of 1854, he became professor of ecclesiastical history in the Monastery of St. Martirian of Bañolas. He did valuable research into the Roman, Visigothic and Hebrew inscriptions in the neighborhood of Gerona. About 1875 he wrote *Las lápidas hebreas de Gerona* (The Hebrew Tombstones of Gerona). In 1889 he published his important work on the Jews of Spain, *La España hebrea,* the two volumes of which contain valuable historical data. In 1877 he became a member of the Academy of History. On his eightieth birthday he was elected an honorary corresponding member of the American Jewish Historical Society.

Lit.: Publications of the American Jewish Historical Society, No. 28, pp. 272-74.

COLON, JOSEPH BEN SOLOMON (abbreviated to MaHaRIK, meaning Morenu Harab Rabbi Joseph Colon), rabbi, b. about 1420; d. Pavia, Italy, 1480. He was of French extraction, lived in Savoy and Lombardy, and was rabbi in Bologna, Mantua and Pavia. His Yeshiva at Pavia, to which he devoted himself with great zeal, was attended by many pupils. His commentary on the Pentateuch and his Halachic notes (novellae) remained in manuscript, but his responsa, printed first in Venice, 1519, and often reprinted thereafter, was the basis for his reputation as a scholar. These responsa are characterized by depth, clarity, investigation of the methods of the Talmud, critical keenness and independence. A characteristic judgment of his was in opposition to a specifically Jewish dress: "If a Jew's garment does not express his Judaism properly and is no better an indication of chaste and modest demeanor, then he may just as well wear the usual garb of the country" (*Responsa,* no. 8). When he realized that his attack against Moses Capsali, rabbi of Constantinople, whom he had reproached for his unjust decisions on the marriage law, was unfounded, he commissioned his son, on his very deathbed, to go to Constantinople and beg Capsàli for forgiveness in his name.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 294-95; Güdemann, Moritz, *Geschichte des Erziehungswesens,* vol. 3 (1888) 246 et seq.

Colonies, Agricultural

COLONIES, AGRICULTURAL. Table of Contents:

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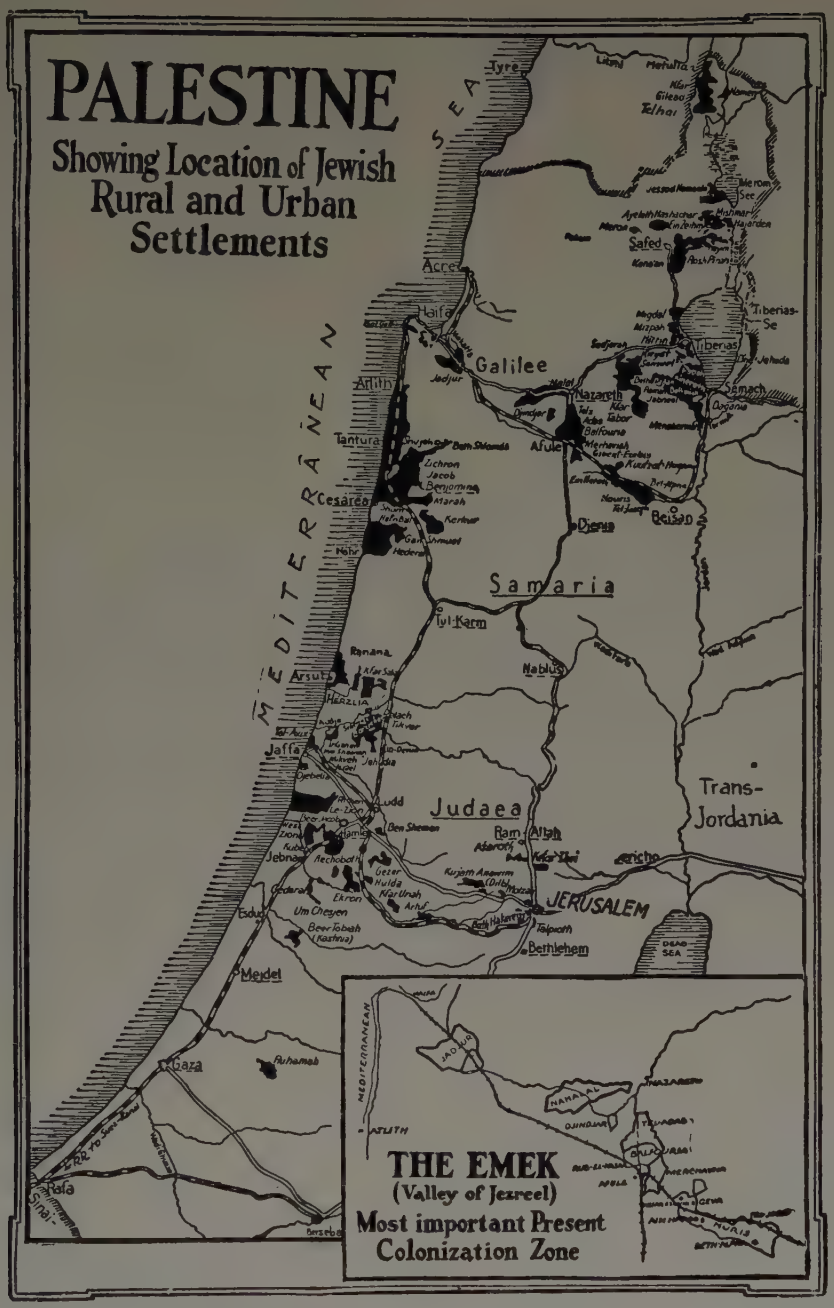
While the movement for Jewish agricultural colonies originated at the end of the 18th cent. and did not become vigorous until the last quarter of the 19th, it represented the culmination of a Jewish hope that had lain dormant for many centuries. The Jews were originally an agricultural people. From the time of the conquest of Canaan they had been a race of farmers, only gradually taking to artisanry and trade; as late as the 1st cent. C.E. Josephus was able to write, "We do not delight in merchandise . . . and having a fruitful country for our habitation, we take pains in cultivating that only" (*Against Apion* 1:12). With the loss of Jewish independence in 70 C.E. and the scattering of the greater part of the Jewish population as slaves, many Jews were forced to take up other occupations. However, there were still many Jews who engaged in agriculture, and it was not until the latter part of the Middle Ages, as the result of attacks which made it necessary for them to dispose of landed property, as well as of decrees which forbade them to own land, that they finally abandoned the cultivation of the soil.

With the new spirit of toleration that arose at the end of the 18th cent., there was a removal of the restrictions that had been imposed upon the Jews, and a movement for return to the land. Both Jews and non-Jews realized that it was important to change the occupations of many of the Jews, to release them from the confines of the ghetto and its narrow forms of livelihood. Sometimes the motive for the support of the movement was self-interested, as when governments encouraged Jewish colonization to build up newly acquired territories; sometimes it was assimilative, an attempt to wean away large groups of Jews from the traditional ways; sometimes it was theoretical, based on the ideas of the dignity of labor or plans for a cooperative community. In the latter part of the 19th cent., the movement tended to become national; Jewish colonization was envisioned as becoming the broad base for the recreated Jewish nation. In the 20th cent. the movement has been expanded to take care of the refugees from Europe where thousands of Jews, de-



prived of their livelihoods by governmental decrees, have been compelled to take up new vocations.

The early attempts at Jewish colonization were seldom successful. Their proponents failed to realize the tremendous difficulties that inhere in the problem of returning a population that was town bred for centuries back to the soil. Governments miscalculated the amount of money and preparation needed, and willing Jewish colonists were met with a lack of proper provisions for their needs. After 1881 more permanent settlements were established. On the whole, it can be said that even with its failures, the Jewish movement for colonization was more successful than any other attempts of the 19th and 20th centuries to go back to the soil. The dogged determination of the Jewish colonists, their ability to learn by their mistakes, and the spur of persecutions from 1881 and after, finally succeeded in returning hundreds of thousands of Jews to the cultivation of the soil, their first occupation in the time of their independence. In 1940 there were far-flung Jewish agricultural settlements in Palestine, Asia, Eastern Europe, Canada, the United States, South America and Australia.

I. Palestine. Of the more than 500,000 Jews who lived in Palestine in the beginning of 1940, 125,000 persons were engaged in farming and in cognate agricultural pursuits. The Jewish farming population was settled in 250 agricultural colonies of varying types and sizes.

Three distinct categories, each of which is described and known by a different Hebrew name, are discernible in the development that took place between 1870 to

1940. A Jewish agricultural settlement in Palestine may have the character of (a) Moshava (Hebrew *moshabah,* settlement); (b) Moshav Ovdim (Hebrew *moshab 'obedim,* "workers' settlement"); or (c) Kvutza or Kibbutz (Hebrew, *ḳebutzah, ḳibbutz,* "collective)."

A Moshava is a settlement of freeholders; independent farmers who own their land as their private property.

A Moshav Ovdim is a settlement of smallholders who do not own the land as their private property but who hold it under an hereditary lease. The land, belonging to the Jewish National Fund, is national property leased to the settler for a 49-year period. Each settler in a Moshav Ovdim has the land tilled by him and his family clearly delimited. He enjoys full property rights in regard to the plantation, livestock, buildings and farm equipment. The settlers practice cooperation in all matters affecting the colony as a whole such as the purchase of livestock, seed, and necessities, and in the sale of the produce, as well as in the maintenance of the necessary institutions.

A Kvutza is a communal settlement established on nationally-owned land (belonging to the Jewish National Fund). The land is granted to the settlers as a group under the terms of the Jewish National Fund lease. The estate is worked in common. All property is owned by the community. A Kvutza comprises the land under cultivation, the living quarters, the buildings and the public institutions.

The principles of the Kvutza also apply to a communal settlement of a similar name: a Kibbutz. The Kibbutz differs from the Kvutza only in its size or scale of operations. A Kibbutz is a settlement that has a larger land area and a greater number of members.

The term Kibbutz is also applied in describing groups of agricultural workers which cultivate nationally-owned land but have not as yet been permanently settled on a definite piece of land. The Kibbutz lives in temporary quarters and is largely dependent for its maintenance on the wages earned by its members outside of their settlement. Nearly all Kvutzoth (plural of Kvutza) existing in Palestine today began as Kibbutzim (plural of Kibbutz).

The history of the Jewish agricultural resettlement of Palestine may be conveniently divided into five periods: (a) *Preliminary Period.* In 1869 the Alliance Israélite Universelle of Paris, France, founded Mikveh Israel, the first Jewish agricultural training school in Palestine, on an area of 2,600 dunams (a dunam equals 0.23 acres) situated four kilometres southeast of Jaffa. Charles Netter, general secretary of the Alliance Israélite Universelle, is credited with the initiative of establishing the first Jewish agricultural settlement in Palestine in modern times. The Alliance obtained the land from the Turkish government on the basis of a lease for 49 years, renewable thereafter. In 1878 a group of Jerusalem Jews made the first attempt to establish the first agricultural settlement which they named *Petach Tikvah* (Gate of Hope). This attempt was not successful. (b) *The Chovevei Zion Period.* This began in the years 1880-83, when the first wave of immigration from Russia brought a number of settlers, including the idealistic pioneers who went under the name of *Bilu* (initials of the Hebrew sentence *beth ya'aḳob lechu venelechah*—"House of Jacob, come, let us go"; *Isa.* 2:5). Aided by the Chovevei Zion, these settlers laid the foundations for the colonies Petach Tikvah, Rishon Le Zion, Zichron Yaakov and Rosh Pinah. (c) *The Rothschild Period.* This covers the span between 1883 to 1899. Baron Edmond de Rothschild of Paris, France, known in the annals of the Palestinian colonization as the *Nadib Hayadua* (famous philanthropist), reorganized the Chovevei Zion villages, converted them into vine-growing settlements and established at Rishon Le Zion the famous wine cellars bearing his name. (d) *The Jewish Colonization Association (I.C.A.) Period.* This covers the span between 1899 to 1907. In 1899 the administration of the Rothschild colonies was taken over by the I.C.A. under whose auspices new settlements, on a cereal-growing basis, were founded in lower Galilee. (e) *The Zionist Period.* This covers the span between 1905 to 1940.

The difference in the type and character of the various agricultural settlements may largely be traced to the dates and the circumstances surrounding their establishment. Those colonies which were founded in the first three periods in the history of Palestinian colonization were in most cases founded on the private ownership principle. Those established in the subsequent development, both prior to the issuance of the Balfour Declaration on November 2, 1917, and after, were, in most cases, founded with the funds supplied by the Zionist movement and with the land provided by the Jewish National Fund, on the collective principle.

The Fifth Zionist Congress held in Basel, Switzerland, in December, 1901, established the Keren Kayemeth Leyisrael (Jewish National Fund) as the instrument of the Zionist movement for the acquisition of land in Palestine as national and inalienable property. The first settlement established on Jewish National Fund land was that of Deganiya, on the Trans-Jordan side of Lake Kinnereth. Deganiya was founded in 1909. It is known as the "mother" or first of the Kvutzoth. The Kvutza system was subsequently found to be the most effective and suitable for the settlement of larger numbers of agricultural workers. The system was evolved largely in accordance with a plan recommended in 1910 by Dr. Franz Oppenheimer, German Jewish agricultural expert who made the first experiment at the colony Merhavya in the Valley of Jezreel.

All Kvutzoth are organized as cooperative societies functioning under the Cooperative Societies' Ordinance promulgated by the Palestine administration in 1933. All Kvutzoth function on the basis of a written constitution, common to all. The constitution lays down, broadly, the following principles: (a) the government of the Kvutza is vested in the general meeting of all members of the Kvutza; (b) general meetings must be held annually and whenever required by not less than one third of the members of the Kvutza; (c) members have one vote each which is expressed by show of hands unless one tenth of the members present require a secret ballot; (d) a simple majority of votes at a general meeting binds all members of the Kvutza; and (e) a committee of management is elected by the general meeting for one year.

The committee of management, commonly known as the secretariat, is composed of three or more members and usually meets once a week. No official status is accorded to the chairman of the committee.

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Palestine Colonies: (top) general view of En Harod; (left column, top) a Jewish shepherd in Galilee; (bottom) scooping up sand; (right column, top) drainage canal in the Jezreel valley; (center) drainage canal in the valley of Zebulun; (bottom) the colony Shavei Zion adds to its income by hauling sand to Haifa for building purposes

Each member of the committee of management has different duties. One member is usually secretary-treasurer; one is the labor organizer and a third is the Mukhtar who deals with external affairs relating to the government and the neighboring Arab villages. In the larger Kvutzoth there are other secretariat members who deal with the purchase and distribution of supplies. The committee of management is usually assisted by a number of small standing committees elected by the general meeting of household management, farm management, labor, education and culture. Although any working member can be elected to the secretariat, it is usually the more experienced men and women who are elected and re-elected to these posts.

Of the approximately 250 colonies and settlements that existed in Palestine in the beginning of 1940, 146 have been established on the land belonging to the Jewish National Fund under a leasehold which aims at attaining the following objectives: (a) The settler who has little or no money obtains land for a farm without incurring heavy debts. The ground rent is fixed for a period of many years, so that he is protected against arbitrary increases. (b) The system ensures that farms will be kept at a normal size, because the holdings can be neither enlarged nor broken up into smaller units. The soil is protected against undue exploitation. A limit is set to the farmer's indebtedness. (c) The land remains Jewish in perpetuity since it cannot be transferred to non-Jews. (d) The national interests are safeguarded in connection with the settlement project. One of the main advantages is that the fundamental principle of Jewish labor is safeguarded. (e) It provides for a just division of the increment on the value of the land. The settler receives that part of the increment which has been created through his efforts, while the balance goes to the Jewish people as the owner of the land. (f) It is a means of combating land speculation and usury.

As the site for a new settlement is chosen or when the colony is established, an appropriate Hebrew name is selected. The national settlements, built by the Keren Hayesod on the land of the Keren Kayemeth, have been given their names by a Place Names Committee which functions at the headquarters of the Jewish National Fund in Jerusalem and is comprised of representatives of the Keren Kayemeth Leyisrael, the Zionist Executive and the Keren Hayesod, the Vaad Leumi, the Federation of Agricultural Workers, the Hebrew University and of the Jewish Society for the Exploration of Palestine and Its Antiquities. The names are derived either from names known in the ancient history of Palestine or from local place names. In some cases they embody allusions to the topographical conditions of the environment. In other cases the settlements bear the names of generous donors who made possible the acquisition of the land or of men and women who gained distinction in the leadership of the Zionist movement.

The following, in alphabetical order, is a list of brief histories and descriptions of 220 colonies and settlements.

Afikim. Kibbutz. Established in 1928, in the Valley of the Jordan, on Jewish National Fund land; area, 935 dunams; population, 277. English meaning of name: Rivulets.

Ailon. Moshav. Established in 1938, in Upper Galilee, on Jewish National Fund land; area, 4,000 dunams; population, 117. Located in the vicinity of Hanita. Formerly known by the Arabic name of Chirbath Semach.

Alonim. Kvutza. Established in 1938, in the Valley of Jezreel, on Jewish National Fund land; area, 2,000 dunams; population, 133; farm units, 50. English meaning of name: Oaks.

Artuf or **Hartuv.** Moshava. Established in 1896 by a group of Bulgarian Jews, southeast of Tel Aviv, on the Jaffa-Jerusalem road, between two mountains on which in ancient times were located the towns of Zoreah and Eshtaol, the scene of Samson's exploits. Area, 5,000 dunams; population, 150. The settlement suffered greatly in the 1929 riots, following which it was virtually abandoned, but is now being reconstructed. The settlement also has a perfume factory. English meaning of name: Good Mountain.

Ataroth. Moshav. Established in 1922, in Judea, on Jewish National Fund land; area—685; population, 182; farm units, 24. English meaning of name: Crowns.

Athlit. Moshav. Founded in 1892 by Baron Edmond de Rothschild as an agricultural experiment station. Situated twelve kilometres south of Haifa. After the war, Palestine Salt Company, a subsidiary of P.I.C.A. established here a plant for the manufacture of salt from sea water. Area, 8,100 dunams; population, 500. The village is engaged in grain-growing and viticulture.

Avihayil. Moshav. Established in 1933, on Jewish National Fund land in Emek Hepher; area, 1,884 dunams; population, 287; farm units, 76. Settled largely by former members of the Jewish Legion in the British Army during the World War. English meaning of name: Warrior.

Ayanoth. Girls' Agricultural School. Established in 1932, on Jewish National Fund land (contributed by Julius Schwartz of New York, N. Y.) in Judea. Area, 360 dunams; population, 98. English meaning of name: Springs.

Ayeleth Ha'shachar. Kvutza. Established in 1919 on land belonging to Baron Edmond de Rothschild (now P.I.C.A.) in Upper Galilee. Area, 6,100 dunams; population, 267. English meaning of name: Hind of Dawn.

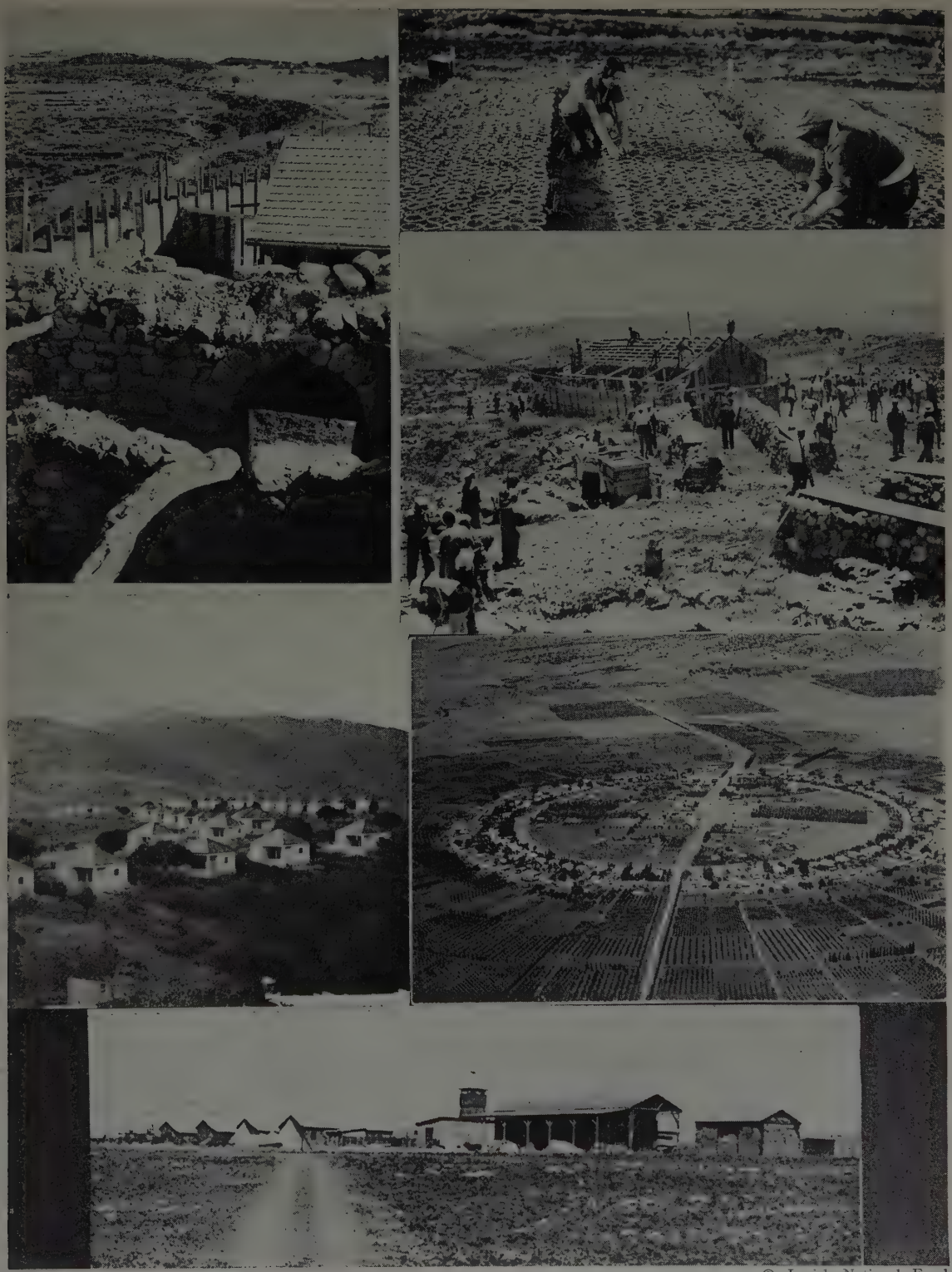
Balfouria. Moshava. Established in 1919 by settlers from the United States on land belonging to the American Zion Commonwealth, in the Valley of Jezreel. Area, 12,000 dunams; population, 400. Named in honor of Arthur James Lord Balfour.

Bamesilah. Kibbutz. Established in 1937 in the Jordan Valley on Jewish National Fund land. Area, 1,600 dunams; population, 24. English meaning of name: On the Highroad.

Bamifneh. Kibbutz. Established in 1939, on Jewish National Fund land in Samaria. Area, 2,000 dunams; population, 60. English meaning of name: At the Turning Point.

Banir. Kibbutz. Established in 1937 on Jewish National Fund land in the Valley of Esdraelon. Area, 4,000 dunams; population, 54. English meaning of name: Ploughed Field.

Batelem—En Geb. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley.



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Palestine Colonies: (left column, top) Hanita, the colony farthest north, showing the stockade; (below) the first houses at Kiryath Amal, January, 1940; (right column, top) a plantation in the valley of Jezreel; (center) erecting the buildings at Maale Ha'hamisha; (below) general view of Nahalal; (bottom of page) Moledeth, the B'nai B'rith colony in the valley of Jezreel

Area, 9,000 dunams; population, 50; farm units, 80. English meaning of name: In the Furrow.

Bath Shlomo. Moshava. Founded in 1890 on land belonging to Baron Edmond de Rothschild in the Valley of Sharon. Area, 3,600 dunams; population, 40. Village is engaged in sheep-raising and grain-growing. English meaning of name: Solomon's Daughter.

Beer Tovya. Moshav. Established in 1887 by Chovevei Zion, in Judea. Practically destroyed in the Arab riots of 1929. Taken over by Jewish National Fund for settlement by former members of the Jewish Legion. Area, 4,870 dunams; population, 489; farm units, 96. English meaning of name: Tobias' Well.

Beer Yaakov. Moshava. Founded in 1911 by Chovevei Zion in the vicinity of Rishon Le Zion. Area, 2,200 dunams; population, 300. Almonds and oranges are the chief products. English meaning of name: Jacob's Well.

Behadraga. Moshav. Established in 1935 on Jewish National Fund land in Judea. Area, 590 dunams; population, 180; farm units, 51.

Ben Shemen. Moshav. Established in 1907 by the Jewish National Fund in Judea. Settlers originally organized a Kvutza, serving as agricultural experiment station. Re-organized as Moshav in the late 1920's. The colony is noted for the Herzl Forest. Area, 1,150 dunams; population, 88; farm units, 13. Situated six kilometres from Modin, the home of the Maccabees. English meaning of name: Fat Land.

Ben Shemen—Kfar Hanoar. Training farm. Established in 1926 on Jewish National Fund land in Judea. Area, 520 dunams; population, 440. English meaning of name: Youth Village.

Benyamina. Moshava. Established in 1923 by the Palestine Jewish Colonization Association (P.I.C.A.), 30 kilometres south of Haifa. Area, 18,000 dunams; population, 400. Village engages in grain-growing, viticulture and orange growing. Village also has large perfume factory. Named in honor of Baron Edmond de Rothschild, whose Hebrew name was Benjamin.

Beth Afah. Kibbutz. Established in 1939 on Jewish National Fund land in Judea. Area, 2,600 dunams. English meaning of name: The House of Afah.

Beth Alfa. Kibbutz. Founded in 1922 by the Hashomer Hatzair group, on Jewish National Fund land in the Valley of Jezreel. Is one of the best known Zionist collective settlements. Area, 3,850 dunams; population, 142; farm units, 38. English meaning of name: Alfa's Estate.

Beth Alfa-Heftziba. Kvutza. Established in 1922 on Jewish National Fund land in the Valley of Jezreel. Area, 2,200 dunams; population, 317; farm units, 22.

Recent excavations uncovered here ruins of ancient synagogue, presumably of the 4th cent. C.E.

Beth Gan. Moshava. Established in 1904 on land belonging to Baron Edmond de Rothschild in Lower Galilee. Area, 9,000 dunams; population, 200. Village engages in dairy farming, also grain-growing, almonds and grapes. English meaning of name: Garden House.

Beth Hanan. Moshav. Established in 1929 on Jewish National Fund land in Judea. Area, 1,650 dunams; population, 329; farm units, 64. Settlers came from Bulgaria. English meaning of name: Hanan's Estate.

Beth Ha'shitta—Hahugim. Kibbutz. Established in 1931 on Jewish National Fund land in the Valley of Jezreel. Area, 3,600 dunams; population, 50; farm units, 36. English meaning of name: Acacia Lane.

Beth Oved. Moshav. Established in 1932 on Jewish National Fund land in Judea. Area, 770 dunams; population, 55; farm units, 34. English meaning of name: Worker's Estate.

Beth Shearim. Moshav. Established in 1936 on Jewish National Fund land in the Valley of Jezreel. Area, 2,055 dunams; population, 191; farm units, 70. English meaning of name: House of Gates.

Recent excavations under the auspices of the Palestine Jewish Exploration Society uncovered here the ruins of a synagogue which is said to have been the seat of the Sanhedrin under Judah Hanasi, compiler of the Mishnah (200 C.E.).

Beth Yanai. Moshav. Established in 1933 on Jewish National Fund land in Emek Hepher. Area, 2,380 dunams; farm units, 115. English meaning of name: Yannai's Estate, in commemoration of King Alexander Jannaeus of the Hasmonean dynasty.

Beth Yehoshua. Kibbutz. Established in 1938 on Jewish National Fund land in the Sharon. Area, 1,250 dunams; population, 37; farm units, 50. English meaning of name: Joshua's Estate, named in memory of the deceased Zionist leader, Dr. Joshua Thon of Cracow, Poland.

Beth Yosef. Moshav. Established in 1937 on Jewish National Fund land in the Valley of Beisan. Area, 4,000 dunams; population, 138. English meaning of name: Joseph's Estate, named in memory of Joseph Aaronowitz, deceased laborite Zionist leader.

Bithan. Moshav. Established in 1932 on Jewish National Fund land in Emek Hepher. Area, 470 dunams; population, 14; farm units, 30. English meaning of name: Garden.

Bitzaron. Moshav. Established in 1935 on Jewish National Fund land in Judea. Area, 250 dunams; population, 92; farm units, 30. English meaning of name: Stronghold.

Bnei Brak. Moshava. Founded in 1924 by a group of Hasidim from Poland. Northeast of Tel Aviv. Area, 1,500 dunams; population, 2,500.

Bnei Geulim. Moshav. Established in 1938 in the Plain of Sharon, private land. Area, 344 dunams; population, 42. English meaning of name: Sons of Redemption.

Dafneh. *See* METZUDATH USSISHKIN A.

Deganiya A. Kvutza. Established in 1909 on Jewish National Fund land in the Jordan Valley. Area, 1,720 dunams; population, 206; farm units, 40. Is known in the history of Zionist colonization as the Mother of the Kvutzoth. English meaning of name: Place of Corn.

The colony is located on the eastern bank of the River Jordan. Here lived and labored for many years A. D. Gordon, the famous essayist, teacher and spiritual leader of the Palestine Labor Movement.

Deganiya B. Kvutza. Established in 1920 on Jewish National Fund land in the Jordan Valley. Area, 1,550 dunams; population, 208; farm units, 40. Extension of Deganiya A.

Ekron. Moshava. One of the oldest Jewish agricultural colonies in the country. Founded in 1883 in Judea on land belonging to Baron Edmond de Rothschild. Area, 14,000 dunams; population, 500. Estab-

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Palestine Colonies: (left column, top) Jewish watchman (Shomer) on guard in a sparsely settled area, 1935; (center) Ginegar, near the site of the Balfour Forest; (bottom) German refugee youths at Yessod Ha'maala learning agriculture; (right column, top) building a road at Kfar Giladi; (second) erecting the first dwelling at Givath Hamisha; (third) the beginnings of Beth Alfa; (bottom) a view of Mizpa

lished by Baron Rothschild on the suggestion of Rabbi Samuel Mohilever. The name dates back to Biblical times. Products: grain, almonds, oranges, dairy.

Elroi. Moshav. Established in 1936 on Jewish National Fund land in the Valley of Zebulun. Area, 480 dunams; population, 150; farm units, 44. Named in commemoration of David Elroi.

Elyashiv. Moshav. Established in 1933 on Jewish National Fund land in the Valley of Hepher by a group of Yemenite Jews. Area, 900 dunams; population, 137; farm units, 27. English meaning of name: God Will Cause (the Exiles) to Return.

En Gannim. Moshav. Established in 1908 by Chovevei Zion in the vicinity of Petach Tikvah, Judea. Area, 1,000 dunams; population, 400. English meaning of name: Gardens' Spring.

En Geb. *See* BATELEM.

En Ha'choresh. Kibbutz. Established in 1931 on Jewish National Fund land in the Valley of Hepher. Area, 1,000 dunams; population, 191; farm units, 40. English meaning of name: Ploughman's Spring.

En Ha'kore. Kibbutz. Founded on Jewish National Fund land in 1937. Situated between Rishon Le Zion and Petach Tikvah. Area, 1,500 dunams; population, 104. English meaning of name: Caller's Well.

En Ha'mifratz. Kibbutz. Established in 1938 on Jewish National Fund land in the Valley of Zebulun. Area, 2,000 dunams; population, 186; farm units, 60. English meaning of name: Bay View.

En Ha'oved. Moshav. Established in 1933 on Jewish National Fund land in Emek Hepher. Area, 290 dunams; population, 51; farm units, 18. English meaning of name: Worker's Well.

En Harod. Kvutza. Established in 1921 on Jewish National Fund land in the Plain of Jezreel, at the foot of Mount Gilboa. Is situated forty-four kilometres southeast of Haifa and constitutes the center of the Jewish agricultural belt in the Valley. Is one of the largest and most successful Zionist collective settlements. A railroad station near En Harod connects the village with Haifa and Jerusalem. Products: grapes, grain and vegetables. Settlers also engage in sheep and cattle raising. Area, 11,800 dunams; population, 506; farm units, 118. English meaning of name: Herod's Well.

En Ha'shophet. Kibbutz. Established in 1937 on Jewish National Fund land in the Hills of Ephraim, Samaria. Area, 3,500 dunams; population, 179; settled by Halutzim from the United States, largely former members of the Hashomer Hatzair; farm units, 70. English meaning of name: Judge's Well. Named in honor of Louis D. Brandeis, former associate justice of the Supreme Court of the United States.

En Iron. Moshav. Established in 1934 on Jewish National Fund land in Samaria. Area, 1,110 dunams; population, 166; farm units, 68.

En Shemer. Kibbutz. Established in 1913 on Jewish National Fund land in Samaria. Area, 1,104 dunams; population, 157; farm units, 40.

En Vered. Moshav. Established in 1932 on Jewish National Fund land in the Sharon. Area, 1,735; population, 281; farm units, 84. English meaning of name: Roses' Well.

Gan Hayim. Moshava. Established in 1928 in the Sharon orange belt. Area, 3,500 dunams; owned by a share-holding company formed by a group of wealthy Zionists which financed the enterprise and sold orange plantations of ten dunams and more to a family on easy payments. English meaning of name: Hayim's Garden. Named in honor of Dr. Chaim Weizmann, president of the World Zionist Organization and of the Jewish Agency for Palestine.

Gan Hayim B. Moshav. Established in 1936 on Jewish National Fund land in the Sharon, in the vicinity of Gan Hayim. Area, 250 dunams; population, 62; farm units, 25.

Gan Shlomo. Kvutza. Established in 1928 on Jewish National Fund land in Judea. Area, 600 dunams; population, 132; farm units, 30. English meaning of name: Solomon's Garden. Commemorates the name of Solomon Schiller, founder of the Jerusalem Hebrew High School.

Gan Shmuel. Kvutza. First founded in 1894 by the Chovevei Zion. Originally it was expected that Gan Shmuel's chief industry would be the raising of Ethrogim. Today the settlers engage mostly in orange growing. The land was taken over by the Jewish National Fund in 1913 when it was re-organized as a Kvutza. Area, 850 dunams; population, 162; farm units, 50. English meaning of name: Samuel's Garden. Named in memory of Rabbi Samuel Mohilever.

Ganeam. Moshav. Established on Jewish National Fund land in the Sharon. Area, 225 dunams; population, 122; farm units, 30.

Gath Rimon. Moshav. Established in 1924 on Jewish National Fund land in Judea. Area, 720 dunams; population, 204; farm units, 43. Village is engaged in orange growing. Name is historical.

Gedera. Moshava. Established in 1884 by the Chovevei Zion on a tract of land, twenty-five kilometres south of Tel Aviv, in the vicinity of the historic town of Jabneh. Its first settlers were members of the Bilu, college students from St. Petersburg, Moscow, Odessa and Kharkov. Settlement played a leading role in the pre-Zionist colonization history. Chief produce—wheat, grapes and wine, also oranges. The Jewish National Fund acquired, in the 1920's, land near Gedera and settled young farm workers to strengthen the position of the colony. Area, 7,000 dunams; population, 300. The name is Biblical.

Gesher. Moshava. Established in 1922 in the Jordan Valley in the vicinity of the bridge at the junction of the Jordan and the Yarmuk Rivers. Area, 3,650 dunams; population, 369. English meaning of the name: Bridge.

Geva. Kvutza. Established in 1921 on Jewish National Fund land in the Valley of Jezreel. Situated between the settlements En Harod and Kfar Ezekiel. Area, 3,350 dunams; population, 776; farm units, 33. English meaning of name: Hillock.

Gibbethon. Moshav. Established in 1933 on Jewish National Fund land in Judea. Area, 270 dunams; population, 196; farm units, 54. The name is historical.

Ginegar. Kvutza. Established in 1922 on Jewish National Fund land in the Valley of Jezreel. Area, 3,760; population, 159; farm units, 30. The population engages in mixed farming and in re-afforestation. It is one of the principal centers of the Jewish National Fund's afforestation work. Is site of Balfour Forest planted by British Jewry in name of Arthur James Lord Balfour, author of the Balfour Declaration issued by the British Government on November 2nd, 1917. More

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Palestine Colonies: (left column, top) going out to reap at Tirath Zvi; (center) view of Shechunath Brandeis; (bottom) Kiryath Anavim, in the hills of Judea; (right column, top) new homes at Kfar Yedidyah; (center) an elder settler pruning the bushes at Givath Brenner; (bottom) Kfar Vitkin, established in the Emek Hepher

than 500,000 trees have been planted here, over an area of over 1,500 dunams. Name is historical and is referred to in Talmudic literature.

Givata. Agricultural Experiment Station of the Zionist Organization. Established in the Plain of Jezreel in 1927, on Jewish National Fund land. Area, 1,500 dunams.

Givath Brenner. Kibbutz. Established in 1928 on Jewish National Fund land in Judea. Area, 1,340 dunams; population, 676; farm units, 80. English meaning of name: Brenner's Hill. Named in memory of Joseph Hayim Brenner, Hebrew author who was killed by Arabs in the 1920 riots in Jaffa.

Givath Hayim. Kibbutz. Established in 1932 on Jewish National Fund land in Emek Hepher. Area, 1,010 dunams; population, 279; farm units, 40. Named in honor of Dr. Hayim Arlosoroff, Laborite Zionist leader.

Givath Ha'shlosha. Kibbutz. Established in 1925 on Jewish National Fund land in Judea. Area, 1,190 dunams; population, 548; farm units, 80. English meaning of name: Hill of the Three. Named in memory of three pioneers who were victims of Arab attacks.

Givath Hen. Moshav. Established in 1933 on Jewish National Fund land in Sharon. Area, 629 dunams; population, 136; farm units, 41. Named in honor of Hayim Nachman (H.N. = Hen) Bialik, the Hebrew poet.

Givath Shapira. Moshav. Established in 1930 on Jewish National Fund land in Emek Hepher. Area, 800 dunams; population, 400; farm units, 59. Named in memory of Professor Hermann Shapira, father of the idea of the establishment of the Jewish National Fund.

Gvath. Kvutza. Established in 1926 on Jewish National Fund land in the Valley of Jezreel. Area, 5,340 dunams; population, 242; farm units, 35. Name is historical.

The Central Agricultural Experiment Station of the Zionist Organization for the Valley of Jezreel, by the same name, is situated near this settlement.

Hadar. Moshava. Established in 1928 by a group of Jews from Tel Aviv, near Herzliah. Area, 4,000 dunams. Main industry: orange growing.

Hamadyah. Moshav. Established in 1939 on Jewish National Fund land in the Valley of Beisan.

Hanita. Kibbutz. Established in 1938 on Jewish National Fund land in Upper Galilee. Area, 2,400 dunams; population, 80; farm units, 80. It is the most northern Jewish outpost on the Palestine-Lebanon border. Is best known among the agricultural points occupied by the pioneer youth in the period of Arab disturbances which began on April 19th, 1936.

Hanoar Ha'oved. Kibbutz. Established in 1930 on Jewish National Fund land in Judea. Area, 1,060 dunams; population, 472; farm units, 80. Serves partly as settlement and partly as agricultural training center. English meaning of name: Working Youth.

Hassadeh. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 3,500 dunams. English meaning of name: Field.

Havatzeleth Ha'sharon. Moshav. Established in 1934 on Jewish National Fund land in Emek Hepher. Area, 735 dunams; population, 27; farm units, 30. English meaning of name: Lily of Sharon.

Ha'zorea-Yokneam. Kibbutz. Established in 1936 on Jewish National Fund land in the Valley of Jezreel. Area, 1,800 dunams; population, 138; farm units, 70. Settlement of refugees from Germany. English meaning of name: The Sower.

Hedera. Moshava. Established in 1891 by a group of Jews from Russia. Situated midway between Tel Aviv and Haifa. The settlers suffered severely from the ravages of malaria with entire families being carried off by the disease. Was taken over by Baron Edmond de Rothschild who drained the marshes and caused the planting of a large forest of eucalyptus trees. Has since become one of the most prosperous Jewish colonies in the country. Area, 45,000 dunams; population, 4,500. Engaged in cultivation of oranges, vineyards and almond groves, as well as eucalyptus trees. Name is historical.

Heruth. Moshav. Established in 1932 on Jewish National Fund land in the Sharon. Area, 1,300 dunams; population, 239; farm units, 70. English meaning of name: Liberty, in commemoration of the 1800th anniversary of Bar Kochba's war of liberation.

Herzliah. Moshava. Established in 1925 by the American Zion Commonwealth and settled by Jews from the United States. Area, 14,000 dunams; population, 5,300. Colony engaged in orange-growing. Named in memory of Dr. Theodor Herzl, founder of the World Zionist Organization.

Hibbath Zion. Moshav. Established in 1933 on Jewish National Fund land in Emek Hepher. Area, 1,835 dunams; farm units, 55. English meaning of name: Love of Zion.

Hogla. Moshav. Established in 1933 on Jewish National Fund land in Emek Hepher. Area, 1,025 dunams; population, 100; farm units, 50. Name is historical.

Hulda. Kvutza. Established in 1909 on Jewish National Fund land in Judea. Area, 2,500 dunams; population, 109; farm units, 50. Name is historical.

Irgun Bnei Binyamin. Moshav. Established on Jewish National Fund land in Emek Hepher. Area, 680 dunams. English meaning of name: Sons of Benjamin.

Irgun Ha'kfar. Moshav. Established in 1933 on Jewish National Fund land in Emek Hepher. Area, 1,400 dunams; population, 177; farm units, 69. English meaning of name: Village Group.

Kerkur. Moshava. Established in 1893 by individual settlers, including a group of Jews from London, England. Situated in the Sharon, a few kilometres northeast of Hedera. Area, 12,000 dunams; population, 300. Colony is engaged in orange-growing.

A Kvutza of the same name is settled on an area of 2,100 dunams of land belonging to the Jewish National Fund. The group consists of 30 families.

Kfar Azar. Moshav. Established in 1934 on Jewish National Fund land in Judea. Area, 1,010 dunams; population, 235; farm units, 61. Named in tribute to Alexander Ziskind Rabinowitz (equals AZR).

Kfar Baruch. Moshav. Established in 1926 on Jewish National Fund land in the Valley of Jezreel. Area, 7,650 dunams; population, 215; farm units, 40. Settled by Sephardic Jews from Roumania. English meaning of name: Baruch's Village, commemorating the name of Baruch Cahane, Chovevei Zion leader.

Kfar Bilu. Moshav. Established in 1932 on Jewish National Fund land in Judea. Area, 650 dunams; pop-

Health care in the colonies of Palestine: a sanatorium and convalescent home for workers in Givath Brenner, a collective settlement in the Sharon plain

Low-cost homes (with kitchen gardens) for agricultural colonists, built by the Palestine Economic Corporation

ulation, 166; farm units, 47. Named in tribute to the Bilu pioneers.

Kfar Brandeis. Moshav. Established on Jewish National Fund land in Emek Hepher in 1931. Area, 450 dunams. English meaning of name: Brandeis' Village, in tribute to Supreme Court Justice Louis D. Brandeis.

Kfar Felix Warburg. Moshav. Established in 1939 on Jewish National Fund land in the vicinity of Beer Tovya, Judea. Area, 1,700 dunams; population, 40. Settlement budget provided by E.M.I.C.A. organization, administering the residue of the Palestine emergency fund raised in the United States in 1929. Group includes refugees from Germany. Named in memory of Felix M. Warburg, the American Jewish philanthropist.

Kfar Gideon. Moshav. Established in 1923 on Jewish National Fund land in the Valley of Jezreel. Area, 3,675 dunams; population, 70; farm units, 17. English meaning of name: Gideon's Village.

Kfar Giladi-Tel Hai. Kvutza. Established in 1917 on land belonging to Baron Edmond de Rothschild as two separate colonies which later merged into one. Situated in Upper Galilee, 32 kilometres north of Safed. Area, 6,107 dunams; population, 150. Engaged in grain-growing and plantations.

The settlement, particularly Tel Hai, was in 1920 the scene of an historic event when a handful of pioneers under the leadership of Joseph Trumpeldor withstood the repeated attacks of thousands of invading Beduins. It was in defense of this spot that Joseph Trumpeldor was fatally wounded and where he exclaimed, before dying: "It is good to die for the Homeland." The settlers were all former members of the Hashomer Organization which rendered yeoman service in guarding the settlements in the early days of Jewish colonization. Named in memory of Giladi, one of the founders of the Hashomer Organization.

Kfar Gun. Kibbutz. Established in 1924 on Jewish National Fund land in the Jordan Valley. Area, 1,120 dunams; population, 135; farm units, 30. Name is historical.

Kfar Ha'choresh. Kvutza. Established in 1930 on Jewish National Fund land in the Valley of Jezreel. Area, 1,000 dunams; population, 172; farm units, 50. The settlement derives its income mainly from the reafforestation work carried on by the Jewish National Fund in the Hills of Nahalal. It is the site of the George Washington Forest, planted by American Jews on the occasion of the bi-centennial anniversary of the birth of George Washington in 1932. Name is symbolical and connotes: Forest Village.

Kfar Ha'maccabi. Kvutza. Established in 1936 on Jewish National Fund land in the Valley of Zebulun. Area, 1,650 dunams; population, 92; farm units, 60. English meaning of name: Maccabees' Village.

Kfar Ha'roeh. Moshav. Established in 1933 on Jewish National Fund land in the Valley of Hepher. Area, 1,130 dunams; population, 120; farm units, 54.

Kfar Hassidim. Moshav. Established in 1925 on Jewish National Fund land in the Valley of Zebulun. Area, 8,700 dunams; population, 600; farm units, 85.

Founded by two groups of Hasidim from Poland during the fourth wave of emigration to Palestine from that country. Led by two young Hasidic rabbis, Ezekiel Taub of Jablona and Israel Kozhnitzer of Kozienice, hundreds of Polish Hasidim left for Palestine and bought the land with their own funds. Most of them were, however, middle-aged persons, former merchants and unaccustomed to the arduous tasks of farming. Before long the villages were faced with ruin, but the Jewish National Fund came to the rescue and the two villages, formerly named Nachlath Yaakov and Nachlath Israel, were re-organized under the name Kfar Hassidim. Life in the village is marked by extreme Hasidic orthodoxy.

Kfar Hess. Moshav. Established in 1933 on Jewish National Fund land in the Sharon. Area, 1,180 dunams; population, 284; farm units, 78. Named in memory of Moses Hess, author of *Rome and Jerusalem,* one of the first Zionists.

Kfar Hittim. Moshav. Established in 1924 on Jewish National Fund land in Lower Galilee by members of the Mizrahi, Orthodox Zionist Organization, and the Hapoel Hamizrahi, the Orthodox Zionist Labor Organization. Area, 3,600 dunams; population, 185; farm units, 50. The settlers underwent a difficult struggle and for a while the colony was abandoned. It was reorganized in 1936. Name is historical, connoting an parea suitable for wheat-growing.

Kfar Malal. Moshav. Established in 1912 by the Chovevei Zion organization of Odessa, Russia, in the Sharon. The settlement did not begin to develop before 1920, when the land was taken over by the Jewish National Fund. Area, 1,325 dunams; population, 361; farm units, 55. Named to perpetuate the memory of Moses Loeb Lilienblum (Malal is a combination of the initials of his name), the celebrated Hebrew writer and leader of the Chovevei Zion movement in Russia in the 19th cent.

Kfar Marmorek. Moshav. Established in 1931 on Jewish National Fund land in Judea. Area, 960 dunams; population, 311; farm units, 43. Settled by Jews from Yemen. Named in memory of Dr. Alexander Marmorek, one of Theodor Herzl's associates in the organization of the Zionist movement.

Kfar Menahem. Moshav. Established in 1937 on Jewish National Fund land in Judea. Area, 2,230 dunams; population, 39; farm units, 75. Named in honor of Menahem Ussishkin, world president of the Keren Kayemeth Leyisrael, with funds contributed by Jewish communities in all parts of the world on the occasion of his seventieth birthday.

Kfar Pines. Moshav. Established in 1934 on Jewish National Fund land in Samaria. Area, 919 dunams; population, 151; farm units, 30. Named in memory of Jehiel Michael Pines, one of the first Chovevei Zion leaders who appealed for settlement activity in Palestine; one of the pioneers of modern land settlement on a religious-national basis. The settlers belong to the Hapoel Hamizrahi movement.

Kfar Saba. Moshava. Established in 1908 by a group of settlers from Petach Tikvah. Situated twenty kilometres northeast of Tel Aviv. Suffered greatly during the World War and in the Arab disturbances of 1921. Population is now engaged in orange-growing. Area, 7,000 dunams; population, 3,200. Name is historical.

Kfar Shmarya. Moshav. Established in 1936 on private land in the Sharon. Area, 784 dunams; popula-

tion, 207. Named in memory of Dr. Shmarya Levin, Zionist leader.

Kfar Sirkin. Moshav. Established in 1935 on Jewish National Fund land in Judea. Area, 1,150 dunams; population, 150; farm units, 45. Named in memory of Dr. Nachman Sirkin, the theoretician and one of the founders of the Poale Zion movement.

Kfar Szold. Kibbutz. Established in 1937 on Jewish National Fund land in Judea. Area, 870 dunams; population, 216; farm units, 75. Named in honor of Henrietta Szold, founder of Hadassah, the Women's Zionist Organization of America, on the occasion of her seventieth birthday.

Kfar Tavor. Moshava. Established in 1902 by Baron Edmond de Rothschild in Lower Galilee, at the foot of Mount Tabor, seventeen kilometres southwest of Tiberias. Area, 16,000 dunams; population, 500. Engaged in growing of grain, vegetables and fruits, also dairy. Not far from this settlement is the site of Endor where King Saul is reported to have consulted the witch of Endor during the war with the Philistines.

Kfar Vitkin. Moshav. Established in 1930 on Jewish National Fund land in Emek Hepher. Area, 3,605 dunams; population, 454; farm units, 146. Named in memory of Joseph Vitkin, who first propounded the idea of self labor for the Palestine settlers.

Kfar Yabetz. Moshav. Established in 1932 on Jewish National Fund land in Sharon. Area, 403 dunams; population, 98; farm units, 27. Named in memory of Zeeb Yawetz, Mizrahi leader and Jewish historian.

Kfar Yehezkel. Moshav. Established in 1922 on Jewish National Fund land in the Valley of Jezreel. Area, 6,000 dunams; population, 215; farm units, 60. The site was provided by a Baghdad Jew who contributed the amount of £35,000 to be named after his deceased brother Ezekiel. The donor himself preferred to remain anonymous.

Kfar Yehoshua. Moshav. Established in 1926 on Jewish National Fund land in the Valley of Jezreel. Area, 10,738 dunams; population, 291; farm units, 61. Named in honor of Joshua Henkin, a colorful and unique personality in Palestine Jewry who was instrumental in acquiring the land for most of the modern Jewish colonies, on the occasion of his 60th birthday.

Kfar Yehud. Moshav. Established in 1934 on Jewish National Fund land in Judea. Area, 390 dunams; population, 140; farm units, 30. Name is historical, being mentioned in *Josh.* 19:45.

Kfar Yeladim. Agricultural Training School. Established in 1922 on Jewish National Fund land in the Valley of Jezreel. Area, 900 dunams; population, 500. English meaning of name: Children's Village. To it were brought the orphans of the post-War pogroms in the Ukraine.

Kibbutz Hanoar Ha'zioni Haklali B. Kibbutz. Established in 1938 on Jewish National Fund land in the Sharon. Area, 1,250 dunams; population, 106; farm units, 50. English meaning of name: General Zionist Youth Group.

Kinnereth. Kvutza. Established in 1908 on Jewish National Fund land in the Jordan Valley. Area, 2,325 dunams; population, 250; farm units, 60. Name is historical. Settlement is situated on the bank of Lake Kinnereth, sometimes referred to as the Sea of Galilee. The mainstay of the population is grain-growing. It is also engaged in the cultivation of banana trees, olive trees and vineyards. Some of the inhabitants are fishermen on Lake Kinnereth. An area of 5,075 dunams adjacent to this colony is owned by the P.I.C.A.

Kiryath Anavim. Kvutza. Established in 1922 on Jewish National Fund land in Judea. Area, 500 dunams; population, 187; farm units, 40. Engaged in dairy farming and in the cultivation of grapes, selling their produce in nearby Jerusalem. Settlement occupies a unique place in the history of Zionist colonization since it is the first successful agricultural settlement in the mountains of Judea. The soil is rocky throughout and it was necessary to blast holes into the solid rock in order to plant trees. The terraces have been planted with vines, plum, peach, apricot and other fruit trees. It is the site of an extensive forest planted by Hadassah, the Women's Zionist Organization of America. Situated not far from the ancient city Kiryath-jearim, City of Forests, mentioned in the Bible. English meaning of name: Town of Grapes.

Kiryath Maimuni. Moshav. Established in 1935 on Jewish National Fund land in Judea. Area, 250 dunams. Named to commemorate the 800th anniversary of the birth of Maimonides observed in 1935.

Kiryath Bialik. Moshav. Established in 1934 on Jewish National Fund land in the Valley of Zebulun. Area, 460 dunams; population, 130; farm units, 25. English meaning of name: Bialik's Town, named in tribute to Hayim Nachman Bialik, Hebrew poet.

Kiryath Bialik. Children's home **(Ahava).** Established in 1934 on Jewish National Fund land in the Valley of Zebulun. Area, 28 dunams; population, 158. Adjacent to Kiryath Bialik above.

Kvutzath Aryeh. Kvutza. Established in 1939 on Jewish National Fund land in the Jordan Valley.

Lamakor. Kibbutz. Established in 1939 on P.I.C.A. land in Samaria.

Maabaroth. Kibbutz. Established in 1933 on Jewish National Fund land in Emek Hepher. Situated near River Alexander. Area, 720 dunams; population, 175; farm units, 40. English meaning of name: Fords.

Maale Ha'hamisha. Kvutza. Established in 1938 on Jewish National Fund land in Judea. Area, 720 dunams; population, 130; farm units, 50. English meaning of the name: Ascent of the Five, in memory of five members of a workers' group, murdered from ambush on November 9th, 1937.

Maapilim. Kibbutz. Established in 1939 on P.I.C.A. land in Samaria. Occupied by Kvutzath Gordonia.

Machane Yehuda. Moshav. Established in 1912 on Jewish National Fund land in Judea. Area, 540 dunams; population, 653; farm units, 43. English meaning of name: Judah's Camp. Settled by Yemenite Jews, who regard themselves as being of the tribe of Judah. Adjacent to the settlement is a girls' farm school, known as Meshek Hapoaloth Petach Tikvah, which occupies forty dunams of land owned by the Jewish National Fund.

Machnayim. Kibbutz. One of the Rothschild colonies founded as a Moshava in 1899 in the vicinity of Ayeleth Ha'shachar in Upper Galilee. The settlers suffered great hardships because grain-growing proved to be unprofitable and they lacked the means for changing the economy to other branches of farming, with the result that the original group abandoned the colony in

1930. It was re-organized in 1939 as a Kibbutz. Area, 2,600 dunams. English meaning of name: Camps.

Magdiel. Moshava. Founded in 1924 by a group of Polish Jews at a site seventeen kilometres northeast of Tel Aviv. The group was headed by Samuel Zuchowicky. Area, 5,000 dunams; population, 1,100. Engaged in orange-growing.

Maiyan. Kibbutz. Established in 1938 on P.I.C.A. land in Samaria. Area, 842 dunams; population, 80. English meaning of name: Spring (of Water).

Maoz. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 3,500 dunams; population, 94; farm units, 100. English meaning of name: Strength.

Massad. Kibbutz. Established in 1938 on Jewish National Fund land in the Jordan Valley. Area, 1,750 dunams; population, 115; farm units, 60. English meaning of name: Foundation.

Massada. Kvutza. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 1,500 dunams; population, 150; farm units, 50. Occupied by Gordonia Group. Named after the last fortress held by the Zealots in the Jewish war against Rome (66-73 C.E.).

Meir Shefaya. Moshava. Established in 1892 by Baron Edmond de Rothschild. Located in the hills of Ephraim, Samaria. Chief occupation: grain-growing. Area, 2,000 dunams; population, 200. School for orphaned girls, on 300 dunams of land here belonging to P.I.C.A., establishe dhere by Junior Hadassah, which supplies the budget for the school. Settlement was named in memory of Baron Rothschild's ancestor, Meir.

Menahamiya. Moshava. Founded in 1912 by Baron Edmond de Rothschild on the right bank of the Jordan, sixteen kilometres south of Tiberias. Dairy farming and grain-growing are the principal occupations. Area, 15,000 dunams; population, 200. Originally the settlement was named Milchamiya (Place of Warfare) in token of the constant warfare the settlers had to endure at the hands of Beduins. The colonists were accustomed to going around armed constantly. Following 1920 the settlement was renamed Menahamiya in memory of Menahem, the father of Sir Herbert Samuel, first British High Commissioner of Palestine under the Mandate.

Merchavya. Moshav. Established in 1910 in the Valley of Jezreel. Settlement occupies a special place of importance in the history of Zionist colonization. It was here that various experiments in cooperative farming were made by Dr. Franz Oppenheimer, German-Jewish agricultural expert and sociologist. Though the experiments failed, they exerted a great influence and led to the development of the Kvutza system. Was the first Jewish agricultural settlement in the Plain of Jezreel prior to the World War. Area, 6,300 dunams; population, 40; farm units, 42. After the war most of the land was transferred to the Jewish National Fund and the private village was converted into a Moshav. Name is symbolical and signifies: Wide spaces, expressing the first settlers' hopes of expansion.

Merchavya. Kibbutz. Established in 1910 on Jewish National Fund land in the Valley of Jezreel, part of the area of the settlement described above. Area, 6,250 dunams; population, 227; farm units, 40.

Mescha. *See* KFAR TAVOR.

Mesiloth. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 1,200 dunams; population, 67; farm units, 50. English meaning of name: Avenues.

Metulla. Moshava. Established in 1896 by Baron Edmond de Rothschild. Situated opposite Mount Hermon, Upper Galilee, on the boundary between Palestine and Syria. Area, 9,600 dunams; population, 300. Principal occupations, grain-growing, cattle-raising and tobacco-raising. Name is historical.

Metzudath Ussishkin A. (Dafneh). Kibbutz. Established in 1939 on Jewish National Fund land in Upper Galilee. First of a group of six settlements of the same name which have been planned for an area of 12,000 dunams of land in the northwestern corner of Upper Galilee. The area was acquired by the Jewish National Fund in the spring of 1939 following the Arab-English-Jewish conference in St. James Palace, London, and prior to the publication of the British White Paper of May 18th, 1939. The locality was known in antiquity as Dafneh and lay in the inheritance of the Tribe of Dan. It is described in great detail in Josephus Flavius' *Jewish War;* book 4. Area, 2,000 dunams. English meaning of name: Ussishkin's Bastion. Named in honor of Menahem Ussishkin, world president of the Keren Kayemeth Leyisrael, Jerusalem.

Metzudath Ussishkin B. Kibbutz. Same locality as above. Occupying land formerly known in Arabic as Chen-a-Dvir. Established in 1939.

Metzudath Ussishkin C. Kibbutz. Occupied in 1940 by the Shaar Yashuv group affiliated with the General Zionist A party. Same locality as above.

Migdal. Moshava. Established in 1911 by a group of Russian Zionists. Situated 5 kilometres north of Tiberias. Area, 6,600 dunams; population, 300. Developed into much-frequented winter resort. Sub-tropical plants cultivated, including sugar cane and cotton. First Palestine grape-fruit raised here. English meaning of name: Tower.

Mikveh Israel. First Jewish agricultural school in Palestine. Founded in 1869 by Charles Netter, general secretary of the Alliance Israélite Universelle, Paris, France, on a tract of 2,600 dunams of land leased from the Turkish Government. Possesses extensive grain fields, fine orange plantations and excellent vineyards. Several hundred dunams devoted to model fields and agricultural experiment plots. Has forty buildings, including a library, synagogue, a museum and dormitories. Population, 500. English meaning of name: Israel's Hope.

Mishmar Ha'emek. Kibbutz. Established in 1927 on Jewish National Fund land in the Valley of Jezreel. Settled by Hashomer Hatzair group. Area, 5,850 dunams; population, 247; farm units, 50. The name is symbolical, meaning: Guard of the Valley, since the settlement is so situated as if it were on guard at the entrance to the Valley of Jezreel.

Mishmar Ha'sharon. Kvutza. Established in 1933 on Jewish National Fund land in the Valley of Hepher. Area, 750 dunams; population, 120; farm units, 40. English meaning of name: Guard of Sharon.

Mishmar Ha'shlosha. Moshav. Established in 1937 on P.I.C.A. land in Lower Galilee. Area, 1,800 dunams;

Prospective colonists arriving on refugee ship in Palestine

Jewish children planting potatoes in a colony in the valley of Jezreel

Gardening in a Jewish settlement in Palestine

A children's classroom in a Palestine colony

population, 125. English meaning of name: Guard of the Three.

Mishmar Ha'yarden. Moshava. Established in 1890 on the west bank of the Jordan, south of Lake Huleh, in Upper Galilee. Area, 9,178 dunams; population, 200. Colony was slow in developing due to the stagnation of the surrounding territory which is covered by the Huleh swamps and the resulting prevalence of malaria. Produce: grain and tobacco. English meaning of name: Watch of the Jordan, since the point is situated to the north of a bridge across the Jordan which is the main highway from Palestine to Damascus and is referred to locally as the "Bridge of Jacob's Daughters."

Mishmaroth. Kvutza. Established in 1932 on Jewish National Fund land in Samaria. Area, 295 dunams; population, 148; farm units, 40. English meaning of name: Guards. Settled by pioneers from Russia who were trained during the World War in a preparatory farm in Crimea, bearing the name Mishmar.

Mishmar Zebulun. Kibbutz. Established in 1938 on Jewish National Fund land in the Valley of Zebulun. Area, 2,000 dunams; population, 162; farm units, 50. English meaning of name: Guard of Zebulun Valley.

Mizpa. Moshava. Established in 1912 by Baron Edmond de Rothschild. Situated west of Tiberias, Lower Galilee. Area, 2,500 dunams; population, 100. Produce: grain and dairy. Name is historical.

Mizra. Kibbutz. Established in 1924 on Jewish National Fund land in the Valley of Jezreel. Area, 3,700 dunams; population, 156; farm units, 30. Name is historical, meaning: Sown Field.

Moledeth. Moshav. Established in 1937 on Jewish National Fund land in the Valley of Jezreel. Area, 7,500 dunams; population, 54. English meaning of name: Homeland.

Motza Ilith. Moshav. Established in 1933 on Jewish National Fund land in Judea. Area, 160 dunams; population, 137; farm units, 25. Near Motza Ilith and also on Jewish National Fund land is the Arza Convalescent Home in the grounds of which is the remnant of "Herzl's Cypress," the tree planted by Herzl during his visit to Palestine, to meet Wilhelm II. English meaning of name: Upper Motza, historical, referred to in *Josh.* 18:26.

Moza. Moshava. Established in 1894 by a group of settlers with their own means. Location same as Motza Ilith. Suffered greatly in the disturbances of 1929 at the hands of the Arabs in the neighboring village Kolonia. Abandoned, re-organized later. Area, 700 dunams; population, 200. Name historical.

Naane, *see* HANOAR HA'OVED.

Nachlath Yehudah. Moshav. Established in 1913 on Jewish National Fund land in Judea. Area, 815 dunams; population, 645; farm units, 38. Originally founded by Chovevei Zion in 1903 in tribute to Judah Leib (Leon) Pinsker, author of *Autoemancipation.* After the war the land was transferred to the Jewish National Fund which purchased an additional tract and expanded the settlement into a Moshav.

There is a Girls' Training Farm nearby which bears the name Meshek Hapoaloth Nachlath Yehudah. Area, 60 dunams; population, 34.

Nahalal. Moshav. Established in 1921 on Jewish National Fund land in the Valley of Jezreel. Is regarded as the "mother" of Moshavim, the smallholders' settlements. Area, 9,835 dunams; population, 673; farm units, 75. Name is historical.

Nahalal. Girls' Agricultural School. Established in 1926 on 600 dunams belonging to the Jewish National Fund. Population, 130. Maintained by the Women's International Zionist Organization (WIZO).

Nahaliel. Auxiliary farm. Established before 1914 on Jewish National Fund land near Hedera. Area, 90 dunams; population, 504. Settled by Yemenite Jews. The name is symbolical.

Naharayim. Established in 1930 as a part of the works of the Palestine Electric Company, in the vicinity of Tel Or, at the junction of the Rivers Jordan and Yarmuk. English meaning of name: Two Rivers.

Nathanyah. Moshava. Established in 1928 by the Nathanyah Society of New York as a settlement for Bnei Binyamin, an organization of the Palestine-born children of the early settlers and for others who desire to invest in the Palestine orange industry, midway between Tel Aviv and Haifa. Area, 11,000 dunams; population, 3,500. Named in honor of the American Jewish philanthropist, Nathan Straus of New York.

Negba. Kibbutz. Established in 1939 on Jewish National Fund land in Judea. Area, 2,100 dunams; population, 70; farm units, 60.

Nes Ziona. Moshava. Founded in 1882 by Reuben Lehrer of Odessa, Russia, originally named Nachlath Reuben in honor of the founder. Situated in Judea, fifteen kilometres southeast of Jaffa. The soil was marshy and malaria raged all around. Nothing daunted, the fifty-year-old Reuben Lehrer settled with his wife, sons and daughters in a field surrounded by desolate swamps, sand-dunes, amid a semi-savage Bedouin population. He had invested every cent of his capital in the soil, but, little by little, he sold small parts of his land, or else gave them away outright to his relatives and friends in order to increase the Jewish settlement. In the course of time a number of additional agricultural settlements were founded within a radius of a few miles from Lehrer's colony, so that Nes Ziona is now surrounded by Jewish land. Area, 9,000 dunams; population, 1,600. English meaning of name: A Banner Towards Zion.

Nes Ziona. Agricultural School for girls. Established in the 1920's on Jewish National Fund land in the colony of the same name. Cost of running the school is defrayed by the Women's International Zionist Organization.

Netaim. Moshav. Established in 1932 on Jewish National Fund land in Judea. Area, 690 dunams; population, 211; farm units, 42. Name is historical. During the period of the first Kings of Judah, a settlement named Netaim existed in these parts (*I Chron.* 4:23).

Nir David. Kibbutz. Established in 1936 on Jewish National Fund land in the Jordan Valley. Area, 1,500 dunams; population, 154; farm units, 60. English meaning of name: David's Furrow. Named in memory of David Wolffsohn, successor to Theodor Herzl in the presidency of the World Zionist Organization.

N'veh Eithan. Kibbutz. Established in 1938 on Jewish National Fund land in the Jordan Valley. Area, 2,000 dunams; population, 56; farm units, 50.

N'veh Yaakov. Jerusalem suburb. Founded in 1925 on private land. Area, 140 dunams; population, 150. English meaning of name: Jacob's Dwelling.

Nearly all settlers are members of the Mizrahi, Orthodox Zionist organization.

N'veh Zion. Workers' quarter directly south of Rishon Le Zion. Inhabitants are Jews from Baghdad who earn their livelihood as day laborers at the vineyards and orange plantations. Land belongs to the Jewish National Fund.

Pardes Hannah (Pardesanna). Moshava. On P.I.C.A. land in the vicinity of Benyamina, north of Tel Aviv. Established in 1930. Orange-growing.

Pekiin. Most ancient Jewish agricultural village, near Safed. Said to have existed uninterruptedly in this region for fifteen or sixteen centuries. Colonists, Jews speaking Hebrew and Arabic.

Petach Tikvah. Moshava. Established in 1878, in Judea. Area, 26,000 dunams; population, 18,000. Situated eight miles northeast of Tel Aviv, Petach Tikvah is the oldest, wealthiest and most important Jewish agricultural settlement in Palestine. It is rightly called the mother of Jewish colonies. Founded on a spot not far from the Yarkon River; with large stretches of marshland surrounding it, malaria raged here for a number of years. The first settlers could not withstand the hardships and one by one deserted the colony. Several years later they returned in greater force and established the settlement on a more healthful spot. The aid of Baron Edmond de Rothschild was extended to the settlers.

Petach Tikvah was one of the first Jewish colonies in the country to engage in orange-growing, which accounts for its rapid progress. It has long enjoyed the status of a town with an elected municipal government of its own. A large number of the inhabitants engage in farming: raising oranges, grapes, almonds, etc., but there are also many tradesmen, artisans and laborers. It possesses its own bank, a local institution, as well as a branch of the Anglo-Palestine Bank.

There are several kindergartens, two large public schools (one orthodox and one liberal), a secondary school, a library, etc. There is also an agricultural school for girls, situated on National Fund land (60 dunams), which has an enrollment of 34 students. It has water-works, electricity, a post office and telegraph station, telephone service, various labor institutions, a drug store, a large market-place, wide paved streets, etc. A well-paved road and regular bus service connect Petach Tikvah with Tel Aviv. There is also a railroad station of the Jaffa-Haifa railway. Name symbolical, meaning: Gate of Hope.

Plugath Ha'yam. Kibbutz. Established in 1939 on Jewish National Fund land in the Valley of Zebulun. Uncompleted. English meaning of name: Seamen's Division.

Poriah. Moshava, abandoned. Established before the World War on a high mountain between Yavniel and Beth Gan, west of Lake Kinnereth, by the late Simon Goldman, a Jewish businessman from St. Louis, Mo. This American-Jewish pioneer put all his capital and strength into the building of the colony. He planted almond gardens, constructed many permanent stone buildings and hoped to see his dream realized in the building of a new Jewish colony. The venture did not succeed because the terrain at Poriah contained no water and it was necessary to irrigate the fields by pumping water from Kinnereth several hundred feet below.

Raananah. Moshava. Founded in the 1920's by the Achuza Aleph Society of New York in Sharon. Area, 9,000 dunams; population, 2,400. Situated fifteen kilometres north of Tel Aviv, Raananah is one of the outstanding achievements of American Jewish private initiative in Palestine's orange belt. Many members of the group have emigrated from the United States and settled on their land.

The colony is constructed on a novel plan. It is laid out in the form of a single wide street, four kilometres long, which extends towards the sea. The street is lined with houses, each with its plantation of 50 dunams. Besides a plantation, each family possesses cows, poultry and a kitchen-garden, which helps them to tide over the first difficult years until the orange trees begin to yield a sufficient income. Name is symbolical, meaning: Evergreen.

Ramathayim. Moshava. Established in the late 1920's, in the Sharon. Area, 350 dunams; population, 30. Engaged in orange growing. English meaning of name: Twin Heights.

Ramath David (Sharona). Kvutza. Established in 1926 on Jewish National Fund land in the Valley of Jezreel. Area, 3,735 dunams; population, 110; farm units, 25. English meaning of name: Hill of David, named in honor of David Lloyd George, English statesman.

Ramath David (Ha'sharon). Kvutza. Established in 1926 on Jewish National Fund land in the Valley of Jezreel. Area, 3,735 dunams; population, 108; farm units, 25. Meaning: Same as above.

Ramath Gan. Tel Aviv suburb. Founded in 1925 northeast of Tel Aviv. Area, 1,400 dunams; population, 5,000. English meaning of name: Garden Heights.

Ramath Ha'kovesh. Kibbutz. Established in 1932 on Jewish National Fund land in the Sharon. Area, 910 dunams; population, 305; farm units, 50. Name is symbolical. During the days of the fourth Aliyah (wave of immigration) this group, while still in the Diaspora, organized under the name of Ha'kovesh for pioneering purposes in Palestine. These objects consisted of *Kibbush Haabodah* (the penetration of Jewish labor into the private settlement); *Kibbush Hamakom* (settlement on the land after its redemption by the Jewish National Fund), etc. The name Ha'kovesh became a symbol for the masses of the Halutz movement in the Diaspora. The larger number of this group settled on an area of land situated between three Arab villages, immediately after its redemption by the Jewish National Fund.

Ramath Rachel. Kibbutz. Established in 1925 on Jewish National Fund land in Judea. Area, 90 dunams; population, 294. The name is commemorative. The settlement faces Rachel's tomb on the Jerusalem-Bethlehem highway. Its name recalls Jeremiah's consoling vision: "A voice is heard in Ramah . . . Rachel weeping for her children . . . Thus saith the Lord: Refrain thy voice from weeping and thine eyes from tears; for thy work shall be rewarded . . . And the children shall return to their own border" (*Jer.* 31:15-16).

Ramath Tiomkin. Moshav. Established in 1933 on Jewish National Fund land in the Sharon. Area, 404 dunams; population, 68; farm units, 25. The name is commemorative, after Vladimir (Zeev) Tiomkin, one

of the leaders of the Chovevei Zion Organization in Russia.

Ramath Yochanan. Kibbutz. Established in 1931 on Jewish National Fund land in the Valley of Zebulun. Area, 3,000 dunams; population, 183; farm units, 60. English meaning of name: John's Height. Was named in honor of General Jan Smuts of South Africa in appreciation of his services to the Jewish people in connection with the issuance of the Balfour Declaration, and subsequently.

Ramoth Ha'shavim. Moshav. Established in 1939 on Jewish National Fund land in the Sharon. Area, 70 dunams. Incomplete. Settlers, German refugees. English meaning of name: Heights of the Repatriated.

Rehovoth. Moshava. Established in 1890 in Judea by the Menuhah Venahlah Society of Warsaw. Area, 23,000 dunams; population, 8,000.

The colony was launched by a group of merchants and intellectuals including E. Lewin-Epstein, S. Gluskin, Eliezer Kaplan, Jacob Braude and others at the prompting of a group of young men from Palestine who later played an important role in the history of Jewish colonization. Among the group were Joshua Henkin, Aaron Eisenberg and others. The settlers suffered great hardships and were subsequently aided by Baron Edmond de Rothschild. The colony is one of the most important centers of the Palestine citrus and wine industry, and enjoys the status of a village. It is the seat of the famous agricultural and chemical laboratories of the Zif Institute, headed by Dr. Chaim Weizmann who has his residence here. Moshe Smilansky, president of the Palestine Farmers' Federation and noted Hebrew writer, was one of the builders of Rehovoth.

Rehovoth possesses a synagogue, a kindergarten and a public school, all housed in beautiful buildings. In addition, it has a People's House, a public library, a choir and orchestra, and various other similar institutions. There is also a local bank which serves the needs of the inhabitants. The settlement also has several daughter colonies including Shaarayim, settled by Yemenite Jews who are employed as laborers in the vineyards and the orange plantations; Shechunath Schiller, where a group of former white-collar workers from Galicia cultivate Jewish National Fund land; and Shechunath Marmorek, organized as a Kvutza on Jewish National Fund land. Near Rehovoth there is a station of the Palestine-Egypt Railroad.

Rishon Le Zion. Moshava. Founded in 1882. Situated 12 kilometres southeast of Jaffa. Area, 17,000 dunams; population, 6,000. Seventeen families, all members of the Chovevei Zion Society of Russia, founded the settlement. The poor condition of the soil, the inexperience of the founders in farming, the scarcity of water, the frequent raids by marauding neighbors, all caused much suffering to the first settlers. It was only when Baron Edmond de Rothschild came to their assistance in 1898 that their situation began to improve. More than 10,000 dunams are covered with vineyards, about 1,500 dunams with orange groves and the rest of the land has been made ready for fresh plantations. The colony contains about 600 buildings. Rishon Le Zion has long enjoyed the legal status of a village, with an elective municipal government of its own.

The famous wine-cellars for the manufacture of wines and spirituous liquors at Rishon Le Zion rank among the greatest in the world in wealth and equipment. They were built at the expense of Baron Rothschild who leased them at a nominal rental to the Jewish Vintners Association of Palestine. The association disposes of its wines, which enjoy an excellent reputation throughout the world, through the well-known Carmel Wine Company.

Rishon Le Zion possesses a post office, telegraph and telephone service, electric lights, well-paved streets, etc. It has a large and beautiful synagogue, a public school, a kindergarten, a junior high school, as well as a People's House, a public library, a theatre, a movie house, etc. There is a local bank, a savings and loan fund and also a free loan fund. Directly south of Rishon Le Zion are two auxiliary farms, Shivath Zion and Nveh Zion, on Jewish National Fund land.

A well-paved road and a bus line connect Rishon Le Zion with Tel Aviv, Jaffa and Rehovoth.

Name is symbolical, meaning First for Zion.

Rishpon. Moshav. Established in 1933 on Jewish National Fund land in Sharon. Area, 420 dunams; population, 100; farm units, 30. Name is historical. The name Rashpuna is mentioned in the inscription of Tiglath-pileser III, King of Assyria, who conquered this spot among other places in Palestine during his expedition of 732 B.C.E.

Rodges. Kibbutz. Established on Jewish National Fund land in 1931. Area, 4,260 dunams. Settled by Hapoel Hamizrahi. Named after a place in Germany where the pioneers received their agricultural training.

Rosh Pinah. Moshava. Established in 1882, in Upper Galilee, 4 kilometres east of Safed, on the slopes of Mount Canaan. Area, 14,000 dunams; population, 600. The land was acquired by a group of Jews from Safed, headed by Rabbi David Shub. In point of time, Rosh Pinah is one of the first Jewish agricultural settlements in modern Palestine. The first settlers were inexperienced and suffered a great deal of want in the early period. Baron Rothschild came to their assistance with money and guidance and helped to build the colony on a firm foundation.

Like all other colonies founded by Baron Rothschild in Galilee, grain-growing, mainly wheat and barley, is the chief industry of Rosh Pinah. But a very important part in its economic life is played by its tobacco plantations, which produce the best tobacco in Palestine. In the years before 1939 the whole tobacco crop was exported to Poland under a special agreement with the Polish government. An attempt was made to introduce the cultivation of the silk-worm, and thousands of mulberry trees were planted in the colony for that purpose. But the experiment proved unsuccessful. Name is symbolical, meaning: Cornerstone.

Ruchama. Moshava. Founded in 1911 in the Negeb, southern part of Palestine, by the Sheerith Israel Society of Moscow. Is the first Jewish settlement in the Beersheba district and is expected to become the base for colonization in the territory between Beersheba and the Sinai peninsula. Population, 20. Name is symbolical, implying the idea of compassion (*Hosea* 2:3).

Sarid. Kvutza. Established in 1925 on Jewish National Fund land in the Valley of Jezreel. Area, 4,815 dunams; population, 175; farm units, 32. Name is historical, mentioned in *Josh.* 19:10, 12, as a town which

fell to the lot of the Tribe of Zebulun when Joshua apportioned the land.

Sdeh Nahum. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 2,500 dunams; population, 157; farm units, 80. English meaning of name: Nahum's Field. Named in memory of Nahum Sokolow, the late Zionist leader.

Sdeh Warburg. Moshav. Established in 1938 on Jewish National Fund land in the Sharon. Area, 460 dunams; population, 79; farm units, 35. Settled by middle-class refugees from Germany. Named in memory of Professor Otto Warburg, third president of the World Zionist Organization.

Sdeh Yaakov. Moshav. Established in 1928 on Jewish National Fund land in the Valley of Jezreel. Area, 6,440 dunams; population, 278; farm units, 41. Settled by Hapoel Hamizrahi, Orthodox Zionist labor group. Named in memory of Rabbi Jacob Isaac Reines of Lida, Poland, founder of the Mizrahi Zionist Organization.

Sedjera (Ilania). Moshava. Founded in 1900 by Baron Edmond de Rothschild in Lower Galilee, on the highway between Haifa and Tiberias. Area, 12,000 dunams; population, 200. Industry: grain-growing. A considerable number of the settlers are Arabic-speaking Jews from Kurdistan.

Shaarayim. Agricultural Workers' Quarter. Founded before the World War by a group of Yemenite Jews, near Rehovoth, on land belonging to the Jewish National Fund. Area, 125 dunams; population, 1,650; farm units, 117. English meaning of name: Two Gates.

Sha'ar Ha'amakim. Kibbutz. Established in 1935 on Jewish National Fund land in the Valley of Zebulun. Area, 1,250 dunams; population, 139; farm units, 50. English meaning of name: Valleys' Gateway. Settlement is situated between the Valley of Zebulun and the Valley of Jezreel.

Sha'ar Ha'golan. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 1,500 dunams; population, 178; farm units, 50. English meaning of name: Gateway to Golan.

Sharona. *See* RAMATH DAVID.

Sharona. Established in 1938 on private land in Lower Galilee. Area, 4,000 dunams; population, 17.

Shavei Zion. Kvutza. Established in 1938 on Jewish National Fund land in Upper Galilee. Area, 670 dunams; population, 82; farm units, 40. Communal settlement of German-Jewish farmers. English meaning of name: Those Returning to Zion.

Shechunath Boruchov. Suburb of Tel Aviv. Founded in 1924 by the Palestine Federation of Labor. Area, 1,000 dunams; population, 2,000. Named in memory of the Poale Zion leader Beer Borochov.

Sheikh Abreik. Established in 1925 on Jewish National Fund land in the Valley of Jezreel. Settled by the Hapoel Hamizrahi. Forest in memory of S. H. Landau, Hapoel Hamizrahi leader, is planted in the neighborhood of the village.

Shfyim. Moshav. Established in 1935 on Jewish National Fund land in the Sharon. Area, 675 dunams; population, 294; farm units, 50. English meaning of name: Slopes. Name is symbolical. Its origin is to be found in *Isa.* 41:18: "I will open rivers on the high hills (Hebrew, *Shefayim*) and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water." The description in this verse applies to the condition of the settlement's land before and after its redemption by the Keren Kayemeth.

Shimron. Kvutza. Established in 1936 on Jewish National Fund land in the Valley of Jezreel. Area, 400 dunams; population, 25; farm units, 20.

Shivath Zion. Agricultural Workers' Quarter. Founded by a group of Yemenite Jews near Rishon Le Zion, on Jewish National Fund land. Area, 225 dunams; *See* RISHON LE ZION.

Tel Adashim. Moshav. Established in 1923 on Jewish National Fund land in the Valley of Jezreel. Area, 7,330 dunams; population, 292; farm units, 46. Name is historical.

Tel Amal. Kibbutz. Established in 1936 on Jewish National Fund land in the Jordan Valley. Area, 2,500 dunams; population, 121. English meaning of name: Labor's Hill.

Tel Hai. *See* KFAR GILADI.

Tel Mond. Moshava. Established in the 1920's by Sir Alfred Mond (subsequently elevated to the peerage as Lord Melchett), in the Sharon orange belt. Ten-dunam orange plantations, sold to settlers in family units. Area, 6,000 dunams; over 200 workers employed.

Tel Or. Central Power Station of the Palestine Electric Company established by Pinchas Rutenberg in 1925. Established in 1928. Area, 6,000 dunams; population, 300. Situated in the Jordan Valley, 98 kilometres northeast of Jerusalem, at the confluence of the Yarmuk and the Jordan Rivers. English meaning of name: Hill of Light. *See* NAHARAYIM.

Tel Yitzchok. Kibbutz. Established in 1938 on Jewish National Fund land in the Sharon. Area, 1,250 dunams; population, 106.

Tel Yosef. Kibbutz. Established in 1921 on Jewish National Fund land in the Valley of Jezreel. Area, 11,200 dunams; population, 226; farm units, 112. Name is commemorative, meaning: Hill of Joseph, in memory of Joseph Trumpeldor, founder and leader of the Russian Hehalutz movement, who fell in defense of the Jewish colonies in Upper Galilee in 1920.

Tel Zur (Bitar). Moshav. Established in 1939 on P.I.C.A. land in Samaria. Incomplete.

Tibeon. *See* ALONIM.

Tirath Shalom. Moshav. Established in 1930 on Jewish National Fund land in Judea, on 560 dunams. Population, 120; farm units, 22. Settled by Yemenite Jews. English meaning of name: Fortress of Shalom, commemorating name of Yemenite religious poet, Rabbi Shalom Shabazi.

Tirath Zvi. Kibbutz. Established in 1937 on Jewish National Fund land in the Jordan Valley. Area, 2,250 dunams; population, 124; farm units, 80. Named in memory of Rabbi Zvi Hirsh Kalischer, leader of the Chovevei Zion movement in Russia in the 19th century. Occupied by Hapoel Hamizrahi, group including refugees from Germany. English meaning of name: Zvi's Fortress.

Usha. Kibbutz. Established in 1936 on Jewish National Fund land in the Valley of Zebulun. Area, 1,470 dunams; population, 101; farm units, 40. Occupied by General Zionist youth. Name is historical. Was for a time the seat of the Sanhedrin.

Yagur. Kibbutz. Established in 1923 on Jewish Na-

tional Fund land in Zebulun. Area, 4,200 dunams; population, 794; farm units, 60. Name is historical.

Yarkona. Moshav. Established in 1932 on Jewish National Fund land in the Sharon. Area, 606 dunams; population, 162; farm units, 35. Name is given after the Yarkon River which is in the vicinity.

Yavneel. Moshava. Established in 1902 by Baron Edmond de Rothschild in Lower Galilee. Area, 24,000 dunams; population, 400. Chief industry: grain growing; also produces grapes and almonds.

Yedidyah. Moshav. Established in 1934 on Jewish National Fund land in the Valley of Hepher. Area, 875 dunams; population, 61; farm units, 23. Funds for redeeming this area provided by Jewish community of Alexandria, Egypt, for German settlement. Name commemorates Jewish philosopher Yedidyah (Philo).

Yessod Ha'maala. Moshava. Established in 1883 in Upper Galilee on the west bank of Lake Huleh. Area, 11,400 dunams; population, 162. Development retarded here because of the swamps. Chief produce: grain and tobacco. Name is symbolical, meaning: Foundation of the Ascent.

Zichron Yaakov. Moshava. Established in 1882 by a group of Jews from Roumania who were, however, unable to continue. Baron Rothschild came to their aid and named it Zichron Yaakov in memory of his father. Area, 16,000 dunams; population, 1,100. Industry: grain-growing, viticulture, almond-growing and to some extent orange-growing. Situated fifty-eight kilometres north of Tel Aviv. English meaning of name: A Memorial to Jacob.

Zofith. Moshav. Established in 1933 on Jewish National Fund land in the Sharon. Area, 700 dunams; population, 189; farm units, 48. English meaning of name: High View.

Zur Moshe. Moshav. Established in 1937 on Jewish National Fund land in the Sharon. Area, 1,170 dunams; population, 25; farm units, 50. Settled by Jews from Greece. English meaning of name: Moses' Rock.

WILLIAM Z. SPIEGELMAN.

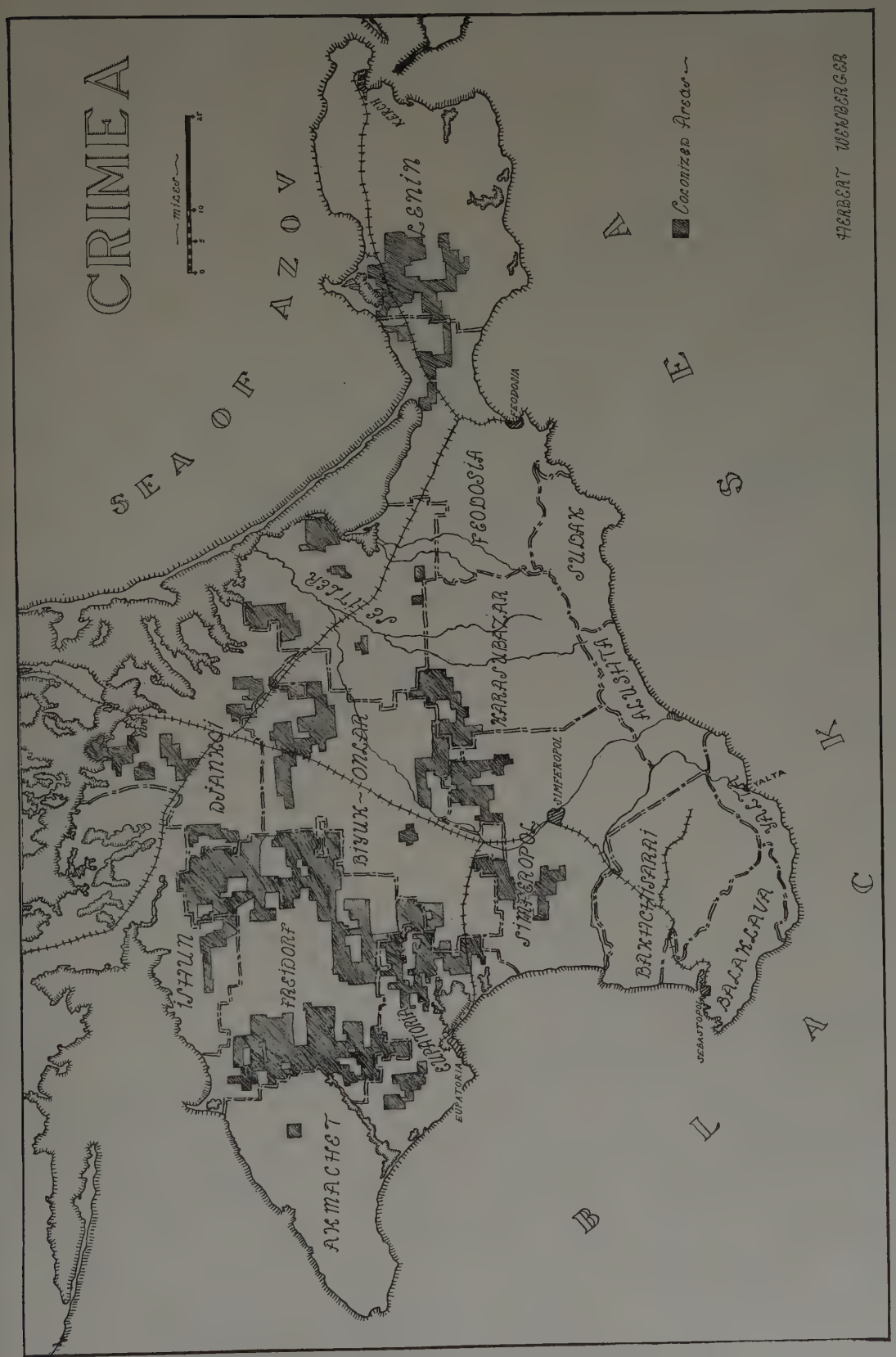
Lit.: Boehm, Adolf, and Pollak, Adolf, *The Jewish National Fund. Its History, Function and Activity* (1939); *Handbook of the Jewish Communal Villages in Palestine* (1938); *Eretz Israel,* Jewish National Fund Jubilee volume (1932); Arikha, Jacob A., *Geulath Hashemoth* (1937); idem, *Restoration of Place Names in Eretz Israel* (1937); reports of the Jewish National Fund.

II. Russia and Eastern Europe. 1. Jewish Agricultural Colonies in Eastern Europe in the First Half of the Nineteenth Century. As early as the end of the 18th cent. the economic restratification of Jews in Poland by an agrarian colonization was a subject of a feverish political discussion in connection with the reforms of the political and social order of the republic that were being planned. A resolution, adopted by the Polish Diet in 1775, granted those Jews who would settle on the soil an exemption from the Jewish head-tax. However, owing to the current soccage system, Jews were not eager to turn into serfs and only a score of Jewish families in the entire Polish state availed themselves of this law. The partition of Poland (1795) made the issue of agrarianization of Jews even more urgent than before. The exclusion of village Jews from their customary occupation of innkeeping, which had been deliberated already by Polish governmental officials, was partly or completely put into effect by all the three powers which had partitioned Poland: Prussia, Austria and Russia. The new governments in Poland were therefore anxious to prevent a concentration of Jews in cities and towns by an influx thither of the masses of village Jews, who had lost all means of existence. The three countries were also inspired in their plans of Jewish colonization by the desire to assimilate the Jews to the Christian population.

a. *Prussia.* In the provinces of Poland which had been occupied by Prussia, Jews who settled on the soil were granted by the Regulation of 1797 exemption from taxes for three years. Despite the fact that many Jews were willing to settle on the soil, as shown by the fact that numerous Jewish families, among them 341 families in the Bialystok district, petitioned for land for farming, the Prussian government did not allot to the prospective colonists any ground suitable for agriculture. In 1803 the Prussian government retracted even the few privileges for Jewish colonists which it had promised in 1797. No more successful was a campaign for foundation of agrarian Jewish colonies, which was started in the Duchy of Posen four decades later (1846) on the initiative of the Jews themselves, under the leadership of Solomon Eger, rabbi of Posen. About fifty Jewish communities pledged their financial support to the planned colonization. At the appeal of the organizers in the same year, nearly 1,100 Jewish families, some of them with their own capital, declared their readiness to settle. The government did not keep its promise to allot state-owned estates to Jewish colonists, although those promises had been authoritatively reaffirmed by the Prussian king.

b. *Galicia.* In Galicia, which had been occupied by Austria in 1772, the plan of foundation of Jewish agricultural colonies was initiated by Emperor Joseph II in 1781, and started in 1785. At the outset, however, the government did not attach much importance to the colonization action; and the local authorities failed to co-operate in carrying out the plan. Thus a Jewish colonist was usually allotted sterile land, of much less acreage than a German colonist, without any inventory and with the obligation to pay the governmental loan for buildings within four years. In 1789 the financial burden of the colonization was charged to the Jewish communities and the number of colonists to be settled was modestly set at 1,332 families. Since the impoverished Jewish communities were not able to conform to the additional financial duties, even this plan was not carried out completely. In 1822 there were in Galicia only 836 Jewish families settled as agriculturists, of which 451 had been colonized by the Jewish communities and 385 at their own expense. In the following years the number of Jewish colonists in Galicia decreased steadily. When, in 1851, a Jewish banker of Brody, Meir Kallir, in cooperation with two enlightened rabbis, H. Z. Chajes of Zolkiew and Samuel Deutsch of Sambov, again took the initiative of organizing an agricultural colonization of Jews in Galicia, the Galician authorities openly displayed their ill will toward the project. The lack of necessary funds and the opposition of the Orthodox helped prevent the idea from being realized.

c. *Russia.* The most serious efforts towards the agricultural colonization of Jews, and those which achieved considerable results, were made in the same period by


CRIMEA
SEA OF AZOV
BLACK SEA
miles
Colonized Areas
HERBERT WEINBERGER
KERCH
LENIN
FEODOSIA
SUDAK
KARASUBAZAR
ALUSHTA
SIMFEROPOL
YALTA
BAKHCHISARAI
BALAKLAVA
SEBASTOPOL
EUPATORIA
AKMACHET
FREIDORF
ISHUN
DJANKOI
BIYUK-ONLAR

the Russian government. The statute of 1804, by which Jews were forbidden to keep village inns, announced that by way of compensation Jews would be colonized as farmers on state-owned soil. Shortly afterwards the district of Kherson in the so-called New-Russia, in the areas around Kherson and Yelizavetgrad, was assigned for this purpose. The Jewish colonists were granted an exemption from taxes for ten years and governmental loans for their installation. In 1807 the first four Jewish colonies were founded, some of them being given Jewish names, as Sedeh Menuhah (Field of Rest) and Israelivka. In 1809 four other colonies were added, among them Nagartov (Nahar Tov, "Good River") and Yefengar (Yefe Nahar, "Beautiful River"). Out of about 1,500 families who had immigrated originally to the colonization area, there were settled in 1810 only about 640 (3,640 persons), a large part of them at their own expense. The bad sanitary and lodging conditions, lack of drinking water, the hot climate and despotic treatment by the local officials deterred new settlers from coming to the colonies, and even caused numerous families, who had already settled in the area, to leave. In the same year (1810) the colonization was halted by order of the government, because the colonization fund of 300,000 rubles had been exhausted.

A second phase of the colonization in the Kherson district started in 1822-23 in connection with the famine and epidemic spreading in White Russia and as a result of the cruel expulsion of Jews from the villages in that province. The government not only did not assist the new immigrants with loans, but even required that each prospective colonist possess 400 rubles. 443 new families, consisting of 2,163 persons, arrived in the colonies, but only a quarter of that number was immediately settled because of lack of land allotments. 1,350 other families who had registered for colonization were not even allowed to come into the region. So difficult were the living conditions that by 1825 only 714 Jewish families remained in the colonies.

With the new statute on Jews promulgated by Czar Nicholas I in 1835, Jewish agricultural colonization in Siberia was proclaimed. Within a year 1,317 Jewish families of Lithuania and White Russia enrolled for this settlement, twice as many as the number of persons provided for in the area in Siberia which had been alloted for the colonization purpose. Quite unexpectedly, however, the government changed its plan and directed the prospective colonists who had been already on their way to Siberia to the Kherson district. Here the colonization had been hitherto steadily proceeding, and with its continuation five new colonies in which about 800 families were settled were founded before 1844. Another three colonies were founded at the same time in Bessarabia, without any assistance on the part of the government.

Due to new severe restrictions on Jews, announced by the government, a fourth phase of intensive colonization started in 1844. The demand for agricultural settlement exceeded the opportunities of colonization given by the government by such an extent that of nearly 5,100 families who enlisted until 1851, only 204 obtained the necessary permission to settle in the Kherson region. This induced the government to open in 1844 for Jewish agricultural colonization the western provinces of Russia, namely Lithuania, White Russia and Ukraine.

Despite the self-evident fact that the prospective Jewish colonists were much more eager to settle in the districts of their domiciles, than in the distant region of Kherson, the new colonization was not much more successful than the previous. The bureaucratic regulations of the colonization in the western provinces, which imposed upon the colonists a certain type of inventory and system of cultivation and a minimum of three working men for a family, put many hindrances in the way of the settlers. Even more important was the fact that the government subsidized the colonization in the western provinces to a very small extent, while it was just the impoverished Jewish masses who were willing to settle as agriculturists. At the same time the government proceeded with the colonization in South Ukraine, and in 1846 the district of Yekaterinoslav was made accessible for this purpose in addition to the district of Kherson, where new colonies also were founded.

The new internal policy initiated by Czar Alexander II, consisting in liberation of the peasants and in alleviation of some limitations on Jews in trade and industry, put an end to the colonization of Jews in Russia on state-owned soil. In 1859, when the decree about stoppage of the Jewish colonization was issued, there were in the district of Kherson twenty-one and in the district of Yekaterinoslav sixteen Jewish agricultural colonies. In the western districts the Jewish agricultural settlements reached more than 200 in number, but most of them did not consist of more than a score of families. The number of Jewish agricultural families amounted in the South Ukrainian districts of Kherson and Yekaterinoslav to 2,598, with 26,326 persons, and in the western districts 2,670 families, with 28,000 persons.

In addition to these colonies, there existed at the same time Jewish agricultural colonies in Bessarabia, which had been founded in the years 1833 to 1853 by private initiative, five of them on purchased soil and four on rented areas. The Bessarabian colonies comprised about 360 families, consisting of about 1,800 persons. The Jewish colonists of Bessarabia specialized subsequently in cultivation of tobacco and became famous for the quality of their products. In Ukraine there were at that time four Jewish agricultural colonies, which had been founded on private initiative, two of them at the expense of the Jewish industrialist of Kiev, Abraham Brodsky.

d. *Poland.* In the autonomous kingdom of Poland, which was under Russian domination after 1815, the agricultural colonization of Jews was even more discussed than in Russia proper, but the results were quite insignificant. Several agricultural colonies were founded by Jews spontaneously in the years 1811 to 1821. The order of the viceroy in 1823, which provided some privileges for Jewish agricultural settlers, did not put at their disposal arable state-owned land. Similarly, in 1843, when a government committee for Jewish colonization was appointed, no financial assistance on the part of the state was provided. Several Jewish agricultural colonies were founded at the initiative of Jewish landowners, among them three colonies by Solomon Posner, others on state-owned land and on land estates of Christian landowners. Several hundreds of Jewish families settled individually as farmers on land estates

Early colonists in the Crimea

of noblemen on the conditions which were customary for Christian peasants; besides rent, paid both in cash and in kind, they were obliged to work off soccage. In 1861 there were in the Kingdom of Poland above seventy Jewish agricultural colonies which comprised about 500 families. The number of individual Jewish settlers on Christian-owned land estates amounted at the same time to about 1,350 families, with more than 10,000 persons.

2. Jewish Agricultural Colonization in the Soviet Union. A spontaneous agricultural settlement of Jews started in Russia even during the World War on fields which had been abandoned by their owners, soldiers or refugees. After the Bolshevist revolution in 1917 village Jews in various regions of Russia benefited by the parcelling of large land estates on behalf of the village dwellers. The Soviet government regarded it as a necessity to systematize and regulate this spontaneous movement of Jews back to the soil. It desired to reform the anomalous occupational distribution of Jews and particularly to provide for the former petty traders, who had lost their livelihoods due to the new social order. In 1923 a special government committee, Komzet, was appointed to carry on the settlement of Jews on the soil. The Komzet was assisted in its work from 1924 by the Society for Jewish Agricultural Settlement in the Soviet Union, Ozet (Yiddish, Gezerd), and three Jewish organizations from abroad which acted as national organizations legalized in the Soviet territories: the Agro-Joint, a branch of the Joint Distribution Committee; Yeko (initials of Yevreyski Komitet), a branch of the I.C.A.; and ORT, as a branch of the central organization of the same name in Berlin.

In White Russia the colonization has been carried on by the Komzet exclusively, with the support of Ozet, since the government of that republic from the beginning has taken over all expenses connected with the installment of the new settlers. At the present time (1940) the agricultural colonization of Jews in the Soviet Union is carried on exclusively by the government.

Of all Soviet republics, the largest colonization has been carried on in Ukraine. In that country the Soviet government deliberately chose as the area for colonization the Kherson district, in which Jewish colonies have existed since 1807. Of the three autonomous Jewish districts existing now in Ukraine, the district of Kalinindorf, around the old Jewish colony of Sedeh Menuhah, was created in 1927; the district of Nay-Zlatopole, centering on the old colony of Novo-Zlatopole in 1929, and Stalindorf, formerly called October, in 1930.

In the district of Kalinindorf, which comprises an area of about 75,000 hectares (a hectare equals 2.47 acres), there were in 1935 thirty-nine Jewish agricultural settlements, of which four belonged to the old Jewish colonies. Thirty-three were founded in 1924 to 1927, and the two remaining, later. Besides the Jewish settlements there were in this district ten settlements of Ukrainians and Germans. Out of eleven village councils, eight are Jewish and have accordingly Yiddish as their official language. This district has, besides fourteen Yiddish public schools, one secondary Yiddish school, a Jewish teachers institute and an agricultural technical school.

The district of Nay-Zlatopole comprises an area of about 44,000 hectares. Out of thirty-seven Jewish settlements which were in existence in 1929, twelve were old Czarist colonies and twenty-five are new colonies founded by the Soviets. The non-Jewish minority of this district has inhabited seventeen settlements, of which fifteen are Ukrainian and two are German. The entire population of the district amounted in 1935 to about 13,600 persons, of whom about ninety per cent were Jews. Out of ten village councils, nine were Jewish.

The district of Stalindorf, the largest of all three Jewish autonomous districts, comprises an area of

101,550 hectares. Out of its 30,000 population in 1935, 15,500 persons were Jews, the others Ukrainians, Russians and Germans. Of the twenty-three village councils, ten were Jewish, two Ukrainian, two German and nine of a mixed national character. Stalindorf is the seat of a Jewish agricultural school and of a Yiddish theatre. It has a Yiddish newspaper, *Stalindorfer Emes*. Besides the three autonomous Jewish districts, there exists in Ukraine a sparse Jewish agricultural population, consisting of large collective estates as well as of suburban collective farms. In 1930 there were in Ukraine 377 Jewish collective estates, which comprised 18,000 families with about 90,000 persons.

The agricultural settlement of Jews in Crimea started at the same time as the organized colonization in Ukraine, in 1924. The Soviet government originally intended to use the Crimea colonizations as a base for a territorial center of the Jewish nation in the Soviet Union. According to the plan of the economist Larin, one of the leaders of the Komzet, more than 200,000 Jews were to be settled within several years in the middle section of Crimea. However, in 1928 the Soviet executive council decided to establish the Jewish agricultural settlement in Biro-Bidjan, and this put an end to all large-scale plans for Jewish colonization in Crimea. As a result, colonization in this province has remained small. The number of Jews settled on the soil in Crimea in 1927 was 14,000.

In 1931 a Jewish national district in Freidorf, in Crimea, was created, on an area of 197,000 hectares, twice as large as the largest Jewish autonomous district in Ukraine, Stalindorf. In 1934 the population of this district was estimated at about 25,500 persons, and consisted, besides Jews, of Tatars, Germans, Russians, Ukrainians and Esthonians. Out of thirty-one village councils at that time, fifteen, comprising thirty-four settlements, were Jewish. Out of ninety-two collective estates, thirty-six were worked by Jews. In 1935 the creation of a second Jewish autonomous district in Larindorf, Crimea, was proclaimed. The entire Jewish population of the Crimean agricultural settlements amounted in 1934 to about 28,000 persons.

In White Russia, aside from large settlements of grain-cultivating Jewish peasants, there are comparatively more truck farms and milk farms than in Ukraine. Many Jewish families settled on the soil to devote themselves to agriculture accessorily, in addition to their industrial occupations. In 1929 the number of Jewish agricultural settlers in White Russia amounted to more than 9,300 families, with about 50,000 persons.

An agricultural colonization has been also carried on by the Komzet among the Asiatic Jews. Thus among the 35,000 Jews of Georgia, more than 2,300 were organized in collective farming by 1933. Among the Jews in Daghestan more than twenty-six per cent were occupied in agriculture in the same year. They have settled for the most part in the neighborhood of Derbent. Of the 20,000 Jews of Uzbekistan in 1933, a considerable part were settled on 10,054 farms, centralized in fourteen districts. Most of them cultivate cotton.

The most important project for Jewish colonization, from the point of view of the Soviet government, was that in Birobidjan, which is planned as a Jewish autonomous region. It is situated in the Far Eastern

Typical Jewish colonists in the Crimea

Provinces, not far from Manchukuo, in a pocket formed by a bend in the Amur river. The total area is about 14,000 square miles, but not all of this is suitable for agriculture; with proper draining about 2,500,000 acres could be made available.

In 1928 the Executive Committee of the Soviet Union decided to reserve the land in Birobidjan for Jewish colonization, with the intention of establishing a Jewish autonomous state in the region if the colonization proved successful. A vigorous campaign to arouse the interest of the Jews was launched by the Komzet and Ozet. As a result the first group of Jewish settlers arrived in the same year, about 600 in all coming at that time. This first attempt met with failure, as the settlers, very few of whom had had any farming experience, were unable to cope with the difficulties of a pioneer settlement and an unusually bad season. During the following years new settlers gradually came in, but many of them were discouraged by the hardships they had to endure, and about half of them left the settlements. As near as can be determined from the reports given, there were about 10,000 Jewish agricultural colonists in the region by 1933. By 1936 this number had risen to about 18,000.

Since 1936 there has been some increase in the number of Jewish settlers, but the figures are still uncertain. In 1939, out of a total of forty-four collective farms in the entire region, eighteen were Jewish. The chief of these are Amurzet and Stalinsk, on the Amur river, growing grains and soya beans, and Waldheim and Birofeld, the latter principally engaged in dairy farming and bee-raising.

See also: AMERICAN JEWISH JOINT AGRICULTURAL CORPORATION; AMERICAN SOCIETY FOR JEWISH FARM SETTLEMENTS IN RUSSIA; BIROBIDJAN.

RAPHAEL MAHLER.

Lit.: Nikitin, B. N., *Yevrey Zemledieltsy* (1887); Borovy, S., *Yevreyshaya Zemledielcheskaya Kolonizacya v Staroy Rossii* (1928); Weinstein, D., in *Sbirnik Prats Zhidovskoy Istorichno-Archeografichnoy Komissii* (1928); Sulit, S., *Kolonia Izaaka* (1934); Shatzky, J., in *Yivo-Bleter*, vol. 6 (1934); Mines, S., "Die jüdische Landwirtschaft in Bessarabien," *Menora* (Vienna, 1928), vol. 6, pp. 182-90, 242-50; Isler, J. M., *Rückkehr der Juden zur Landwirtschaft* (1929); Weinryb, S. B., *Neueste Wirtschaftsgeschichte der Juden in Polen und Russland* (1934) 156-218; Rosen, J., *The Present Status of Russian-Jewish Agricultural Colonization* (1926); Golde, Y. V., *Yevrey Zemledieltsy v Krymii* (1931); Frucht, L., *Yevreyskoye peresiedlenii v Krymii* (1932); Dimanstein, S. M., edit., *Yidn in F.S.S.R.* (1935); *Dos Naye Lebn*, 1937 to 1940.

Garden of the former headquarters of the Agro-Joint at Simferopol, Crimea

Well drilling in a Crimean Jewish colony

First Jewish settlers in the Crimea building their homes

The school established by the Agro-Joint in the Crimean colonies

III. United States. The term colony in this section is used in a narrow sense, connoting a common effort on the part of a group of persons to settle on land on a cooperative or collectivistic pattern, where the land and instruments of production are employed for the common weal. It does not refer to a simple aggregation of persons who have infiltrated into given areas.

Prior to the mass immigration of 1881, farming engaged the attention of few Jews in the United States. Yet Jews were found in agricultural pursuits even in the early colonial period. The first attempt at colonization was made in 1820, when Major Mordecai Manuel Noah bought a tract of land on Grand Island in the Niagara River where he projected the agricultural colony of Ararat. The plan never materialized. In 1837 about twelve families bought 500 acres of land in Wawarsing, Ulster County, New York, and founded the colony of Sholem. The colony had a precarious existence and by 1847 had become a matter of history.

No further effort at colonization took place until 1881, when the persecutions in Russia drove masses of Jews to America. Farming was looked upon as a desirable means for the absorption of some of these fast arriving immigrants, a number of whom came with farming as their objective. European societies and committees, chief among them the Mansion House Committee and the Alliance Israélite Universelle, assisted their emigration. In this country the Hebrew Emigrant Aid Society, which later became the Alliance Land Trust, was hastily formed to receive and succor them. At least sixteen colonizing projects were undertaken within two or three years in various parts of the United States.

The first of these was launched at Sicily Island in Louisiana in 1881 by a group of 125 persons under the leadership of Herman Rosenthal, who later became the head of the Slavonic Department of the New York Public Library. The colony was assisted by the Alliance Israélite Universelle through a New York committee and by New Orleans Jews. It lasted until the spring of 1882 when it was wiped out by a Mississippi flood. In the following year some of these colonists and later immigrants—150 people in all—settled in Arkansas about midway between Little Rock in that State and Memphis in Tennessee. These were shortly joined by a group of thirty other immigrants who settled nearby. As in Louisiana, the Arkansas colonies were short lived. Oppressive heat, torrential rains, malaria and yellow fever caused their demise within a few months.

After the Louisiana failure, Herman Rosenthal and Benoir Greenberg organized another group and in August, 1882, twenty families settled on government land located on the division line between Davison and Aurora counties in what is now South Dakota. At its height the colony contained about two hundred souls, whose combined holdings were extensive. The colonists engaged in raising grain, and at the beginning things looked promising. But later insect pests, drought and hail wrought such havoc that the farmers gradually became engulfed in debt. By the end of 1885 the colony as such had gone to pieces. The colony was named Cremieux in honor of Isaac Adolphe Crémieux, the president of the Alliance Israélite Universelle. It was the most pretentious effort of this period.

In the same year (1882) some twenty families settled on government homesteads near Painted Woods in what is now North Dakota. The colony grew to over two hundred souls. Continued drought and prairie fires brought the colony to an end after about four years. Some of these colonists later settled at Devil's Lake in the same state.

The year 1882 also witnessed the founding of the New Odessa Colony in Douglas County, Oregon, where twenty-five young men, mostly Russian university students, idealistic communists, settled on land about 250 miles southwest of Portland. Their aim was to set themselves up as exemplars of farming as the highest form of occupation. The colony grew to sixty-five souls and prospered for a while. But intellectual bickerings between opposing schools of thought caused its decline and led to its final abandonment in 1886.

Again in 1882 a group of fifty persons from New York was sent by the Hebrew Emigrant Aid Society to colonize government land in Cotopaxi, Colorado. The land was arid, impossible of cultivation without irrigation. The colony lasted less than three years.

Eight colonies were established during this period in Kansas—Beersheba in Hodgeman County (1882), Moses Montefiore in Pratt County (1884), Lasker in Ford County (1885), Gilead in Commanohe County (1886) and Touro, Leeser and Hebron also in southwestern Kansas. Most is known about Lasker but all these colonies had similar experiences. Virgin soil in the hands of inexperienced farmers yielded poor crops. An insufficient supply of water proved a great obstacle. The colonies were short lived. The demise of Lasker was hastened by the temptation to sell to an irrigation company that was buying up land in the neighborhood.

The history of the other colonies of this decade, those in South Jersey, need not be written entirely in the past tense. They are located in Cumberland and Salem Counties about thirty-five miles south of Philadelphia. Within easy reach of the big Jewish communities of New York and Philadelphia, their survival is due to the timely assistance rendered by the public-spirited Jews of these two cities during their early struggles. In the strict sense of the term, these are not colonies, since they were not cooperatively or collectively fashioned and are included only because they are usually referred to as the "South Jersey Colonies," and are the result of directed effort. Since the refugee influx, this area has received new accessions of émigrés from Germany and other countries. Upwards of fifty such families have located there in the last few years. The farms in South Jersey are mostly truck farms which produce strawberries, beans, sweet potatoes, peppers, sweet corn and tomatoes, as well as poultry.

Alliance, named in honor of the Alliance Israélite Universelle (which made a contribution of $3,000 to help towards its establishment), was founded in 1882. The initial group comprised about three hundred persons and was settled by the Hebrew Emigrant Aid Society. Carmel, also, had its beginnings in 1882 with the settlement of seventeen families under the directing

Second generation American Jewish farmer testing eggs for fertility before placing them in electric incubator

Prospective settlers touring farmlands in New Jersey; (lower right corner) German refugees arriving at the colony

(Right) A family of truck farmers at Norma, N. J.; (below) trainees at the Jewish Agricultural Society Training Farm in Bound Brook, N. J.

Photos by courtesy of Jewish Agricultural Society

A settler in the hay field at Colchester, Conn.

© Louis Rosenberg

A colonist at Edenbridge, Canada

hand of Michael Heilprin. The early Carmelites suffered great privation and an appeal from Sabato Morais of Philadelphia brought $5,000 from Baron de Hirsch for distribution among the colonists in the shape of loans, thus saving the colony from dissolution. In 1883 the Hebrew Emigrant Aid Society sent six families to Rosenhayn. They did not remain very long, but, beginning in 1887, another attempt was made, resulting in the permanent establishment of that colony. The Baron de Hirsch Fund, founded in 1891, and its offshoot, The Jewish Agricultural Society, founded in 1900, rendered these colonies substantial assistance. As an aid, factories were built and industries introduced. Synagogues and community buildings were erected and an educational bureau established. This interest helped the colonies grow into self-dependent, agricultural settlements.

One of the first acts of the Baron de Hirsch Fund was the founding in 1891 of Woodbine, in Cape May County, New Jersey, on a 5,300-acre tract of land. The colony developed both agriculturally and industrially. At the present time it has factories, shops, a national bank, a building and loan association, water works, a power house, etc. It also has synagogues, Talmud Torahs, a public bath and meeting hall. Through the support of the Baron de Hirsch Fund, social and cultural facilities were improved and extended. Woodbine is the only municipality in the country where all the public offices are occupied by Jews. In 1894 the Fund established the Baron de Hirsch Agricultural School, which functioned until 1917.

The Palestine Colony at Bad Axe, Michigan, was founded by twelve Russian immigrants in 1891. It received some assistance from Detroit Jews and from the Baron de Hirsch Fund, but the site was poorly selected, and though the colony at first had some accretions, it came to an end in 1900.

Other colonization attempts were made at about this period near Washington, D. C. (1883), Waterview, Va. (1886), Carp Lake, Mich. (1882) and in California.

Various projects were also undertaken since the beginning of the present century, chief among which was the Clarion Colony in Utah, founded by the Jewish Agricultural and Colonial Association formed in 1910. The association had as many as 150 members and the colony at its height numbered fifty souls. Sponsored by so able a leader as Isaac Landman, who was at the time a rabbi in Philadelphia and associated with the National Farm School, it commanded a measure of financial support. But after a few years the colony as a colony collapsed, although some of the individuals remained in Clarion.

While Jewish agricultural activity in Michigan had begun in 1891, actual agricultural operation in the modern sense dates from the beginning of the 20th cent. Here the back-to-the-soil movement was headed by Rabbi A. R. Levy of Chicago, and was supported by the Jewish Agricultural Society which he founded. In Michigan the Jewish agricultural enterprises specialized in fruit, berry and vegetable growing, especially celery, sugar beets and peppermint.

Jews began to settle on farms in Ohio, mostly in the vicinity of Cleveland and Youngstown, at the beginning of the 20th cent. The late Boris D. Bogen, then head of the Federated Jewish Charities of Cincinnati, and the late Professor Gotthard Deutsch, of the Hebrew Union College, organized a small and short-lived Jewish settlement near Cincinnati. Today the most important group of such settlements is situated around Geneva, near Cleveland. These colonies practise mainly viticulture, and with each passing year have increased their holdings of vineyards so that at one time this Jewish farm group raised more than half of the grapes produced in that section. During the years of national prohibition (1919 to 1933) these prosperous farm settlements declined, but since then they have successfully turned to the raising of poultry and dairy products.

In 1903 thirty residents of Baltimore formed the Hebrew Colonial Society of Maryland and bought 350 acres near Endicott City, eight miles from Baltimore. The Jewish Agricultural Society later granted a number of loans. The association went out of existence but the place still has a number of Jewish farmers.

The following year, A. W. Rich and others formed the Milwaukee Agricultural Association and, with the help of the Jewish Agricultural Society, bought 730 acres of land in Arpin, Wisconsin, for colonization purposes. The association was liquidated in 1910, but a number of families remained.

An attempt was made by the St. Louis Prospective Farmers Association to form an agricultural colony in Flora, Illinois, in 1908, but proved abortive. Bay Minett, Alabama (1912); the Ida Straus Colony in Montgomery and Liberty Counties, Texas (1912); a colony near Albany, Georgia (1915) and the Jingo Colony near Nashville, Tennessee (1916), both undertaken by the Independent Hebrew Farmers Association formed by residents of Chicago; the Sunrise Colony at Alicia, near Saginaw, Michigan (1933); and the Jersey Homesteads in Hightstown, N. J. (1936), complete the list of the known defunct colonies projected since 1900.

The Sunrise Colony was composed of liberal minded individuals and run on rigidly collectivistic lines. At its peak it had a membership of about 300, a capital of $33,000 and a tract of 9,000 acres. Its chief products were peppermint, sweet corn, oats, wheat and sugar beets. Regimentation proved too severe and dissension soon arose. In 1936 the Rural Resettlement Administration bought the property and the colony disintegrated. Some of the members settled individually in other parts. A group of six families attempted a new colony along modified lines in Samos, Virginia, but that effort was also short lived.

The Jersey Homesteads was sponsored and assisted by the Division of Subsistence Homesteads, which later became, first, the Resettlement Administration and then the Farm Security Administration of the United States Department of Agriculture. It was primarily industrial. The hub of the project was a cooperatively conducted factory. Agriculture was secondary. The project was unsuccessful.

In recent years there has been a growing tendency on the part of Jewish workers in New York city to establish themselves on small farms within commuting distance of the city so as to enable them to engage in farming without immediately relinquishing their city occupations. Farming is, however, the ultimate objec-

tive. The most important of these groups are Farrar (1914) and Fellowship (1912) at Stelton, New Jersey; Chatham near Chatham, New Jersey (1923); Harmonia, near Plainfield, New Jersey (1924); and Mohegan near Peekskill, New York (1925). Some of the individuals in these "colonies" received loans from the Jewish Agricultural Society.

The failure of so many colonization projects must be attributed to faulty planning and improper execution, to the unjudicious selection of land, the inadequate capital of the colonists, the absence of proper leadership, and the absence of an urge strong enough to induce the colonists to subordinate their individual desires to the interest of the whole. There are today thriving Jewish agricultural settlements throughout the country, but these were gradually built up by Jews who settled on their individual initiative and not as members of organized colonies.

Van Eden Farms, near Burgaw, N. C., thirty miles west of Wilmington, was an agricultural colony settled by both Jewish and non-Jewish German refugees in the fall of 1939. The Alvin Corporation, sponsor of the colony, capitalized at a quarter of a million dollars, was financed by the Refugee Economic Corporation and a number of individuals. According to plans of Alvin Johnson, originator of the project, 100 families are to be settled.

In 1940, nine of the ten-acre farm plots were occupied. The colonists engaged chiefly in truck gardening.

In 1940 the Jewish Agricultural Society reported that the number of Jews engaged in agriculture in the United States had increased from about 1,000 in 1900 to approximately 100,000. Out of this number there were 135 refugee families. In 1939 fully 173 families, comprising about 800 individuals, were settled on farms in six states. The report further stated that since its foundation in 1900 the society had granted 13,066 loans amounting to $7,909,000 to Jewish farmers in forty states, including 418 loans in 1939. A refugee training farm was opened near Bound Brook, N. J.

The back-to-the-soil movement of the American Jews has resulted in noteworthy contributions to agricultural science and economics and various related fields. A number of Jews are teaching on the staffs of agrarian schools, or serve with experimental stations and state and federal agricultural bureaus. Among them are: Meyer Edward Jaffa, professor emeritus of nutrition at the University of California; Selman A. Wakeman, microbiologist at the New Jersey State Experiment Station; Charles B. Lipman, professor of plant physiology at the University of California; Jacob Joseph Taubenbaum, chief of the division of plant physiology at the Texas Agricultural Experiment Station.

GABRIEL DAVIDSON.

Lit.: Davidson, Gabriel, "Tragedy of Sholem," *Jewish Tribune,* June 16 and 23, 1922; idem, "Chalutzim in the Land of Cotton," *ibid.,* Sept. 27, 1929; idem, "An Arkansas Colonization Episode," *ibid.,* July 12, 1929; idem, "An Epic of the Prairies," *Detroit Jewish Chronicle,* Jan., 1932; idem, "A Unique Agricultural Colony," *The Reflex,* May, 1928; idem, "The Jewish Covered Wagon," *Jewish Criterion,* Jan. 29, 1932; idem, "The Palestine Colony in Michigan," *Publications of the American Jewish Historical Society,* No. 29 (1925) 61-74; reports of the Jewish Agricultural Society, the Jewish Colonization Association and the Baron de Hirsch Fund; Johnson, Alvin S., "Van Eden: A Jewish Farm Community," *American Hebrew,* Nov. 1, 1940, p. 5.

IV. Canada. The history of Jewish farm settlement in Canada is intimately bound up with the work of the Jewish Colonization Association since 1892. There is not a Jewish farm settlement in Canada of any size which has not at some time received assistance from the Jewish Colonization Association, either through farm loans, educational grants, or advice. Nevertheless, only two out of the Jewish farm colonies in Canada in which the Association is interested were actually founded and settled by that organization. The other farm colonies were founded by Jews with little or no capital and less experience, who settled themselves in various parts of Western and Eastern Canada, mostly on virgin lands offered as "free homesteads" by the Canadian government.

To many of these Jewish farm settlers the Jewish Colonization Association extended financial and moral assistance, with the object of building up self-reliant, self-sustaining Jewish farm communities, and considering the climatic and economic difficulties encountered, the results have not been unfavorable, although the growth in number and size of the farm settlements has not been as great as was originally hoped.

Two characteristics in Jewish farm life in Canada are outstanding. These farms are established on the principles of self-labor, in which practically all farm work is done by the Jewish farmers and their sons, with little hired labour, and farming as a way of life was not forced upon them but was undertaken voluntarily by the Jewish farmers themselves.

There are at present five major Jewish farm settlements in Canada, in addition to many smaller groups and individual Jewish farmers, scattered throughout the country. None of the Jewish farm colonies are compact settlements, inhabited exclusively by Jewish farmers, nor are they of the village type, common in Europe or Palestine. By a Jewish farm colony in Canada is meant a group of twenty or more Jewish farmers, each living on his own farm within a radius of ten miles from the centre of the colony, maintaining their own religious and communal facilities, while taking an active part at the same time in agricultural, cooperative and political life with their non-Jewish farm neighbours.

Jewish farm settlement in Canada predates the wave of Ukrainian, Doukhobor, Polish, Roumanian and Hungarian farmers, and yields priority in date only to the Scottish, English, Icelandic and Mennonite settlers. The first Jewish farm colony in Canada was established in 1882, in what was then the North West Territories, and subsequently became the province of Saskatchewan. It was founded by the Russo-Jewish Committee of London, England, with aid from the "Mansion House Fund for the Relief of Russo-Jewish Refugees," as a result of the Russian pogroms of that period. Some twenty-six families arrived in 1882 and each was settled on a "homestead" of 160 acres of raw prairie land by the Dominion government, with the aid of a loan of approximately $400 from the Russo-Jewish Committee. The place was some twenty-five miles southwest of what is now known as Moosomin. Rough shelters were erected, and the Jewish colonists began their first attempt at farming. Handicapped by lack of supervision, farm experience and markets, and by the pioneer conditions of the Canadian North West

before railroads, highways and towns had become common, the colonists struggled along for several years and subsequently abandoned their farms. A colony of Scottish farmers established nearly seven years later had no better success, although in receipt of more lavish assistance from the British government.

The oldest existing Jewish farm settlement in Canada is Hirsch, fifteen miles east of Estevan, in the province of Saskatchewan. It is about 12 miles north of the northern boundary of North Dakota. It was founded in the spring of 1892, when forty-seven families, comprising 150 men, women and children, were chosen from among the Jewish refugees from Russian pogroms and settled here by the Young Men's Hebrew Association, acting as agents for the Jewish Colonization Association. There were twenty-nine Jewish families in this colony in 1931, with a Jewish farm population of 170, owning 12,480 acres of land, and with total gross assets of $290,000 in land, buildings, livestock and machinery. There is a synagogue in this colony, a ritual slaughterer (Shohet) and a Hebrew teacher, in addition to three public schools. The oldest consecrated Jewish cemetery in Saskatchewan is situated in this colony.

The settlement of Lipton, founded in 1901 in what is now the province of Saskatchewan, was the first and only attempt to delegate to government officials the founding and administration of a Jewish farm settlement, and it bears the scars of that attempt to this day. The settlers were chosen by Canadian government officials in Roumania and were brought to Canada and settled on government homestead lands about 90 miles northeast of Regina, and the Jewish Colonization Association paid the cost of transportation and advanced the initial loan of $200 per family. The Association subsequently had to take over the administration of the colony and advance greater loans to each farmer.

There were twenty Jewish farms in the colony in 1931, with a Jewish farm population of 93, owning 12,320 acres of land, and with total gross assets of $171,000 in land, buildings, livestock and machinery. There is a synagogue in the colony, and a Shohet and Hebrew teacher, in addition to two public schools, named Herzl and Tferes Israel. The Jewish cemetery in the colony is second in age only to the one in Hirsch colony.

The colonies of Sonnenfeld, Edenbridge and Rumsey were all founded in 1906. Sonnenfeld is situated fifty miles northwest of Estevan, in the province of Saskatchewan, and was founded by former students of the Jewish Colonization Association farm school at Slobodka Lesna in Galicia. There were forty-six Jewish farms in this colony at the last census in 1931, with a Jewish farm population of 227, owning 21,600 acres of land, and with total gross assets of $536,296 in land, buildings, livestock and machinery. There is a synagogue in this colony, a Shohet and two Hebrew teachers, in addition to three public schools. The majority of the Jewish farmers in this colony are from Galicia and Poland.

Edenbridge is situated in the Carrot River Valley, in the wooded country of northern Saskatchewan. It was founded by Lithuanian Jews who had spent some years in London, England, and in South Africa before coming to Canada. All the land under cultivation had to be cleared of spruce, jack pine and poplar trees before it could be plowed. There were forty-five Jewish farms in this colony in 1931, with a Jewish farm population of 210, owning 13,120 acres of land, and with total gross assets of $289,965 in land, buildings, livestock and machinery.

Rumsey is situated in the province of Alberta some ninety miles northeast of Calgary. There were twenty Jewish farms in this colony in 1931, with a Jewish farm population of 71, owning 7,200 acres, and gross assets of $200,000 in land, buildings, livestock and machinery.

There are also two small Jewish farm colonies administered by the Jewish Colonization Association at Ste. Sophie and New Glasgow, in Quebec, which were founded as early as 1905.

In 1939 the Canadian Jewish Committee for Refugees, as an integral portion of the Canadian Jewish Congress, was faced with the task of assisting refugee Jewish families from Germany, Austria and Czechoslovakia, who had sought entry to Canada as farmers. While some few of these families had sufficient funds of their own, the majority had only the sum of $1,000, which they had succeeded in transferring to Canada. One hundred Jewish families with previous farm experience in Europe were brought to Canada through the colonization departments of the Canadian railway companies and were assisted with loans by the Canadian Jewish Committee for Refugees, which subsequently became the United Jewish Refugee and War Relief Agencies of Canada. Of these one hundred families, fifty families, numbering 189 persons, were settled on farms in Ontario, mainly near Hamilton. Nineteen families were settled in the province of Quebec, and the remainder in Manitoba, within a sixty mile radius of the city of Winnipeg. All these farmers are engaged in mixed farming, some specializing in dairying and poultry farming.

Several Jewish farm settlements, founded independently by groups of Jewish farmers, have been abandoned, such as Narcisse in Manitoba, founded in 1903, Camper, in Manitoba, founded in 1911, and Montefiore, in Alberta, founded in 1906. Poor soil, drought conditions and low prices for agricultural products hastened the disintegration of these settlements.

The Jewish farm population of Canada at the last Government census in 1931 was 2,188, of which 876 lived in the farm colonies of the Jewish Colonization Association. There were 784 Jewish adults engaged in farming as a livelihood, and 477 individual Jewish farm enterprises.

Jews engaged in agriculture formed 16.67% of all Jews gainfully occupied in the province of Saskatchewan in 1931, followed by Alberta with 4.91%, British Columbia with 2.22%, Manitoba with 1.98% and Nova Scotia with 1.46%. In the other provinces Jewish farmers form less than 1% of all Jews gainfully occupied. In Canada as a whole Jews engaged in farming formed 1.26% of all Jews gainfully occupied in 1931. While this is a small proportion, it is larger than the proportion of gainfully occupied Jews engaged in finance, insurance, recreational services and the federal, provincial and municipal services.

Of the 784 Jewish adults engaged in agriculture in 1931, 478 were farm owners and tenants, 303 were farm labourers and 3 were foremen and overseers.

Kindergarten in Moisesville, one of the oldest colonies in Argentina

The large majority of Jewish farmers in Canada are engaged in mixed and general farming, forming 73.6% of all Jewish farmers. Jews engaged in the specialized branches of farming such as dairy farming, truck farming and gardening, poultry raising and fox farming form 16.4% of all Jewish farmers, whereas among farmers of all origins, those engaged in the specialized branches account for only 11.1% of all farmers.

Of Jewish farmers in Canada in 1931, those who farmed in Europe before coming to Canada formed 30.9%, artisans formed 27.3%, and former merchants formed 13.3%. Many of the best Jewish farmers in Canada, as in Palestine and other countries, are men who were previously artisans, salesmen, teachers and Talmudical students.

Comparing the information obtained from a survey of length of continuous farm occupation of the total population in the neighbourhood of the Jewish farm settlement of Hirsch in Saskatchewan with that of the Jewish farm population in the same district, we find that 62.5% of the Jewish farm population in the district had been in continuous occupation of the same farm for 25 years or more, whilst only 16% of the total farm population of all origins in the same district had occupied their present farms for a similar period.

Approximately sixty per cent of the sons of Jewish farmers in Saskatchewan over the age of nineteen remain on the farm, whereas among the farm population of all origins only 56% of farmers' sons remained on the farm.

The average size of the Jewish farm in Western Canada, where the majority of Jewish farmers are found, increased from 193 acres in 1911 to 420 acres in 1931, of which 229 acres were under cultivation. Comparing the average Jewish farm with non-Jewish farms in the same neighbourhood, it is found that the average Jewish farm has a smaller acreage devoted to wheat and oats, and a larger acreage devoted to the coarse grains, such as barley, rye and flax.

Livestock on the average Jewish farm consists of eight horses, four milk cows, five head of beef cattle and approximately one hundred chickens, while the farm machinery owned by the average Western Jewish farmer consists of two wagons, a sleigh, buggy, two ploughs, a set of drag harrows, a disk harrow, seed drill, grain binder, mower, hay rake and cream separator. One out of every five Canadian Jewish farmers has an automobile as compared with one out of every two non-Jewish farmers, and only one out of every seven Jewish farmers in Western Canada has a tractor as compared with one out of every three non-Jewish farmers in the same area.

Almost sixty years have passed since the first Jewish farmer plowed the virgin prairies of Canada. Two generations of Jewish sons and daughters, living on 500 square miles of Canadian farm land, owned and worked by Jewish hands, are ample proof that there is nothing in the mental, physical or moral composition of the Jew which prevents him from being a successful farmer.

However, as long as the majority of Jewish farmers in Canada are concentrated in the Western Provinces and are exposed to the vagaries of drought, grasshoppers and world market prices for wheat, so long will the progress of the Jewish farm population of Canada as a whole be subject to violent fluctuation.

For economic and social reasons, the logical geographic area for future Jewish farm settlement in Canada lies in the Eastern Provinces of Canada, particularly in the neighbourhood of the larger Jewish urban centers, with emphasis upon smaller farms, where intensive farming methods, producing agri-

cultural products, marketed cooperatively and directly to consumers in nearby cities will take the place of extensive farming methods which involve large acreage, high capital investment and comparatively little labour.

LOUIS ROSENBERG.

Lit.: Belkin, S., "Jewish Colonization in Canada," *The Jew in Canada* (1926): annual reports of the Jewish Colonization Association; Rosenberg, Louis, *Jews in Agriculture in Western Canada* (1932); idem, *There are Jewish Farmers in Canada* (1934); idem, *The Story of Edenbridge* (1934); idem, *Canada's Jews* (1939).

V. South America. 1. Argentina. The forces which caused Jewish mass immigration from Czarist Russia to Argentina are virtually those which sent large numbers of Jews to the United States of America. The cruel restrictions, the persecutions and pogroms, the inhuman ukases of Alexander III in 1882 and thereafter turned the Russian Jews to new lands where they could rebuild their lives. The Argentine Republic was a country almost unknown to currents of Jewish immigration. Buenos Aires, the capital, had less than half a million inhabitants, and the Jewish population numbered scarcely one hundred souls.

Up to 1888 Jewish immigration to Argentina was individual and sporadic; in that year, however, the Alliance Israélite Universelle sent eight families selected from a group of refugees in Paris to establish themselves as agricultural colonists.

However, a more substantial nucleus for the Argentine agricultural colonies was established a year later with the arrival on August 14th of the steamship *Weser* which brought 136 families counting 840 souls. These immigrants comprised what was called the "Kamenetz group"; they were eager to be engaged solely in agricultural labor. They paid a certain sum of money to Don Pedro Palacios who was to settle them on his land in the province of Santa Fe and maintain them until their first harvest. However, Palacios had no understanding of the problems of colonization, and the 136 families were left without proper shelter, with no food and no assistance under the burning subtropical sun. Some of them died of starvation. Others were discovered tramping helplessly along the railway lines by Dr. William Loewenthal, who had come to the country from Switzerland to study the influence of climate on hygiene, and who was later to play such an eminent part in the founding of the Jewish Colonization Association (ICA). Loewenthal reported the condition of the first group of colonists to the Argentine minister of foreign affairs, emphasizing the negligence on the part of Palacios for not having procured the necessary food and implements for the immigrants. Many of the latter settled in Buenos Aires. Eighty families with Rabbi Aron Goldmann at their head, however, remained in Santa Fe and succeeded in establishing a colony which they named Moisesville in honor of Moses the lawgiver. This was the first independent Jewish colony in the Argentine.

Loewenthal, upon his return to Europe, presented a report to Zadoc Kahn, chief rabbi of Paris, and to the Alliance Israélite Universelle, urging immediate help for those who were already engaged in agricultural labour and for the new agricultural colonists for whom the country could provide ample opportunity. This same report was submitted to Baron Maurice de Hirsch on July 7, 1890. He first sent out a mission of experts and a year later founded the Jewish Colonization Association.

Loewenthal became head of the first ICA office in Buenos Aires. A large tract was acquired in the province of Buenos Aires near Carlos Casares and, here, Colonia Mauricio founded in honor of Baron de Hirsch. The Moisesville colony was purchased together with the surrounding agricultural land. Between August and December of 1891, ships brought 1,348 Russian Jewish families from Bremen, Marseille and Constantinople—refugees from the May pogroms—who were settled in the two colonies.

ICA activities were soon expanded, and later extended to other Argentine provinces, Entre Rios and Santiago del Estero, and to the territory of La Pampa. New colonies arose, especially during the next fifteen years; new immigrants arrived; the first settlers were joined by relatives. The colonists grew accustomed to their new environment and gradually became *gauchos judios,* "the Jewish herdsmen of the pampas," as the writer, Alberto Gerchunoff, called them. By the opening years of the 20th cent., the work of Baron de Hirsch was universally known, and the Argentine Republic was a harbor for Russian Jewish refugees.

Each new ICA colonist receives from fifty to seventy-five hectares of land (125 to 185 acres), a house, farming animals, agricultural implements, seed, and food for the first few months. The cost of settling him amounts to $1,500. He becomes a member of one of the twelve cooperative societies scattered throughout the colonies; this is of great help to him in marketing his produce and in the purchase of his daily needs.

The ICA also takes an interest in the education, both Hebrew and Spanish, of the youth. The establishment of a school occurs with the settling of each new colony. The Association has built a total of about seventy schools, some of which now belong to the board of education. About 7,240 pupils are enrolled. In addition there are privately maintained Talmud Torahs.

In the neighborhood of nearly every colony there is a village or town which is the center of Jewish communal life in a particular district, and the seat of various institutions and organizations.

There are thirty-five libraries in the Argentine Jewish colonies, thirteen sport societies, thirty charitable institutions offering medical help; some of these maintain hospitals. Each colony has its synagogue and Zionist society. Though there always has been a trend among the youth toward the liberal professions (the Dickmann brothers, Gerchunoff and many other notables came from the colonies), a great many of the younger Jews remain on the land. As a result, there is already a second generation of farmers who, together with the new immigrants, are very useful as the originators of the new colonies. This is how, in the course of the fifty years' existence of the ICA, certain colonists, after successive crop failures because of drought and locusts, started to colonize independently in new parts of the country—in the south at Medanos, Villa Alba, General Roca and Colonia Miliore, and in the north in the Chaco.

The total amount of land purchased by the ICA up to 1940 was 1,525,763 acres (617,468 hectares) on which about 3,400 families with a total of 27,162 persons were

Map Number	Name (Founded) Province	Area in Acres	Number of Families	Kind of Produce	Nearest Town
	Colonies of the Jewish Colonization Association				
1	Mauricio (1891) Buenos Aires	107,100	253	Alfalfa, Cereals	Carlos Casares, Mauricio Hirsch
2	Baron Hirsch (1904) Buenos Aires, La Pampa	273,600	444	Maize, Dairy	Rivera
3	Moisesville (1889) Santa Fe	292,000	575	Alfalfa, Flax, Livestock	Moisesville
4	Montefiore (1902) Santa Fe	72,000	100	Cereals, Livestock	Palacios, Palmeras, Monigotes
5	Lucienville (1892) Entre Rios	100,000	370	Cereals, Flax, Dairy	Basavilbaso
6	Clara (1892) Entre Rios	198,000	633		Dominguez, Clara, Capilla, Villaguay
7	San Antonio (1892) Entre Rios	55,200	175		Villaguay
8	Lopez y Berro (1892) Entre Rios	26,300	82		Villaguay
9	Curbelo y Walter Moss (1892) Entre Rios	32,000	86		General Campos
10	Santa Isabel (1901) Entre Rios	32,000	99	Poultry, Dairy, Cereals	Pedermar
11	Palmar Yatay (1893) Entre Rios	29,000	108		Ubajay
12	Louis Oungre (1892) Entre Rios	23,000	159		Alcaraz
13	Leonardo Cohen (1930) Entre Rios	34,200	28		Alcaraz
14	Avigdor (1932) Entre Rios	42,500	100		Bovril
15	Dora (1911) Santiago del Estero	7,400	23	Alfalfa	Dora
16	Narcisse Leven (1908) La Pampa	115,000	165	Cereals	Bernasconi
17	El Escabel (1934), La Pampa	86,500	Not yet colonized		
	Total (ICA)	1,525,800	3,400		
	Non-ICA Colonies				
18	Médanos (1906 , Buenos Aires	74,100	150	Wheat, Maize	Médanos
19	Chaco colony (1923)	——	——	Cotton	
20	General Roca (1906), Rio Negro	12,350	24	Fruit	General Roca
21	Miliore (1937), La Pampa	4,950	12	Wheat	Villalonga
22	Choele Choel (1935), Rio Negro	——	——	Fruit	
23	Villa Alba (1901), La Pampa	37,000	50	Wheat, Maize	Villa Alba
	Grand Total	1,654,200	3,636		

Jewish Colonies in Argentina

Herbert Weisberger

President Vargas of Brazil (left) visits the Rezende colony (1938)

settled. This number comprises about a tenth of the country's Jews. Of these, 1,695 are proprietors who originally bought their property from the ICA, and the rest are colonists on lease. Between 1933 and 1940, more than 320 families from Germany were colonized by the ICA. According to an estimate made by Vladimir Grossman, 10,000 Jewish farmers are settled outside the ICA colonies.

The type of produce of the colonies varies because they are so widely scattered. Mixed farming, dairying and livestock breeding are the chief occupations. The total production for the ICA colonies in 1939 was valued at 13,291,749 pesos, according to a report of the Association. This was made up as follows:

Crops	9,053,389
Dairy products	1,094,747
Meat	895,056
Poultry	265,131
Eggs	893,126
Fodder	1,090,300
	13,291,749 pesos

Settlement in the cotton-growing zone of the Chaco began in 1923, but three years later an unusually bad crop nearly wiped out the colonists. On that occasion an aid society, Fraternidad Agraria, was founded in Buenos Aires in order to save the farms. This organization thereafter extended its services to all the Jewish agricultural colonies, whenever needed.

The German Jewish Aid Society founded, in 1935, an experimental farm at Choele Choel, Rio Negro Territory, where young German Jewish refugees are trained in fructiculture.

There are, in all, seventeen colonies founded by the ICA and six independent settlements, the distribution of which can be seen on the map. The ICA colonies are scattered over the central area on good and medium arable lands, while the independent settlements are situated in the outlying districts of the Territories La Pampa and Rio Negro in the south, and in Chaco where the soil is poor.

See also: ARGENTINA; ENTRE RIOS; HIRSCH, BARON DE, FUND; JEWISH COLONIZATION ASSOCIATION.

PAUL LINK.

Lit.: Reports of the Jewish Colonization Association; Pincus, J. W., "Jews as Farmers," *ORT Economic Bulletin*, vol. 1, No. 3, p. 16; Grossman, Vladimir, *The Soil's Calling* (1938) 111-17.

2. Bolivia. Before Jewish immigration into Bolivia was halted in the latter half of 1939, about 10,000 German refugees untrained for life in the new environment had poured into La Paz, creating an immediate "immigrant problem" of difficult proportions. Under the leadership of Mauricio Hochschild, Jewish tin magnate, the Bolivian Colonization Society (known as the Socobo) was established with $100,000 capital subscribed by the Refugee Economic Corporation and the Agro-Joint. A section of land sixty miles east of La Paz was purchased, and the thirty square miles of land divided into 100 farm plots. Settlement of Jewish farmers began in April, 1940; sixty families were placed on farms here within the first five months of the project's existence. Under the guidance of a trained agriculturist, the colonists produce a variety of crops including: citrus fruits, coffee, coca, cocoa, and cassava.

3. Brazil. Agricultural colonization in Brazil has been carried on in the 20th cent. by the Jewish Colonization Association.

In 1903 a tract of 14,000 acres was acquired in the state of Rio Grande do Sul near Santa Maria. Here the Philippson Colony was established. Fifty-two Bessarabian Jewish families were placed on farm plots the following year, but most of them could not overcome the handicap of their own inexperience with agriculture. Many left the colony, becoming the nucleus of the Jewish population of the province's cities and towns.

Quatro Irmãos, also in Rio Grande do Sul, consists of 230,000 acres of excellent land, 100,000 acres of which are wooded. Although the colony was founded in 1909, the first settlers did not arrive until 1912. By 1915 more than 300 families were settled in the colony, engaged in cattle-raising and the production of wheat, barley and rye. With the aid of the ICA, homes, schools and community halls were constructed, and the capital was provided for the purchase of tools and livestock and for the establishment of cooperative stores. The colony prospered, but unfortunately, between 1923 and 1927 political uprisings disturbed Rio Grande do Sul; many families abandoned the colony. To the seventy families who remained eighty new colonist families from Europe were added in 1928.

In 1940 the ICA reported that the colony included 150 families (at least 500 persons) who were obtaining good prices for their produce, paying off their indebtedness and obtaining title to their farmland.

Rezende, a colony founded by the ICA in 1936, is situated in the state of Rio de Janeiro about 120 miles from the capital. It consists of 5,000 acres of land, divided into eighty farm plots. Original plans called for the settlement of large numbers of German refugee immigrants, but because of immigration restrictions, colonists were recruited by the ICA from Jews already in Brazil. Professionals and businessmen were retrained for agriculture, and in 1940 there were twelve families at Rezende. Each was supplied with a 50-acre plot, livestock and poultry, buildings and tools. The colony produced 14,000 dozens of eggs and 200,000 quarts of milk in 1939, selling cooperatively.

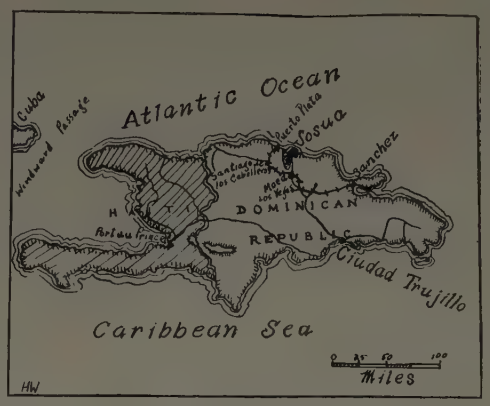
The Rezende colony was honored by an inspection tour when President Getulio Vargas visited the town of Rezende in June, 1938. The President on this occasion expressed satisfaction and approval.

VI. Australia. A vast but underpopulated continent, Australia has repeatedly been considered as a suitable site for Jewish agricultural settlements. In 1913 a colony of orchardists (of East European origin) was founded near Shepparton, Victoria, through the Agricultural Settlement Fund. Although not a large project this colony was successful. At Berwick, twenty-seven miles from Melbourne, another colony was established by the Australian Jewish Land Settlement Trust, in 1927 and 1928. This project was intended not for new immigrants but for Jews already in Australia.

In the fall of 1938 a new agency, Mutual Farms Pty. Ltd., was organized to place Jews on Australian land. Eighty thousand dollars, half of which came from the Refugee Economic Corporation of the United States, was raised to finance the initial phase of the project. After the Chelsea Park Training Farm had been established on an estate near Sydney, Mutual Farms developed a plan for the settlement of fifty Jewish refugee families on three tracts of land in Western Australia, where the government had unsuccessfully sought to settle World War veterans. These were the Margaret River area, near Busselton, the Pemberton area, near Bridgeton, and the Denmark area. With the cooperation of the government agricultural bank, ten of the fifty farm plots were immediately occupied by Jews who engaged in dairy, vegetable and fruit farming. The Chelsea Park Farm had retrained 200 Jews as farmers by the end of 1939, had placed 66 on their own farms in various parts of the Dominion, and placed 300 additional Jews in rural occupations (for there was a shortage of skilled farm labor in Australia). Largely as a result of the success of the Mutual Farms endeavors, and of the work of Mutual Enterprises, an industrial financing corporation, the German immigration quotas for 1939, 1940 and 1941 (which were filled largely by Jews) were raised from 600 to 5,000.

VIII. Dominican Republic. Sosua Colony, established in the Dominican Republic in 1940, was the principal concrete result that came from the intergovernmental refugee conference at Evian, France, two years earlier. After the government of the West Indian republic had reported that it would accept 100,000 European refugees, an advisory Committee on Political Refugees was appointed by President Franklin D. Roosevelt. James G. McDonald was chairman of this body. With funds from the Refugee Economic Corporation, a careful study was made of the suitability of the Dominican Republic as a site for refugee colonization. The report was favorable, and later in 1939 the Dominican Republic Settlement Association was formed with a grant of $200,000 from the Agro-Joint. James N. Rosenberg was president of the new organization; Joseph A. Rosen was vice-president. The Association was non-sectarian, although the Central European refugees who required immediate help were largely Jewish.

In January, 1940, the Association entered into negotiations with the government of the Dominican Republic, whose cooperation had already been assured by the influential Generalissimo Rafael L. Trujillo, former



Dominican Republic

president of the republic. An agreement between the government and the Association was signed on January 30th. The fullest assistance was promised by the government in matters of immigrant admission, taxes, duty on imported tools, and in the expansion of a successful settlement project. The opening article of the agreement, a sort of bill of rights, guaranteed to the settlers and their descendants "full opportunity to continue their lives and occupations free from molestation, discrimination, or persecution, with full freedom of religion and religious ceremonials, with equality of opportunities and of civil, legal and economic rights, as well as all other rights inherent to human beings."

Trujillo had meanwhile offered to the Association as a personal gift a 26,685-acre tract of land in the province of Puerto Plata, on the north coast of the island. This tract, a former banana plantation equipped with water-supply and a number of buildings, became the site of the Sosua settlement. Although Trujillo had intended that Sosua be his personal gift to the enterprise, he was persuaded by Rosenberg to accept stock in the settlement corporation.

The first thirty-seven settlers arrived in May, 1940. Already the recipients of special training to equip them for agricultural life in a sub-tropical climate, they were put to work at cattle-raising, cheese making and the planting of such varied crops as cocoanut, yucca, sweet potatoes and mango. Agricultural experts determined the kind of crop and the method of culture; the presence of competent medical authorities guaranteed that the health of the colonists would be safeguarded.

Plans called for the settlement of 250 to 500 refugees the first year, but the spread of the second European War made the transportation of refugees from the Continent extremely difficult. By December 15, 1940, only 210 persons had been settled at Sosua. Most of these, but not all, were Jewish. Officials of the Settlement Association hoped to have a total of 2,000 settlers in the colony before the end of 1941.

As an expansion of the original farm settlement program, details were announced in July, 1940, for the use of Sosua as a haven for children and for young men and women from war-torn England and France. A few reached the colony in 1940. DAVID LANDMAN.

Lit.: Rosenberg, James N., "The Story of Sosua," *American Hebrew,* Nov. 1, 1940, pp. 4, 10-13, 16; text of agreement between the Settlement Association and the Dominican government, *Contemporary Jewish Record,* March-April, 1940, pp. 195-99; publications of the Dominican Republic Settlement Association, 1940.

COLONNE, ÉDOUARD JUDAS, conductor, b. Bordeaux, France, 1838; d. Paris, 1910. He studied at the Paris Conservatory, winning first prizes in harmony and violin playing. From 1858 to 1867 he was first violinist in the orchestra of the Paris Opéra. During this period, he also performed in the Lamoureux Quartet. In 1873 he organized the Concert national at the Odéon Theatre. These orchestral concerts became known, beginning with 1874, as the *Concerts du Châtelet.* It was with this orchestra that Colonne achieved his international reputation as conductor. His style as conductor was said to have been one of exquisite refinement; and one of the most striking features of his performances was the meticulous attention he paid to every detail of each musical work he conducted. As the conductor of his orchestra, Colonne proved to be a powerful influence working on behalf of modern French composers. Massenet, Lalo, Bizet, César Franck, and, finally, Berlioz (all of whose works for chorus and orchestra were given performance) asserted themselves as composers of significance at the Colonne concerts. Until his death, Colonne's influence was strongly felt, and his concerts enjoyed unparalleled success in Paris.

In 1878, Colonne was conductor at the Exposition in Paris. In 1892 to 1893 he was a principal conductor at the Opéra. He also served as guest conductor in England, Russia and the United States.

Lit.: Ewen, David, *The Man With the Baton* (1936).

COLOPHON, *see* Books.

COLORADO, one of the western states of the United States of America. In 1940 it had 1,118,820 inhabitants, including 21,375 Jews—no more than 3,000 of whom lived outside of Denver, the capital.

Eastern Colorado first came under American control by the terms of the Louisiana Purchase of 1803, and official explorers such as Pike, Long and Fremont, and independent trappers and fur traders opened up the region. But it was the magic of gold discovered in 1858 and 1859 that led to the famous Pike's Peak Rush and the rapid settlement of Colorado. A number of Jews were among the adventurous men who came to Colorado in the 1860's: I. J. Arkush, Lewis Berry, J. C. Davidson, Isidor and Moses and Joseph Deitsch, John Elsner, Abraham Goldsmith, Emanuel Heitler, Abraham Jacobs, David Kline, Julius and Wolfe Londoner, Leopold Mayer, Otto Mears, Charles Rothschild, A. Z. Hyman, Fred Salomon, Charles Schayer, J. Stetthauer and J. E. Salinger. Although most were attracted to Denver, where the first Jewish organization in the state was founded in 1861, a number located in various mining towns throughout the state.

Leadville, the world-famous mining camp, boasts a picturesque Jewish history. During a gold rush in the 1860's, the settlement of Oro City, on the site of Leadville, boomed to a population of 10,000. Congregation Israel is believed to have been established here in 1864, a dozen years before Colorado became a state. With the exhaustion of the gold deposits, Oro City almost disappeared, but in 1876 silver was discovered, and the settlement boomed again, this time as Leadville. By 1879 there were 35,000 inhabitants in this most celebrated mining camp. At least 200 were Jews. In addition to Congregation Israel, a Reform institution, they organized the Orthodox congregation Keneseth Israel (1879) and built both a temple and a synagogue. They also set up a Jewish Relief Society and a cemetery association.

With the decline of the Leadville mines, the Jewish population gradually disappeared. There were perhaps forty Jews in the ghost town in 1930—in 1940 there were fewer than ten. The temple and synagogue, long unused, were demolished in 1937.

In Denver, a city whose growth was more lasting than Leadville's, although more moderate in pace, a congregation was organized in 1873, and a temple dedicated three years later. A large and active Jewish community developed, with sixteen congregations and a full complement of local institutions. Several national Jewish institutions were also located in Denver: the National Jewish Hospital and the Jewish Consumptives' Relief Society are noted for their advanced methods for the care of the tubercular.

Pueblo, the second city of Colorado, has 135 Jewish families (650 persons) among its 51,800 inhabitants (1940). Temple Emanuel, the Reform synagogue, was completed Oct. 3, 1899, a year after the organization of the congregation. It numbers fifty-five members and maintains a rabbi, Perry Nussbaum (1935-). The Orthodox Jews meet in a rented hall. Pueblo has a Temple Sisterhood, a B'nai B'rith lodge, a Ladies Aid Society which cares for the poor, and a chapter of Hadassah.

Colorado Springs, a health resort picturesquely located at the base of the Rocky Mountains, has about 110 Jewish families. The Sons of Israel Congregation (Orthodox) was established in 1903. It has a small synagogue. The Reform Jews hold services of their own on the High Holy Days. The local Council of Jewish Women conducts a religious school. Besides, the Jews of Colorado Springs have a B'nai B'rith Lodge and a chapter of A.Z.A., a Jewish Educational Alliance, a Jewish Aid Society and a Ladies Auxiliary of the Sons of Israel.

Trinidad is in the heart of the southern Colorado coal fields. Congregation Aaron was organized here in 1883 and a temple built in 1889. S. Freudenthal became rabbi in 1888 and officiated for more than two decades. Although Trinidad once had at least 250 Jews, by 1940 the city had only seventy. The congregation, which is Reform, holds Friday evening services and engages a student of the Hebrew Union College to officiate on the High Holy Days. The temple sisterhood is the cultural and social organization for the women and also serves as the relief agency for the Jews. Trinidad has a B'nai B'rith lodge.

In 1940 there was a congregation in Greeley where there were ninety-six Jews, but the towns of Aurora, Boulder, Central City, Fort Collins and Grand Junction had too few families for any Jewish organization. In general, the Jewish population of the smaller towns did not increase in the 1920's and 1930's, as many of the old Jewish families died out or moved to the larger cities.

Cripple Creek and the adjoining town of Victor —within ten miles of Pike's Peak—were busy gold-mining camps with several hundred Jews in the 1890's. Each had a congregation at the time, but the towns were later practically deserted.

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Map of Colorado, which includes communities inhabited by Jews

One of the early Jewish agricultural colonization projects was located in Colorado—at Cotopaxi, in Fremont County about thirty-five miles west of Canon City. A worse site for a farm settlement could hardly have been found. The 1,780 acres of soil were almost entirely unfit for cultivation; except at the time of the violent spring floods, water was lacking. About fifteen families (immigrants recently arrived from the Pale) were settled here by the Hebrew Emigrant Aid Society of New York in 1882. After a futile attempt to make the farm colony a success, they found employment in the Saltiel silver mine, or in the construction of the railroad through Royal Gorge.

Colorado Jews played a leading part in the civic affairs of their state. Simon Guggenheim was one of the few Jewish United States Senators, serving with distinction from 1907 to 1913. He was president of the American Smelting and Refining Company and built several smelters in the state. One of Colorado's most generous citizens, Guggenheim gave buildings to the Colorado School of Mines at Golden, the State University at Boulder, the Agricultural College at Ft. Collins, and the Normal School at Greeley, besides making large contributions to philanthropic causes. In 1922 he established jointly with his wife the John Simon Guggenheim Memorial Foundation for scholarships for advanced study, with an endowment (1940) of four million dollars.

Leopold Mayer was a member of the Denver city council in 1861 when the city was barely two years old. Otto Mears, one of the pioneer Jewish settlers, was member of the legislature in 1876 and lieutenant governor of Colorado in 1883. A large number of Jews served as members of the state senate—Milton Anfenger, Leon M. Hattenbach, A. B. Hirschfeld—and of the assembly—Hirschfeld, Silas Frank, Joseph Harrison, Samuel Cohen, Bernard Goldenberg, Louis Mayer, Isaac Baer, Charles Goodfriend, Ira Quiat, Morris Penter, David H. Morris, Samuel Freudenthal and Irving Grimes. Saul Epstein was state commissioner of insurance in 1913. The same year J. M. Sampliner was mayor of Grand Junction; Louis Strauss was mayor of Aurora from 1890 to 1892.

See also: Denver; Jewish Consumptives' Relief Society; National Jewish Hospital.

William S. Friedman.

Lit.: *Denver Chamber of Commerce Journal,* 1861; Smiley, J. C., *Story of Denver* (1901) 729; Stone, W. F., *History of Colorado* (1918) vol. 1, pp. 681-85; Baker, J. H., and Hafen, L. R., "History of Colorado," *State Historical and Natural History Society* (1927) vol. 3, p. 1210.

COLORNI, ABRAMO, engineer and inventor, b. Mantua, Italy, about 1540; d. Mantua, 1599. He was famous as a constructor of bridges, military defense works and trenches, and was regarded as an authority in alchemy and magic. In 1579 he was summoned by Duke Alfonso II of Ferrara to supervise the rebuilding of the city's fortresses. In 1588 he was invited to the court of Emperor Rudolph II of Germany, who had heard that Colorni possessed magical powers that would enable him to free prisoners; he desired Colorni to liberate his brother Maximilian who had been taken

In Abramo Colorni's time: a Paduan Jewish merchant

prisoner in Poland. Colorni arrived in Prague after a long and difficult journey, to find that Maximilian had already been released as the result of negotiations; but the emperor was still so eager to retain Colorni in his service that the engineer remained with him for over eight years.

In 1597 he accepted the invitation of Duke Friedrich of Württemberg to come to his court and assist in the manufacture of saltpeter there. This venture, however, proved unfortunate, as the duke quarreled with Colorni and imprisoned him. Intervention on his behalf by the heirs of Alfonso of Ferrara (who had died in the meantime) was fruitless, but Colorni managed to escape and return to Ferrara; there he was received with honor and commissioned to execute various military works. He died shortly thereafter from the effects of his imprisonment and the hardships he suffered in connection with his escape.

Colorni wrote numerous books, of which only one, dealing with deciphering codes, has been published (*Scotographia;* Prague, 1593). Among his unpublished manuscripts is a fine translation into Italian of the work on magic, *Mafteah Shelomoh* (Key of Solomon), which he made in 1580.

Lit.: Jare, G., *Abramo Colorni, ingegnere mantovano* (1874); "L'ingegnere e arcanista Colorna," *La Nostra Bandiera,* Feb. 1, 1937.

COLUMBUS, CHRISTOPHER (Christoforo Colombo, in Italian; **Cristobal Colon,** in Spanish), explorer, navigator, discoverer of America. His place and date of birth, generally described as Genoa, in 1446 or 1451, are sharply disputed. He died in Valladolid, Spain, in 1506.

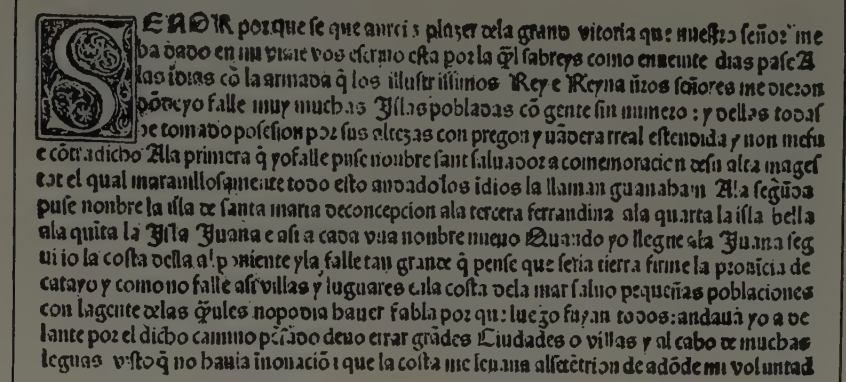
Columbus' indebtedness to Jewish scientists, financiers and statesmen forms a remarkable chapter in his career. These personal relationships were all the more significant because of the great role which Jewish wealth, confiscated to the Crown, played in helping finance Columbus' various expeditions of discovery; this wealth was derived from Marranos who were victims of the Inquisition, and from the Jewish population that was expelled from Spain, en masse, in 1492. These facts, intimately relating the discoverer and the discovery of the New World with the fortune and destiny of the Jewish people, are amply authenticated in Columbus' writings and correspondence, as well as in other contemporary works and state documents. Not so clearly established, but startling in its implications, is the theory advanced by modern Spanish investigators that Columbus was a native of Spain, the son of Jewish parentage, carrying the secret of his Jewish origin behind a mask of Marrano mystery like many a crypto-Jew of his time.

That Columbus deliberately veiled his birthplace and his origin was admitted by his son, Fernando. Though Columbus spoke of Genoa as his native city, this statement carried no conviction to his contemporaries. Thus his son and biographer declared: "So it is that some, who would cast a cloud upon his fame, say he was of Nervi, others of Cuguero, and others of Bugiesco, all small towns near the city of Genoa. Others, who were for exalting him, say he was a native of Savona, others of Genoa, others, more vain, make him of Piacenza." Neither Fernando, nor Las Casas, his most important historiographer, attempted to clear up this mystery, though this could have been easily accomplished in their time.

As for Columbus' parentage, he himself wrote in veiled revelation of his origin to the nurse of the Infanta Don Juan of Castile, "I am not the first admiral of my family, let them give me what name they please, for when all is done, David, that most prudent King, was first Shepherd and afterwards chosen king of Jerusalem, and I am servant to that same Lord who raised him to such dignity."

The same confusion and evasiveness, and many patent contradictions, characterize the accounts of Columbus' early life prior to his public appearance in Portugal and Spain, as these are portrayed by Columbus and his most intimate circle of friends and biographers. Modern historians have been forced, in a great measure, to disregard these early biographic accounts, and to reconstruct this obscure period in the life of Columbus on the basis of local Genoese records referring to the Colombo family, who are assumed to be identical with the family of the later Spanish admiral. He is no longer credited with an education in the University of Pavia in astronomy, geometry and cosmography, notwithstanding the testimony of his son Fernando and of Las Casas, nor is greater credence given to Columbus' romantic version of his early maritime adventures dating from his fourteenth year. The Colombo of the Italian archives is an obscure weaver, trader and ship's clerk, without the lure and the romance of one who was destined for the illustrious career of the great discoverer.

The strange note resulting from this critical investi-



SENOR, Porque sé que avreis plazer de la grand vitoria que nuestro Señor me ha dado en mi viaje, vos escrivo esta por laqual sabreys como en xxxiii dias pasé á las Indias (con la armada que los illustrissimos Rey e Reyna nuestros Señores me dieron) donde yo fallé muy muchas islas pobladas con gente sin numero; y dellas todas he tomado posesion por sus Altezas con pregon, y vandera rreal estendida, y non me fue contradicho. A la primera que yo fallé, puse nombre Sant Salvador á comemoracion de Su alta Magestad El qual maravillosamente todo esto ha dado: los Indios la llaman Guanahanî. A la segunda puse nombre La Isla de Santa Maria de Concepcion; á la tercera, Fernandina; á la quarta La Isabela; á la quinta La Isla Juana; e asi á cada una nombre nuevo. Quando yo llegué á la Juana, segui yo la costa della al Poniente, y la fallé tan grande que pensé que seria Tierra firme, la provincia de Catayo; y como no fallé asi villas y lugares en la costa de la mar, salvo pequeñas poblaciones con la gente de las quales no podia haver fabla porque luego fuyan todos,—andava

Letter sent by Christopher Columbus to Luis Santangel. Reproduced by courtesy of the Union of American Hebrew Congregations

gation is the proof that Columbus was not alone in this attempt to hide his origin; he was abetted in this purpose by his son, his brother, and the intimate circle of his friends, who could not help know the truth. "Their silence, under all the circumstances," Henry Vignaud concludes, "leads to the belief that they were intentionally mute, and that for some reason or other, which we cannot fathom, they did not wish to convey to us what they knew, what, indeed, they could not help knowing on the subject."

How to account for this conspiracy of silence and mystification is the chief problem in the reconstruction of Columbus' life. Fernando volunteered an explanation which leaves much to the imagination: "As God gave him all the personal qualities for so great an undertaking, he wanted to have his country and origin more hid and obscure." No other explanation which assumes the veracity of his Italian origin is more successful. That Columbus should have been ashamed of his humble origin is conceivable, if not creditable; but what motive could have inspired the silence of his family and his friends, and above all, that of his father, who lived until 1498, if the identification of Columbus with his obscure Italian namesake is correct?

The theory of his Spanish-Jewish origin offers a striking solution to this problem. It was first propounded by the Spanish linguist and historian Don Celso Garcia de la Riega in 1898. He discovered in the archives of Pontevedra, a seacoast town in Galicia, Spain, a series of notarial records belonging to the 15th cent. showing that in the first half of that century, there lived in Pontevedra a Domingo Colon, Bartolome Colon, and Blanca Colon, corresponding to the names of Christopher Columbus' father, and to the latter's brother and sister. The documents also show, for the same period, a family bearing the name of Columbus' mother, Susanne Fonterossa, and that the Colombos were associated in business with the Fonterossas. Assuming that the Fonterossas had a daughter whose name was Susanne (or Susanna), that she married Domingo Colon, and that they had an offspring whose name was Colombo, then the dreaded secret which Columbus and his family guarded so mysteriously comes startlingly to light. For the Fonterossas were Jews, and are said to have dwelt in Quezzi, four miles from Genoa. The Colons, intermarrying with them, must also have been Jews—one of the Colons was burned by the Inquisition at Tarragona in 1489. Under these given conditions, not only Columbus, but all his kin were involved in the great secret, all being logical

prey for the Inquisition. Thus the great mystery which was guarded for over four hundred years would be solved at last.

The Pontevedra documents were subjected to a rigorous examination, and their authenticity—as far as they go—is unquestioned now. Linguistic and geographic arguments of a circumstantial nature have been advanced in favor of this theory. Thus all Columbus' writings and correspondence were couched either in Latin or in Castilian, not a line in Italian—not even his alleged correspondence with the Bank of Saint George. He referred to Castilian as "our mother-tongue." His Spanish, furthermore, betrays the Galician dialect of the northern Spanish coast, the district in which Pontevedra is situated. As an Italian coming to Spain at a mature age, his complete mastery of a foreign idiom would be surpassingly strange, especially when, as even Vignaud, the leading opponent of this theory, admits, he appeared "to have become so thoroughly Spanish as to have lost the use of his own mother-tongue."

The names which he gave to the lands of his discovery were all reminiscent of Spain, and particularly of places near Pontevedra, namely, San Salvador, Porto Santo, Punta Lanzada and Punta de la Galera. To San Domingo and Cuba he applied the names of Cap San Miguel and Cap San Nicholas, which were the names of sailors' societies in Pontevedra. The flagship of the little fleet with which he set sail for the New World was originally named La Gallega (the Spanish name for Galicia) and was changed to Santa Maria, a place near the mouth of the Pontevedra river.

In a wave of mystic feeling, he beheld in himself the fulfillment of a prophecy that out of Spain would come forth one who would render possible the conquest of the Holy Land—a strange sentiment for a son of Italy. Significant also was the scrupulous insistence with which he invariably signed his name as Cristobal Colon and specifically requested his descendants not to vary the form of this name.

The Spanish theory of Columbus' Jewish origin has much to commend it. The publication of de la Riega's book, *Colon español,* in 1913, was followed after the author's death by other publications, principally Calzada's *La verdadera patria de Colon* (The True Country of Columbus) in 1920, and Otero Sanchez's *España, patria de Colon* in 1922, which reinforced Riega's thesis, without, however, developing sufficient new documentary material definitely to establish the theory beyond the degree of brilliant plausibility. General acceptance of this theory will, therefore, have to wait for further corroboration of the Pontevedra documents, linking the Colombos and the Fonterossas in marriage, and identifying their offspring with Columbus and his brothers.

[An additional proof of Columbus' Jewish birth was made by Maurice David in 1933. He stated that he had found cryptic marks on the letters sent by Columbus to his son, which were the initials of "with the aid of the Lord," still used by pious Jews on their epistles. He explained the initials always inserted over Columbus' signature as meaning "Shaddai, Adonai, Lord full of compassion, forgiving iniquity"—Eds.]

Meanwhile, the highly ingenious theory was put forth by Salvador de Madariaga that Columbus was born in Genoa of a family of Spanish Jews who fled to Italy during the massacres of 1390-91. Madariaga's case is divorced from the Pontevedra claims. Instead of Galicia, he traces Columbus' ancestral home to Catalonia. Madariaga's theory is based not on new evidence, but on a reinterpretation of the older material. It accepts as valid the chief documents which support the traditional claim of Columbus' Genoese nativity. At the same time, it gives full weight to the considerations that led to the denial of Columbus' Italian origin and ascribing to him Spanish-Jewish descent. Thus the problem is no longer whether to accept the Italian Colombo or the Spanish Colon but how to reconcile two aspects of one personality. Madariaga's case is compelling in the logic of its presentation, and is the most plausible interpretation to date of the mystery that envelops the identity of the Great Admiral.

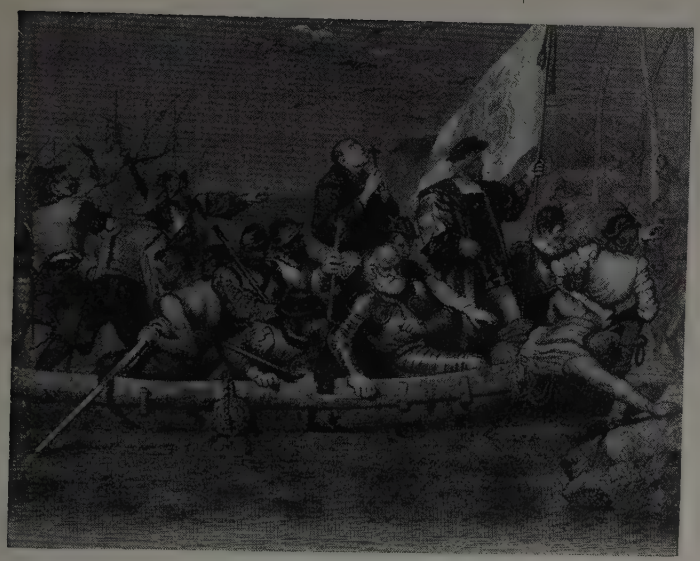
Whatever proof further investigations may furnish as to Columbus' true origin, his association with Jews, his leaning on scientific works of Jewish authorship, and the indispensable financial and political aid of influential Jews and Marranos in the success of Columbus' momentous project are matters of indisputable record.

Columbus spoke of his "constant relations with Jews and Moors" and many other learned men. His Jewish associations, which were destined to be of the utmost importance to him, are to be noted early in his public career. Already at Lisbon he formed grateful contacts, which he remembered curiously in his will when he requested that "a half mark in silver should be paid to a Jew dwelling at the gate of the Jewry, or to him whom a priest would designate." At Lisbon he associated with a group of Jewish scientists who played an important part in advancing the cause of scientific navigation, and who were credited especially with the improvement of the astrolabe and the invention of a new method of determining the meridian altitude of the sun. Several of these are known by name. One was Joseph Vecinho, whom Columbus blamed for the rejection of his plan by the king of Portugal. Though Vecinho, as a member of the nautical junta, refused sanction to Columbus' project, he rendered him an immense service when he furnished him with a copy of the astronomical tables of Abraham Zacuto, which Vecinho translated from Hebrew into Latin and Spanish. Zacuto's *Almanach* and his *Tables* proved of inestimable service to Columbus. He valued these works highly, and carried them on his voyages. On his last voyage, Zacuto's *Tables* were instrumental in saving the lives of Columbus and his crew, when he shrewdly used the information of an eclipse of the moon, on February 29, 1504, to overawe the hostile Indian chiefs who had the Spanish crew at their mercy. Later, Columbus was to meet Zacuto in person at Salamanca. It was an important triumph when Zacuto supported Columbus and declared "that the distant Indies, separated from us by great seas and vast tracts of land, can be reached, though the enterprise is hazardous."

Zacuto also introduced him to Ibn Ezra's book on the "critical days" (*Liber de Luminaribus et Diebus Criticis*), and the *De Nativitatibus,* both of which books are to be found in the Colombina library at Seville.

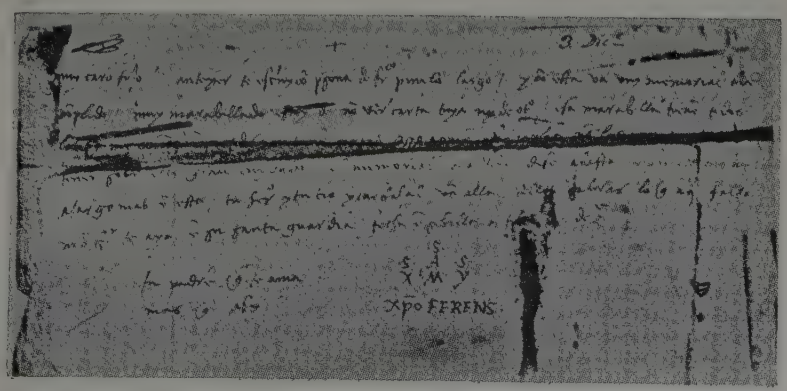
Incidents in the Life of Christopher Columbus

Columbus planning the discovery of America. From an original painting by Sir David Wilkie



The landing of Christopher Columbus. From a painting by Alonzo Chappel

Christopher Columbus' coat of arms, granted by Their Hispanic Majesties on May 20th, 1493



A letter addressed by Columbus to his son, bearing the mystic initials (at bottom) as well as a characteristic sign (in upper left hand corner) which, according to Maurice David, are evidence of Columbus' crypto-Jewishness. See article on Maurice David in this volume

When Columbus mysteriously fled from Portugal in 1484, and set out to win the hearts of the Spanish sovereigns, his success was conditioned at critical moments by the support which he received from persons of Jewish blood. His ardent friend and patron, Diego de Deza, bishop and professor of theology at Salamanca, who sponsored his introduction to Ferdinand and Isabella, was of Jewish descent, and, as Sanchez pointed out significantly, he was a native of Pontevedra. After the royal commission officially declared itself against Columbus' plans at Cordova in 1486, it was Diego de Deza who arranged for a conference of learned specialists at Salamanca, who came to the aid of Columbus and restored his prestige, so that Ferdinand and Isabella took him into their service in 1487. Abraham Zacuto was an important member of this junta, and his espousal of Columbus' cause carried great weight.

Columbus soon thereafter proceeded to Malaga, and there he became acquainted with two of the most distinguished Jews of Spain, Abraham Senior, the farmer-in-chief of the Spanish taxes, and Isaac Abravanel, both of whom wielded great power at court, and helped Columbus with their influence and wealth. It was, however, at the darkest moment in Columbus' fortunes, when his cause seemed lost, and he had left Granada in 1492, defeated and broken-hearted, with a view of turning to France, that a powerful group of Marranos saved the day for Columbus and Spain. The most dramatic figure of the group was Luis de Santangel, chancellor of the royal household in Aragon, comptroller-general of Aragon, the confidant and trusted councillor of his king. He was aided by a relative, Gabriel Sanchez, the royal treasurer, and by his friend Juan Cabrero, the royal chamberlain, all of whom were under the dangerous surveillance of the Inquisition that had already committed some of their closest kin to the flames.

With great eloquence, Santangel made vigorous representation of Columbus' cause before Queen Isabella, painting a glowing picture of the wealth, the lands, and the fame that might be hers. Moreover, Santangel placed his personal wealth at her disposal for the purpose of equipping the necessary caravel. His plea was successful, and he advanced to the royal treasury—without interest—seventeen thousand florins, about five million maravedis, toward the cost of the fleet that was destined to discover the New World. Columbus gratefully remembered this act in the hour of triumph, and sent the first announcement of his discovery in a long letter to Santangel, and then followed it with a similar report to Gabriel Sanchez.

The second voyage of Columbus in 1493 was directly financed from the confiscated wealth of the Jews who had been expelled in the previous year. The inventory of the confiscated articles which were converted into cash for the equipment of Columbus' expedition included the silk and velvet coverings and mantles of the Torah rolls, as well as gold and silver articles designed for personal ornament and religious usage. From this source, too, Columbus received the royal award of ten thousand maravedis, which had been held out to him who should first sight land. Professor Herbert B. Adams coined the epigram: "Not jewels, but Jews" paid for Columbus' expeditions.

Columbus himself connected his first expedition with the expulsion of the Jews from Spain in the opening sentence of his journal. "After the Spanish Monarchs had expelled all the Jews from all their kingdoms and lands in January, in that same month they commissioned me to undertake the voyage to India with a properly equipped fleet" (January must have been a slip of the pen for April). The time sequence between his expedition and the Jewish migration thus referred to by Columbus was indeed striking. On the same day, April 30, 1492, that the heralds publicly proclaimed the edict of expulsion, Columbus received the royal contract and the commission to equip a fleet for the voyage to India. On August 2, 1492, the ninth day of Ab, the Spanish Jews began their wanderings, and the following day, Friday, August 3rd, Columbus set sail with his little fleet on his momentous voyage. There is good ground to believe that among the crew on Columbus' fleet were to be found some Jews who preferred the risk of the unknown to the anguish of exile. Among the one hundred and twenty men constituting the personnel on Columbus' first voyage—of whom only an incomplete list has been preserved—at least five can be identified as of Jewish origin. Luis de Torres, who understood Hebrew, Chaldaic and Arabic, acted as interpreter. He had been baptized only shortly before. He was the first European to set foot on New World soil, and the first who discovered the use of tobacco. Alonzo de la Calle also was of Jewish origin, as is indicated by his name, which was derived from the Jewish quarter (Calle). Rodrigo Sanchez, who accompanied Columbus at the special request of the queen, was a relative of Gabriel Sanchez, the royal treasurer. The ship's doctor, Bernal, and the surgeon, Marco, were also of Jewish stock, the former having narrowly escaped the funeral pyre when he was convicted by the Inquisition in 1490 of being an adherent of Judaism.

Abraham Zacuto, whose relations to Columbus were so definite, made no mention of him or of his discoveries in the Hebrew historical chronicles which he composed during the time that Columbus was four times spanning the Atlantic between Spain and the New World. The first Hebrew author to allude to Columbus was Abraham Farissol of Avignon in his geographical work, *Iggereth Orehoth Olam* (Treatise on the Roads of the World), written in 1523, published at Venice in 1587.

More extensive reference to the subject is made by the historian Joseph Hakohen in his Hebrew chronicle *Dibre Hayamim* (Venice, 1552-53; English trans. C.H.F. Bialloblotzky, *The Chronicles of Rabbi Joseph the Sephardi*, 2 vols., 1836), which he supplemented in 1557 by a Hebrew translation of the *Historia general de las Indias* by Francisco Lopez de Gomara of 1535.

ABRAHAM A. NEUMAN.

Lit.: Kayserling, M., *Christopher Columbus* (1904; 2nd ed., 1928); Garcia de la Riega, C., *Colon español* (1913); Andre, M., *La véridique aventure de Christophe Colomb* (1927; English trans., 1928); de Hevesy, A., *The Discoverer* (1928); Madariaga, Salvador de, *Christopher Columbus* (1940); David, M., *Who was Columbus?* (1933); *Publications of the American Jewish Historical Society*, No. 2, pp. 129-37; vol. 33, pp. 32-34; Kirk, H.C., *The Secret of Columbus;* Sanchez, O., *España, patria de Colon* (1922); Amzalak, M.B., *Uma interpretaçao de assinatura de Christovam Colombo* (1927); Blasco Ibáñez, Vicente, *Unknown Seas* (novel).

The Schoenthal Community House at Columbus, Ohio

COLUMBUS, city in Franklin County, Ohio, the state capital and seat of Ohio State University. In 1940 the city had 304,936 inhabitants, of whom 6,500 were Jews according to a local estimate made by the Jewish Welfare Board. (According to H. S. Linfield, director of the statistical bureau of the Synagogue Council of America, however, the Jewish population was 9,250 in 1937.)

The Columbus Jewish community had its beginning in 1838—four years after the city was incorporated—with the settlement of Judah Nusbaum. Shortly thereafter, the families of Solomon Weil, Samuel Amberg and Simon Lazarus, the four Gundersheimer brothers, and a number of others arrived in Columbus.

The first Jewish congregation, called B'nai Jeshurun, was organized in 1852. Lazarus, who had had rabbinical training in Berlin, served as volunteer rabbi; Joseph Gundersheimer was president. After a number of years the congregation went out of existence, but in 1868 the congregation reorganized as B'nai Israel, under the presidency of Nathan Gundersheimer. Judah Wechsler was the rabbi, Joseph Goodman the first Hazan. Two years later a synagogue was dedicated at the corner of Main and Third streets.

Temple Israel of Columbus

A new temple was erected on Bryden Road and Nineteenth Street in 1904. Rabbis who served B'nai Israel (known as Temple Israel after 1915) included: S. Weil (who succeeded Wechsler in 1873), Benjamin A. Bonnheim (1877 to about 1885), Rabbi Jesselson (1887-90), Alexander H. Geismar (1890-92), M. Eisenberg (1892-93), E. L. Weiss (1893-96), David Klein (1896-1906), Jacob Kornfeld (1906-22), Jacob Tarshish (1922-32) and Samuel M. Gup (1932-). The congregation, which is Reform, had a membership of 400 in 1940. Auxiliary activities of Temple Israel included the Rose E. Lazarus Sisterhood, a brotherhood and a Young Folks League.

Columbus' Conservative congregation, Tifereth Israel, was founded in 1901 by a group of Hungarian Jews. It occupied a number of synagogues before building the East Broad Street Temple in 1927. In 1940 Nathan Zelizer (1931-) was the rabbi; the membership was 300.

Among the city's Orthodox congregations, Agudath Achim is the most important. It was organized in 1883, and has a membership of 585, including the brotherhood. The rabbi in 1940 was Mordecai Hirschsprung (1932-). The second largest Orthodox congregation, Beth Jacob, was organized in 1897. Its

rabbi is Leopold Greenwald (1924-), its membership 200.

Among Jewish activities independent of synagogue connection are a Council of Jewish Women and the Zion Lodge, 62, of B'nai B'rith, which was founded in 1865, and which is known for its social service. There are two Jewish social organizations: the Progress Club and the Winding Hollow Country Club. All branches of Zionist activity have representative groups in the city. The Jewish Welfare Federation was organized in 1908.

The location of the Ohio State University in Columbus adds color to Jewish activities. Out of a total of 13,000 students (1940) there are more than 1,100 Jews. The Jewish student body has eight fraternities, four sororities, five professional fraternities, a chapter of the Intercollegiate Menorah Association, a branch of the Avukah, and a B'nai B'rith Hillel Foundation, of which Rabbi Harry Kaplan is the director.

The city supports a Jewish weekly, the *Ohio Jewish Chronicle,* founded in 1922 by Benjamin and Aaron M. Neustadt. The Columbus *Jewish Chronicle,* an earlier weekly, survived about a year (1918-19).

Jews participated freely in the civic and other secular activities of Columbus. The philanthropist, Joseph Schonthal, left two monuments to his generosity—the Hermine Schonthal Community House and the Schonthal Recreation Camp at Magnetic Springs, not far from Columbus. In 1938 Leo Marks donated $150,000 for a new wing to the Children's Hospital.

The Lazarus family occupies a prominent place in the history of the Columbus Jewish community. Simon Lazarus, a grandson of the first volunteer rabbi of Columbus, was a member of the board of governors of the Hebrew Union College and of the Union of American Hebrew Congregations. Fred Lazarus, Jr., was a member of the local Housing Commission, president of the Cleveland Jewish Orphan Home, and member of the board of the American Jewish Committee. Robert Lazarus, also a grandson, was a member of the board of the Columbus Art Museum.

Allen Gundersheimer, likewise a descendant of one of the first settlers, served as head of the Columbus Community Chest. Henry Gumble was president of the Franklin County Bar Association.

The spiritual leaders of Columbus are all known as authors and lecturers outside the local community. Samuel M. Gup has written on comparative religion, Leopold Greenwald is the author of Talmudic treatises and of books on Hungarian-Jewish folk-lore and history, Mordecai Hirschsprung was a participant in the Maimonides Symposium and has written on Maimonides, Lee Joseph Levinger is known as an historian, as is also his wife Elma Ehrlich Levinger.

Among the faculty members of the Ohio State University were, in 1940, Elijah Joseph Gordon, head of the department of medicine in the College of Medicine, and Samuel David Edelman, assistant professor in the same college. Henry Blumberg was professor of mathematics, Theodore N. Beckman professor of marketing.

NATHAN RICARDO.

COMEDY, *see* THEATRE.

COMETS, *see* ASTRONOMY (Section II, end).

COMITÉ DES DÉLÉGATIONS JUIVES, a committee of Jewish delegations which represented the Jews of America, of Canada, and of a number of European countries at the Peace Conference of Versailles. It was organized on March 25, 1919, in Paris. Representatives from the Jewish communities of various countries had begun to assemble in Paris soon after the November, 1918, armistice, and the United States delegation took the lead in urging coordinated action.

The official title of the resulting organization was "Comité des Délégations Juives auprès de la Conférence de la Paix." The Honorable Julian W. Mack, president of the American Jewish Congress and chairman of its delegation to the Peace Conference, was elected chairman of the Committee. Among the vice-chairmen were Louis Marshall and Nahum Sokolow. Leo Motzkin, who represented the World Zionist Organization, became general secretary, and Harry Cutler, of the American delegation, treasurer. A number of standing committees or commissions were provided for, and these were to deal with the political work, program, reconstruction, finance and press.

Chiefly made up of delegates chosen through democratic procedure of one form or another by the Jews of various countries, particularly those of Eastern Europe, the membership of the Committee of Jewish Delegations represented the Zionist or nationalist approach to Jewish life. Other delegations, particularly those from the Joint Foreign Committee in England and the Alliance Israélite Universelle in France, espoused a more general point of view seeking the attainment only of equal civic rights for all Jews, and worked outside the range of the activities of the Comité.

Outside of several delegates at large who came from England as representatives of the World Zionist Organization, only one other representative came from that country—the late Herbert Bentwich, sent by the B'nai B'rith Lodge in London.

Like the representatives from the United States, Canada and the Ukraine, a number of the delegations had been chosen in a popularly constituted manner through congresses or national assemblies; others spoke in the name of Jewish national councils or of unified Jewish communities of various countries. In addition to those named, other Jewish communities represented were those of Russia, Austria-Hungary, Poland, Roumania, Yugoslavia, Turkey, Italy, Greece, and Posen.

Called into being as the result of an emergency, and subject to transitory events, the Committee was necessarily of a temporary and somewhat changeable character, new delegates being added to its membership from time to time, while others left Paris before the Peace Conference came to a close. Because of these conditions, the committee changed chairmen three times before the conclusion of its work. Judge Mack was succeeded by Marshall in the middle of May, 1919. Later, when both Marshall and Judge Mack returned to the United States, Nahum Sokolow was elected chairman.

Among the distinct collective efforts of the committee were the preparation and presentation to the Peace Conference of two memorandums. One dealt

COMMITTEE OF JEWISH DELEGATIONS AT THE PEACE CONFERENCE. *Row in background (left to right) Leon Lewita (Poland); Isaac Vilkansky, Elia Berlin, David Yellin, and Aaron Eisenberg (Palestine); Leopold Benedict (United States). Row in foreground (left to right) Julian W. Mack (United States); E. Braunstein (Roumania); Louis Marshall, Harry Cutler (United States); Nahum Sokolow (Poland); Michel Ringel (Eastern Galicia); Osias Thon (Poland); Jacob Niemirower (Roumania); Leo Motzkin (Zionist Organization); Philippe Rosenstein (Roumania); Marcus Braude (Poland); L. Sarage (Roumania); Joseph Barondess (United States); Chaim Weizmann (Zionist Organization); Bernard G. Richards (United States); William Fildermann (Roumania); Emile Reich (Eastern Galicia); Menahem Ussishkin (Ukraine); Nahum Syrkin (United States); Josef Tenenbaum (Eastern Galicia)*

with the civil and cultural rights of Jews in different lands, and the other with Jewish historic claims to Palestine. Supplementing various conversations and interviews of members of the Committee of Delegations with the representatives from the governments of their own lands, these members were also received officially by some of the members of the Peace Conference, their experts and advisors. The representatives of American Jewry were received by the American Delegation to the Peace Conference on April 2, 1919. Prior to his second departure for Europe, President Woodrow Wilson received at the White House, on March 2, 1919, a special sub-committee of the American Jewish delegation, consisting of Louis Marshall, Judge Julian W. Mack, Stephen S. Wise, and Bernard G. Richards, secretary.

In keeping with the resolutions adopted by the American Jewish Congress, which met in Philadelphia on December 16, 1918, by the Canadian Jewish Congress, and the decisions of similar bodies in different countries, the demands of the Committee as finally formulated called for minority and national rights for the Jewish populations of the various countries. They sought constitutional guarantees of citizenship for Jews, and included in these specifications the Jews who had been forced to leave their homes during the War, and who now wished to return to the same territories under the reconstituted states. In addition, national rights were demanded in the sense of guaranteeing the preservation of the ethnic and cultural community by means of autonomy in education, with support from the state funds, and freedom to use the minority's language in public life.

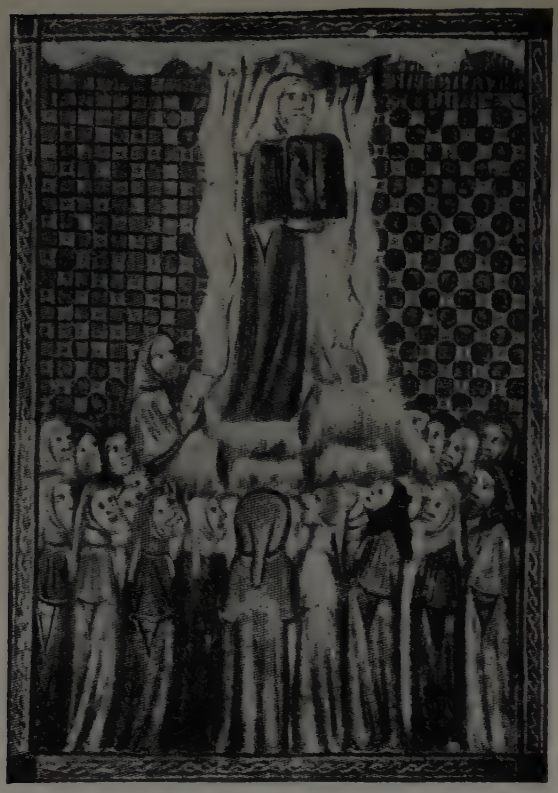
While the members of the delegations labored for the attainment of the broader demands as formulated by their various constituencies, the Jewish representatives, holding a different point of view, especially the Jewish leaders from England and France, worked for the recognition of full civic rights, believing that such rights would satisfy all subsequent needs.

While the meetings of the different bodies were being held in Paris, an attempt was made to reconcile the differences so that a united front might be presented. However, the conference between the two separate groups of delegates failed to achieve a unification, though an understanding was reached to avoid open antagonism and to present no disclaimers or dissenting views to the officers of the Peace Conference.

The results achieved at the Peace Conference in the treaties guaranteeing the rights of all minorities, Jewish and non-Jewish, were regarded as the great achievement of the American Jewish Delegation to the Peace Conference in particular, and of the Committee of Jewish Delegations in general. All other bodies which had their representatives at the Peace Conference, however, and especially such influential Jews as those of England and France, had a large share in bringing about favorable consideration of the Jewish demands. Among these, Mack, Marshall, and Sokolow gave voice to the conviction that the Minorities Treaties "at last absolved the Jews of Eastern Europe from the serious disabilities from which they have so long suffered and will forever end the grave abuse of the past. They will enable the Jews as well as all other minorities to live their own lives and to develop their own culture."

BERNARD G. RICHARDS.

Lit.: Janowsky, Oscar J., *The Jews and Minorities* (Columbia University Press, 1933); Luzzatti, Luigi, *God and Freedom* (with supplementary chapter by Max J. Kohler; 1930); reports of the American Jewish Congress, American Jewish Committee and Board of Deputies of British Jews (1920); report of the Alliance Israélite Universelle (1920-21); *American Jewish Year Book,* vol. 22 (1920-21) 101-30; Chasanowitz and Motzkin, *Judenfrage der Gegenwart* (1919); *Memorandum des Comités des Délégations Juives* (May, 1919); *Bulletins du Comité des Délégations Juives,* Nos. 1-26.



The Ten Commandments as depicted in the Sarajevo Haggadah

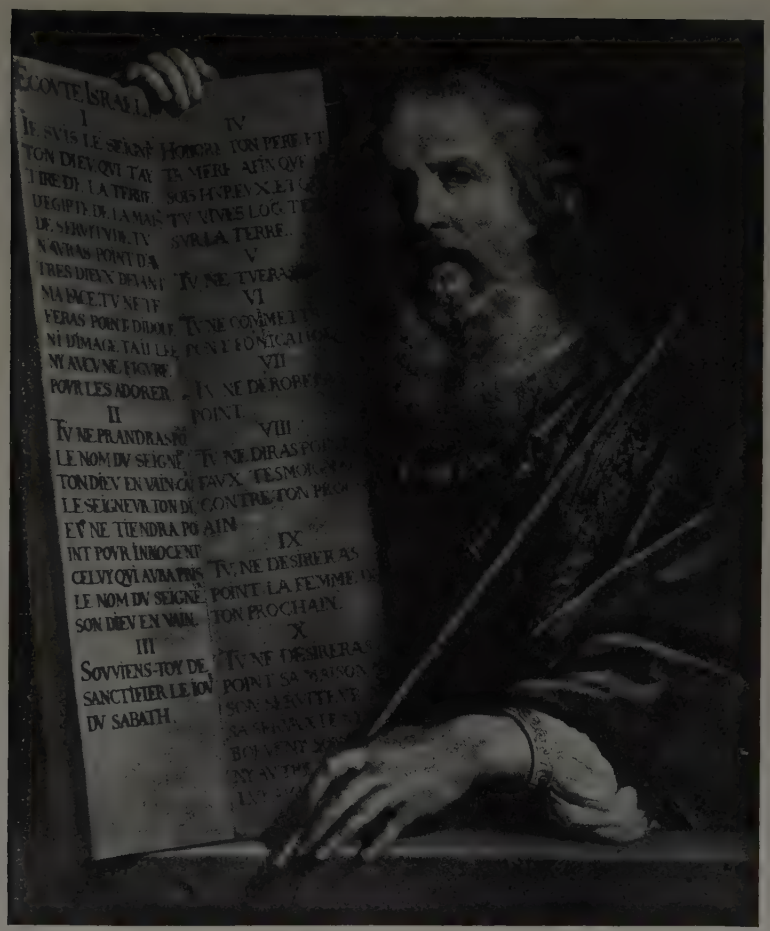
COMMANDMENTS, THE TEN (*'asereth hadebarim,* literally, "the ten words"), a set of pronouncements which, according to the Biblical narrative, were given by God in a special revelation to the people of Israel at Mt. Sinai, and engraved by the "finger of God" upon the two Tables of the Law. The commandments appear in two versions, one in *Ex.* 20:2-14, the other in *Deut.* 5:6-18. While the general content of the two versions is the same, there are several significant variations. These are noted below in parallel columns (the English translation is taken from that of the Jewish Publication Society):

Exodus 20	*Deuteronomy* 5
(Fourth Commandment)	
8. *Remember* the sabbath day, to keep it holy. 9. Six days shalt thou labour, and do all thy work; 10. but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; 11. *for in six* days *the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the sabbath day, and hallowed it.*	12. *Observe* the sabbath day, to keep it holy, *as the Lord thy God commanded thee.* 13. Six days shalt thou labour, and do all thy work; 14. but the seventh day is a sabbath unto the Lord thy God, in it thou shalt not do any manner of work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; *that thy man-servant and thy maid-servant may rest as well as thou. 15. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the sabbath day.*
(Fifth Commandment)	
12. Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee.	16. Honour thy father and thy mother, *as the Lord thy God commanded thee;* that thy days may be long, *and that it may go well with thee,* upon the land which the Lord thy God giveth thee.
(Tenth Commandment)	
14. Thou shalt not covet thy neighbour's house; thou shalt not *covet* thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.	18. Neither shalt thou covet thy neighbour's wife; neither shalt thou *desire* thy neighbour's house, *his field,* or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's.

The Ten Commandments

Although the commandments are always given as ten, they are not numbered in the Biblical text; hence there is a difference of opinion as to the exact divisions of the passages into ten separate commandments. According to the Jewish tradition, the opening passage (*Ex.* 20:2; *Deut.* 5:6), which is a statement that the following are the commands of the Lord, who brought the Israelites out of Egypt, is counted as the first of the "ten words." The remaining nine then are enumerated as follows: 2. Not to have other gods or to worship idols; 3. not to misuse the Divine Name; 4. to observe the Sabbath day; 5. to honor parents; 6. not to murder; 7. not to commit adultery; 8. not to steal; 9. not to bear false witness; 10. not to covet the property of others.

Christian authorities regard the opening verse as merely introductory, and therefore make up the number ten by dividing one of the "ten words" into two commandments. The Greek Catholics and most of the Protestant churches divide the Jewish second com-



Moses and the Ten Commandments, after a painting by Philippe de Champagne (17th cent.). The text is given in French and the division of the Commandments follows the practice of the Catholic Church

mandment, regarding the commandment not to have other gods as the first, and that not to worship idols as the second. The Roman Catholics and the Lutherans divide the tenth commandment (following the version in *Deuteronomy*) into two parts: 9. not to covet one's neighbour's wife; 10. not to covet his property, and change the rest of the numeration accordingly.

The Ten Commandments fall logically into two main divisions, each containing five precepts. The first division includes respect for the authority of God and of parents, as the representatives of God, which includes the observance of the Sabbath as the decree of God; the second, prohibition of grave offenses against one's fellow-men either by act (murder, adultery, theft), word (false witness) or thought (covetousness). The commandments thus constitute a fundamental basis for religious and moral law, and as such have received the supreme position in the religious teachings of both Judaism and Christianity. In recognition of this, depictions of the two Tables of the Law, bearing a conventional presentation of each of the ten separate "words" (the first two Hebrew words of each commandment), are generally set above the Ark in the synagogue.

For the critical view of the Ten Commandments, *see* Decalogue. Simon Cohen.

COMMANDMENTS, THE 613, *see* Precepts, The 613.

COMMENTARIES, 1. on the Bible, *see* Bible Exegesis.

2. on the Talmud, *see* Talmud Commentaries.

COMMERCE, *see* Occupations.

COMMERCIAL LAW, *see* Law, Civil.

COMMUNAL ARCHIVES, COMMUNAL RECORDS, *see* Archives, Communal.

COMMUNAL AND CONGREGATIONAL OFFICIALS, *see* Functionaries, Religious and Communal.

COMMUNISM. 1. The term communism, prior to 1848, was usually applied to revolutionary currents aiming at the violent overthrow of the entire social structure and the establishment of a collectivist form of production, while socialism stood for moderate tendencies advocating social reforms and a gradual and lawful change of the existing system. The word Communist disappeared from the political vocabulary after 1848, when both moderate and radical opponents of capitalism began to call themselves Socialists or Social Democrats. Communism reappeared as a current political term in connection with the November Revolution of 1917 in Russia, when the victorious Bolshevik Party adopted the old designation in 1918.

Since the Bolshevik Revolution, some opponents of

Communism have repeated incessantly that, both as a political theory and as a revolutionary movement, Communism is one of the manifestations of alleged Jewish ambitions to destroy Christian civilization and to establish Jewish rule the world over. This accusation, indeed, goes back to the middle of the 19th cent., to the beginnings of the modern radical movement, when the origin of Karl Marx—son of a baptized Jew, and the most prominent leader of socialist thought and organization—was utilized by some opponents to smear the movement with the taint of Jewishness.

During the period preceding the appearance of Bolshevist Communism as an international phenomenon (prior to 1917), the attitude of the pre-Bolshevist Communists or near-Communists (as one might call the extreme-Left Socialists) towards the Jewish question was that of the 19th cent. Socialists in general. The Jewish problem was in their opinion part of the general social problem; they believed that with the disappearance of the capitalist system and with the inauguration of a socialist commonwealth, all the religious and race prejudices would disappear, with the result that the Jews would eventually be completely assimilated and absorbed by the nations among which they lived. In the meantime they opposed all discriminatory restrictions against Jews or, for that matter, against any other group. The Jews among the extreme-Left Socialists in Western Europe invariably identified themselves with the nation in whose midst they lived and whose language they spoke. They were also atheistic and irreligious, hence their hostility or indifference to Jewish religious or national survival.

2. Communism as a worldwide movement is an offshoot of that Russian revolutionary party which seized power in November, 1917, and, in 1918, adopted the name of Communist Party. That party was originally a section of the Russian Social Democratic Workers Party which in 1903 split into the Majority (Bolshevik) and Minority (Menshevik) factions. The split was caused by disagreements on questions of organization. The leadership of the Bolshevist faction included a number of Jewish intellectuals, such as Gregory Zinoviev (Radomyslsky) and Lev Kamenev (Rosenfeld), who were the closest assistants of Lenin, the uncontested leader of the Bolsheviks. At the outset the Bolshevik faction, which later constituted itself as an independent party, had included very few Jewish rank and file members, the bulk of the Jewish workers of the Russian Empire being either influenced by, or organized in, the social democratic Bund, which was the abbreviated term for the General Jewish Workers Alliance of Lithuania, Poland and Russia.

The attitude of the Bolsheviks with regard to the Jews as a separate nationality was stated by Lenin (in the Russian Social-Democratic party organ *Iskra,* October 22, 1903) in the course of a dispute with the Bund concerning that group's demand for a loose, federative form of organization within the Russian Social-Democratic Workers Party. On that occasion Lenin took the same stand as the well-known Marxist theorist Karl Kautsky, who held that "the Jews have ceased to be a nation because a nation is unthinkable without a definite territory." Lenin also quoted Kautsky, with regard to the situation in Russia, to the effect that "the hostility towards the non-Russian sections of the population can be removed only 'if those non-Russian groups will cease to be alien, if they will merge with the general mass of the population. This is the only possible solution of the Jewish problem and we should support everything that favors the elimination of Jewish isolation.'" Stalin expressed the same opinions. None of them considered the problem of religious differences.

The seizure of power by the Bolsheviks in November, 1917, and the ensuing civil war to a certain extent changed the relation between the Bolshevik Party and that section of the Jewish population which was politically active. Prior to the civil war (1918-20) the mass of the Jewish workers and intellectuals had been either indifferent or hostile to the party of Lenin, their allegiance—aside from political Zionism—going either to the Bund, the territorialist group, or to the Mensheviks (moderate democratic socialists), or, as in the case of many professional men, to the bourgeois Constitutional Democrats (the "Cadets"). That hostility even led the Yevkom, special department in charge of Jewish affairs, to publish a manifesto (March 15, 1918) in which the Jewish workers were taken to task because of their attitude.

It was only the threat of complete physical extermination implied in the possible victory of the Whites (the Kolchak-Denikin armies), whose campaigns were marked by countless pogroms, that impelled a larger number of Jews of the younger generation to accept Bolshevism as the lesser evil, so to speak. The Bolsheviks, in turn, confronted by the hostility of the old Czarist bureaucracy whom they could not trust, were eager to open the doors of their party and to grant access to all kinds of positions in the administration to members of all national minorities, including the Jews, who had been deprived of every opportunity under the Czarist regime.

The necessity of dealing with a large Jewish population of about three millions which could not be assimilated over night compelled the Communists to modify somewhat their previous attitude with regard to the Jews as a separate nationality. The Jews, at least those whose vernacular was Yiddish, were recognized as a separate nationality. This recognition found expression both in the organization of a special Jewish department in the People's Commissariat of Nationalities, and in the establishment of a Jewish section within the Communist Party. This was the so-called "Yevsektsia," which set itself the task of eliminating the Jewish private trader and of transforming the cultural life of the Yiddish-speaking masses in accordance with the secular principles of Leninist totalitarianism. The ruthlessness with which this struggle against the old customs and occupations was conducted made the Yevsektsia just as hateful to the bulk of the Jewish population as the word Communist was to become to the peasants after inauguration of forcible grain requisitions and, later, of forcible collectivizations. As a result of this activity of the Jewish Communists, 35 per cent of the Russian Jews were reduced to the status of "lishentzy," that is, men deprived of all rights, while the corresponding percentage of completely déclassé pariahs among the non-Jewish population did not exceed 5 to 6 per cent. The Yevsektsia was dissolved in 1930.

The recognition of the Jewish masses as a separate nationality among the nationalities that constituted the U.S.S.R. found its expression also in the establishment of compact Jewish agricultural autonomous regions—first in the Ukraine, White Russia and in the Crimea; later, in Eastern Siberia, where they were granted a certain measure of administrative autonomy, with Yiddish as the official language.

While recognizing Yiddish as a medium of expression for the Jewish people, the Communists in Russia were merciless with regard to Hebrew, the teaching of which was prohibited both because of the system's anti-religious attitude and because of its foreign policy. The Russian Communists saw in Zionism merely a manifestation of British imperialism. Hence persecution of the Zionists and prohibition of Hebrew became part of their undeclared war against British influence in the Near East.

While struggling against all manifestations of Jewish life (private trade, religious customs, the Zionist movement) which stood in the way of the Bolshevist plans, the Jewish Communists had to wage an equally violent struggle against anti-Semitism, which the Czarist opponents of the new system employed as one of the main propaganda weapons, claiming that the leadership and the membership of the Communist Party were predominantly Jewish.

The alleged predominantly Jewish leadership and composition of the Russian Communist Party has been a stock argument both against the Jews and against the Communists outside of Russia as well. A glance at the statistics of party membership taken at various times between 1918 and 1938 suffices to disprove that undying legend as far as the membership is concerned. In 1918 the Russian Communist Party had 124,000 members. Of these, 75 per cent were Russian Slavs, 10.8 per cent Letts (Latvians), 6.3 per cent Poles, 3.7 per cent Esthonians, 2.6 per cent Jews. In 1922, 5.2 per cent of the membership was Jewish (19,526 members); in 1924, there were 5 per cent of Jews out of an approximate total of 900,000; in 1929, the percentage dropped to 3.5 (49,627 Jewish members). In 1938, according to the figures given by the Paris émigré daily *Posledniva Novosti,* edited by Professor Paul Milyukov, leader of the Constitutional Democrats, Jewish membership in the Russian Communist Party constituted not more than 4.34 per cent.

Now, the ratio of Jews to the total population of Russia was only 1.8 per cent. The ratio of 4.34 per cent of Jewish membership in the Communist Party accordingly appears rather forbidding; and indeed the enemies of both the Jews and Communism, especially outside of Russia, have taken quick advantage of these ratios to smear the communists with the Jewish brush and vice versa. The mere comparison of these figures, however, distorts the true picture. While the total Jewish population is 1.8 per cent, it must be noted that the Jews lived almost exclusively in the cities and towns; in Russia's urban population the Jews constituted 11 per cent. Two additional factors are taken into consideration. On the one hand, the rural population took practically no part in political activities, and on the other, there was virtually no illiteracy among the Russian Jews. Hence it can be understood that when the Bolsheviks came to power and required in all branches of the administration men and women who at least could read and write, the percentage of Jewish Communist membership would be greater than that of the non-Jewish Communist membership, a percentage, however, which is not high under the circumstances.

Much was made of the fact that during the first years of the Soviet regime Jews were among the outstanding leaders of the Russian Communist party. Because Trotsky, Zinoviev, Kamenev, Radek, Litvinov and others were Jews, it was inferred that the Jews controlled the party and the government. From a similar external appearance a conclusion might as well have been drawn—and actually has been drawn by the defenders of Czarist despotism—that all liberal and democratic parties opposed to the old regime were "controlled" by "Jewish interests."

In reality, Jewish intellectuals were conspicuously identified with the Social-Democratic Mensheviks (Abramovich, Axelrod, Dan, Liber, Martov) who were bitterly opposed to the Bolshevik regime, also with the Social-Revolutionists (Gershuni, Gotz) who were the strongest party backing the constitutional Kerensky regime; and with the moderate bourgeois-liberal Constitutional Democrats, headed by Professor Milyukov, who was assisted by such extremely able leaders of Jewish origin as Vinaver, Herzenstein, the brothers Hessen and others. Indeed, the two Right wing Socialists who made terroristic attempts upon the lives of leading Bolsheviks were likewise of Jewish origin: Leonid Kannegiesser, who killed Uritzky, chief of the Petrograd Cheka, and Dora Kaplan, who wounded Lenin.

This seemingly strange phenomenon is explained by three facts: (1) that Jews constituted a substantial section of Russia's educated urban population; (2) that Jewish youths, barred from the country's universities by all kinds of discriminatory restrictions, in most cases had to study in Western Europe, where they acquired a better knowledge of political theory and practice than most of the non-Jewish students who had remained in Russia; (3) that, last but not least, since the Jews are a people of pariahs, deprived of most civil rights, many of the most gifted among the Jewish intellectuals, who under normal conditions would have achieved success as scholars or leading public servants, were forced into oppositionist or revolutionary politics. (By way of analogy it might be mentioned that during the 1840's Irishmen, such as Feargus O'Connor and James Bronterre O'Brien, played leading parts in England's radical-democratic movement known as Chartism.)

As time went on and a new generation of potential leaders was growing up in Russia under entirely different circumstances, the importance of the pre-War leaders of Jewish descent was bound to decrease. In the struggle for power within the party between the "Opposition" headed by Trotsky, Zinoviev and Kamenev on the one hand and the Stalin-Bukharin-Rykov majority faction on the other, the latter used against the former arguments of a veiled anti-Semitic nature, as when the official party organ *Pravda* enjoined its membership to refrain from using against the opposition the argument that most of its leaders were Jews. After the complete destruction of all opposition within

the Party, sealed by the extermination of the entire Bolshevik "Old Guard" during the purges of 1936 to 1938, most of the old time leaders and executives of Jewish origin disappeared. The only prominent Jews of the older generation who remained in the Party are Emil Yaroslavsky, the leader of the "Godless" movement, and Maxim Litvinov, who was "liquidated" as a diplomat shortly before the Moscow-Berlin pact of August, 1939. Lazar Kaganovich, the only outstanding figure of Jewish descent in the Communist leadership (1940), belongs to the younger generation that grew up after the Revolution. Since the liquidation of all oppositionists, Kaganovich has been the only Jewish member of the Political Bureau, the supreme organ of the party and the virtual super-government of Russia.

3. The fascination which the Bolshevik Revolution had for the radical elements abroad and the needs of the Soviet regime for outside support resulted in 1919 in the founding of the Communist International. The fact that some of its outstanding figures were of Jewish origin was exploited by various reactionary elements the world over to connect that organization with allegedly sinister purposes of international Jewry aiming at world domination to be achieved by fomenting revolution in all countries.

One of the most powerful sections of the Communist International since its inception was the German Communist Party. It was founded early in January, 1919, two months before the First Convention of the Communist International. Its two outstanding leaders were Karl Liebknecht and Rosa Luxemburg, the latter of Jewish origin and a native of Russian Poland, who had been a naturalized German citizen for over twenty years. Rosa Luxemburg's origin greatly contributed to the stirring up of anti-Jewish feeling in connection with the so-called "Spartacus" uprising of January 19, 1919. That uprising, directed against the new republican regime and aiming at the establishment of a German Soviet regime, Russian style, had been opposed by Rosa Luxemburg, who fully realized its futility. Her counsel was disregarded and she lost her life as one of the first victims of an enterprise which she knew was doomed to failure. Though she had hailed the Bolshevik Revolution in 1917, she was opposed to these dictatorial and totalitarian aspects of Communism which constitute the essence of Leninism and Stalinism. She had attacked those methods in her pamphlet, *The Russian Revolution* (published posthumously), and, years after her death, her specific theories were anathematized by the Stalin regime.

An effect similar to that of Rosa Luxemburg's leadership of the "Spartacus-Bund" was the active participation of two Russian revolutionists, Max Lewien and Eugen Leviné, in the shortlived Bavarian Soviet Republic of 1919. On that occasion Jewish intellectuals with a Russian revolutionary background—though not the instigators of the uprising in question—were playing abroad a part similar to that of so many Polish exiles who placed their military experience at the disposal of the German, Austrian, Hungarian and French revolutionary uprisings in 1848 to 1849 and 1871. The subsequent Communist uprisings in Germany, particularly those of 1921, were conducted by German Gentiles such as Hugo Eberlein and Max Hölz. The leader of the Communist Party in Germany at that time was Dr. Paul Levi, a man of wide culture who, after the death of Rosa Luxemburg, was the outstanding intellect among the German radicals of the Extreme Left. Paul Levi, however, broke with his own party and violently denounced the Communist International for instigating the notorious revolt of March, 1921. That revolt was a purely Russian affair, engineered by emissaries of the Comintern for the purpose of bolstering up the prestige of the Soviet regime.

The resignation of Paul Levi marks the end of what might be called the idealistic or disinterested leadership of Jewish intellectuals in the international Communist movement. The Jewish intellectuals who came into prominence in the German Communist movement after Levi's withdrawal were—with a few exceptions—of the adventurer type, who considered themselves members of the Russian bureaucracy and blindly followed the orders given by Moscow. Typical of this sort of leadership was Ruth Fischer, a native of Austria, who for a few years after 1923 played the role of virtual dictator over the German Communist Party.

In 1923 the Soviet Government felt itself threatened by France and England; as the republican Weimar regime took a conciliatory position towards the Western powers, the Kremlin was courting the monarchist and nationalist circles, apparently indifferent to the possibility of a monarchist restoration, as long as there was a chance of establishing a German-Russian front against France. In line with this policy Karl Radek (Sobelsohn), a Galician Jew active in the Russian Communist Party, glorified Schlageter, a monarchist-fascist adventurer who was executed by the French in 1923 and became one of the martyrs and saints of nationalist anti-Semitic Germany. This gesture of rapprochement with the anti-republican forces was followed by Ruth Fischer's propaganda for close collaboration between the Communists and the Nationalists (a monarchist, ultra-anti-Semitic party) in the course of which she went even as far as catering to the anti-Semitic prejudices of the nationalist university students.

Eventually Ruth Fischer, Dr. Arthur Rosenberg and a few other Jewish intellectuals turned their back upon Moscow. During the last years of the Weimar Republic, Heinz Neumann was the only Jew in a prominent position in the German Communist Party. In 1930 there was only one Jew among the seventy Communist deputies in the Reichstag, and in 1933, shortly before the inauguration of the Nazi regime, there was not a single Jew among the eighty-one Communist deputies.

The rank and file of the German Communist Party was composed of "Aryan" workers. During the last election (1932) prior to the seizure of power by the Nazis, the Communist Party polled nearly six million votes (5,980,240), which belies the charge that it was a "Jewish" party; for the total Jewish population in Germany (550,000), including children of non-voting age, was less than one-tenth of the Communist vote.

In line with the policy of courting German nationalism the German Communist Party, during the last years of the Republic, did nothing to prevent the seizure of power by the Nazis, explaining their inactivity with the slogan "Nach Hitler kommen wir." They rejected any joint anti-Nazi activity with the Socialists, and

even cooperated with the Nazis in a special referendum directed against the Social-Democratic government of Prussia. All this is sufficient evidence that the German Communist leaders, far from serving "Jewish interests," were mere tools of Russia's foreign policy, ready to sacrifice the German Republic, German labor and the German Jews for the sake of a government in Germany that was firmly opposed to France and England and therefore a potential ally of Soviet Russia.

Next to Germany it was Hungary where the names of a few Jewish Communist leaders made their imprint upon the post-War history of the country and upon the fate of its Jewish population. The breakdown of the Hapsburg Empire had led in Hungary to the establishment of a democratic republican regime headed by Count Mihály Károlyi. The harsh terms of the Allied victors brought about the resignation of the Károlyi regime, whereupon a Soviet Republic was established by a coalition of Socialists and Communists. The fact that some outstanding personalities of the shortlived Hungarian Soviet Republic were of Jewish origin, such as Béla Kun and József Pogány, contributed its share to the spread of the legend of Jewish complicity in international Communism. After the collapse of the Soviet regime those of its members who had openly embraced the Communist cause—some of them had remained Socialists—eventually found asylum in Soviet Russia, where they were active in the Communist International. During the Moscow purge of 1936 to 1938 most of them, including Béla Kun, were arrested and have not been heard of since.

Of a different character was the participation of Jews in the Communist movements in Poland and Roumania, where many Jewish workers joined the party and its front organizations. In both countries the general anti-Semitic and anti-Russian atmosphere acted as deterrent which prevented large groups of Gentile workers from joining the Communists. Conversely, in both countries the same atmosphere, and the knowledge that in Russia at least there was no racial or religious discrimination, made the Jewish workers very receptive to Communist propaganda. Says Hugo Valentin, in his *Antisemitism, Historically and Critically Examined:* "Hundreds of thousands of young Eastern Jews are humanly speaking condemned to permanent unemployment, since opportunities for work are reserved for non-Jews. They are also under the spiritual pressure of Antisemitism. Their situation is terrible. They think that a victory of Communism in Poland or Rumania means to them a place in a factory, a Government post, opportunities for study, in short, a life worthy of a human being, a future. America has closed its doors to immigrants. Palestine can only receive a few tens of thousands a year. Where are they to turn?"

That desperate situation accounts for the fact that aside from the inarticulate manual workers who may have only a very hazy conception of what Communism really stands for, there have been, to quote Valentin again, "many young Jews of intellectual and moral distinction" who joined the Communist cause. It is in a similarly hopeless situation that otherwise decent people occasionally embrace the philosophy of Fascism or Nazism.

This observation is equally true of the trend toward Communism among the intellectuals, both Gentiles and Jews, in many other countries. In the United States, for instance, the propulsion toward Communism among the educators and intellectuals became particularly noticeable after the crash of 1929. The ensuing depression created, on the one hand, a sense of insecurity and, on the other, a quest for a panacea which the Communist ideal seemed to offer.

The participation of Jews in the leadership of, or in membership in the Communist parties of other countries of the eastern hemisphere was altogether insignificant. The French Communist Party, the largest Communist organization outside of Russia since the destruction of the German Communist Party, did not have a single Jew among its seventy-two deputies elected to the Chamber of Deputies in 1936, and the only outstanding Jewish intellectual among them was the Old Russian emigrant, Dr. Charles Rappoport—a philosopher and an eccentric—who eventually turned against the Communists altogether on account of the purges of 1936 to 1938.

In France, where prior to 1940 anti-Semitism was not an effective political or a strong social force, there was no noticeable influence or participation of Jewish intellectuals in the Communist movement. In fact, the Communist party did not bring forth a single leader of Jewish origin, while the moderate Socialists were headed by Léon Blum, and Georges Mandel was one of the outstanding conservative statesmen of the country. The connection of the famous barrister Henri Torrès (not to be confounded with the chief Communist leader Maurice Thorez) with the Party was of but very brief duration. The Jewish following of the French Communist Party consisted of a number of immigrants from Eastern Europe for whom the Party published a Yiddish daily until October, 1939.

In Austria the Communist movement was altogether insignificant in spite of the efforts of a few Jewish intellectuals who represented the typical assortment of idealists, adventurers and literary bohemians who may be found in every capital that has a large Jewish population with its quota of déclassé intellectuals.

In the United States, just as Fascism enlisted its first followers among Italian immigrant workers, so Communism found its initial followers among Russian immigrant workers, partly Jews who, however, at no time constituted a majority. Similarly, the leadership was at first to a large extent recruited from among Russian-born Slavic and Jewish immigrants. Most of them came from the Left wing of the American Socialist Party. As time went on the Gentile elements in the party began to predominate alike among the rank and file and among the leaders. Yet the original impression, that Communism in America was largely a Russian-Jewish affair, persists, kept alive by those who make anti-Jewish propaganda a profession. The top leadership of the party in 1940 (Earl Browder, William Z. Foster, Clarence Hathaway, etc.) was almost entirely non-Jewish, the sole Jewish survivor in the party leadership from the initial period being Israel Amter. Similarly, the preponderance of the rank and file is non-Jewish.

While the Communist Party in the United States has a comparatively numerous following among Jewish

immigrant workers, it is violently opposed by the overwhelming majority of Jewish organized labor. Two large unions with predominantly Jewish membership, the International Ladies' Garment Workers' Union and the Amalgamated Clothing Workers of America, have gone officially on record in opposition to Communism; their leaders, Sidney Hillman and David Dubinsky, have been the principal targets of Communist wrath.

According to testimony given before the Dies Committee (1939) by Benjamin Gitlow, former secretary of the Communist Party of the United States, Jews constituted between 15 and 18 per cent of the party membership in the 1920's—at the time he left the organization. No official figures have been available since then, but undoubtedly Jewish membership has been rapidly on the decline, as demonstrated by the loss of Communist influence within the predominantly Jewish needle trades. The Moscow-Berlin pact gave added impetus to this shrinkage, causing also the secession of many influential Jewish authors, journalists, and other intellectuals. The *Morning Freiheit,* the party's daily organ for Yiddish-speaking followers, lost more than half its circulation since the pact.

Of special interest has been the attitude of the Communists, Jewish and non-Jewish alike, with regard to Palestine. As already noted, the Russian Communists saw in the attempts to settle Jews in Palestine merely one of the manifestations of British imperialism. A resolution adopted at the Second Congress of the Communist International, held at Moscow in 1920, states that "under the pretext of creating a Jewish State in Palestine, in which the laboring Jews form only an insignificant part of the population, Zionism has delivered the native Arabian working population to the exploitation of England." Since that time the Communist International and its Jewish followers in Palestine have persistently advocated the prohibition of Jewish immigration to Palestine, and justified Arab riots and pogroms against the Jews of 1920, 1921, 1929 and 1936; they styled these outbreaks as "revolts of the Arabs against the mandatory power."

The Jewish Communists of the United States concurred in this attitude. In 1929, the *Freiheit,* referring to the unprovoked Arab outrages against the Jewish population in Palestine, inadvertently used the word "pogrom." It was forced to eat its words two or three days later when it had to describe the events, in official Comintern fashion, as Arab revolts against British rule.

4. During the 1930's one of the most successful methods of Communist propaganda consisted in founding all kinds of "front" organizations; these were dubbed "innocent clubs" by one of the Communist critics. The organizations were ostensibly pursuing aims which any progressive would endorse, such as defense of political liberties, opposition to war and fascism and so on. They were the so-called "transmission belts"—admitted by party leader Earl Browder before the Dies Committee—for extending their party's influence over middle class groups and spheres which could not be reached by straightforward Communist propaganda.

Naturally, in the United States, alongside of non-Jewish Americans, numbers of Jews also were drawn into those organizations. In addition, however, the Communists considered it practical to create a number of "front" organizations which were specifically meant for Yiddish-speaking Jews or any Jews who took a special interest in the situation of the Eastern European Jews.

Outstanding among these organizations was ICUF (Allweltlicher Yiddisher Kultur Ferband), which was founded in September, 1937, at the first World Congress held in Paris. The official purpose of the organization was to defend Jewish culture against all outside enemies and to mobilize and coordinate all the strength of the Jewish people for that purpose. ICUF succeeded in attracting many Yiddish writers as well as the small bohemian fry of camp-followers. The organization had sections in various countries—with the exception of the Soviet Union, Germany and Italy. In the United States the organization published an organ known as *Yidishe Kultur.* Following the concluding of the Berlin-Moscow Pact a number of prominent writers lost interest in the organization: H. Leivick, Peretz Hirshbein, I. Opatoshu, Dr. A. Mukdoni, Ben-Adir.

Another "front" organization was the Jewish People's Committee (United Action against Fascism and Anti-Semitism), whose publication, in Yiddish and in English, was a periodical entitled *Jewish People's Voice.* Reuben Brainin (d. 1939) was honorary president of the organization; the national secretary was Ephraim Schwartzman, who resigned after the Berlin-Moscow pact of 1939.

An organization no longer in existence, called Patronatn far di Politishe Arestirte in Poiln, was engaged in collecting money for the political prisoners in Poland. Non-Communists charged that the money so collected was distributed only among Communist prisoners. The organization published a bulletin entitled *Zu Hilf* (New York, since 1934).

One of the oldest "front" organizations, actually launched many years before the Communists started their "front" activities, was ICOR, founded in 1925. The purpose of the organization since its inception has been to "support Jewish agricultural settlements in the Soviet-Union," and more specifically to help build up the Birobidjan autonomous territory. One of the main slogans of the organization is the defense of the Soviet Union. ICOR was very active in the United States, where it held many meetings, collected money and published magazines. Its American organ is *Nai-Lebn,* in Yiddish and English. Similar organizations have been active in Argentina, Brazil, South Africa, Australia, Poland and England.

In addition to these organizations there are a number of leagues, councils, societies, etc., of lesser importance.

See also: BIROBIDJAN; ICOR; KOMZET; OZET; SOVIET UNION.

MAX NOMAD.

Lit.: Valentin, Hugo, *Antisemitism, Historically and Critically Examined* (1938); Duker, Abraham G., Introduction to Borochov, Ber, *Nationalism and the Class Struggle* (1937); Kohansky, Alexander S., "Communist Propaganda for Jews," *Contemporary Jewish Record,* vol. 3, No. 5 (1940); Lestschinsky, Jacob, "Jews in the U.S.S.R.," *ibid.,* vol. 3, Nos. 5-6 (1940); Borkenau, Franz, *World Communism: The History of the Communist International* (1939); Lenin, V. I., *Sochinenya* (Works), vol. 6 (1931); Sherman, Bezalel, *The Communists in Palestine* (1939); *Father Coughlin—His "Facts" and Arguments* (1939); "Jews in America," *Fortune,* No. 2 (Feb.), 1936.

COMMUNITY AND COMMUNAL ORGANIZATION, *see* JEWISH COMMUNITY AND COMMUNAL ORGANIZATION.

COMMUNITY CENTERS, *see* CENTERS.

COMMUNITY COUNCILS. Between 1929 and 1940, in sixty-two American Jewish communities, there has been developing a type of organization known as the community council, which has enabled representatives of all Jewish groups in each of these communities to meet on a democratic basis for the purpose of common counsel and action.

Although new in its present form, the underlying idea of the community council is hundreds of years old. It resembles the European *kehillah,* which also served as the model for similar efforts in the United States at the turn of the century. The most prominent of these was the New York Kehillah (1908-18). The earlier attempts failed largely because they did not gain the confidence of the masses. However, the councils which have arisen since Cincinnati organized in 1929 have striven to avoid this pitfall through a more democratic structure.

The growth of the present council movement may be attributed to three factors affecting Jewish communities in recent years: the rise of world anti-Semitism; the changing composition of American Jewry; unfulfilled needs in the Jewish community. The plight of European Jewry, the ascendancy of Hitlerism and the impact of anti-Semitism on the United States have impressed upon American Jews the urgent need of presenting a united front against the inroads of Nazi propaganda.

Furthermore, in a number of cities there has been taking place a gradual shifting in the center of gravity of the Jewish population. The "older" or German group has suffered attenuation in numbers and relative financial capacity. The Eastern European or "newer" group has acquired stability, financial strength and social status. As it has grown in importance, it has been eager to play its role in the local community picture. However, it has not always been able to find its place within the framework of the traditional federation or welfare fund. Through providing the initiative in the formation of a community council this newer leadership has sought an opportunity for increased communal participation and recognition.

The last few years also have made apparent certain needs in the Jewish community which heretofore have been ignored, neglected, or met inadequately. These needs were not being served by such existing agencies as federations, which either did not consider them within their province or did not enjoy acceptance by all elements in the community. The solution to the pressing problems of self-defense, overlapping appeals for overseas work, etc., which affect all Jews alike, now has been recognized in many communities as the proper concern of a new representative agency.

The movement to establish councils in the individual communities has followed no uniform pattern. All the councils have certain basic features in common, yet each possesses individuality to the extent that only a general description is possible. In some instances, social workers, rabbis, or prominent laymen, adherents of the Reconstructionist point of view which holds that the activities of all Jews must be integrated into an organic unity, have provided the sponsorship. In many others, the initiative has come from a central agency such as the federation, which finances the council.

The customary organizational procedure has been somewhat as follows: the sponsors invite all Jewish organizations to a series of conferences, at which the creation of a council is discussed. Intensive effort is made to secure support by the major part of the community. A committee constituting a cross-section of all elements is appointed to draft a constitution. When the constitution has been ratified by most of the eligible groups, each is entitled to elect its representatives in accordance with the size of its membership, although a maximum limit usually is set. The delegates of all affiliated organizations meet at stated intervals, set general policies and review the work of the executive committee which, in turn, conducts the day-by-day work of the council through functional committees. The amount of power vested in the executive committee varies with the community. The votes of the representatives in the council do not bind their respective organizations; the action of the council as a whole commits the constituent groups only to the extent that each of them is responsive to the pressure of public opinion reflected in the council's decisions.

Although councils vary extensively in their aims and range of activity, they fall functionally into three categories—those with primary emphasis on discussing, determining, and, in some respects, implementing community policies (both internal and in relation to the non-Jewish community); those with a sole interest in fund-raising; and those with a combination of these two functions.

A partial list of the concrete activities in which one or more councils may engage includes: combatting employment discrimination; fighting anti-Semitism; developing better relations with the non-Jewish group through the distribution of literature and through speakers; correcting political abuses, particularly during campaigns; sponsoring educational conferences; conducting communal surveys; stimulating Jewish cultural activities; promoting community lecture bureaus; raising funds for non-local causes; regulating the solicitations for Yeshivas and similar institutions; controlling *kashruth* administration; arbitrating Jewish disputes; administering aid to refugees; improving transient care; coordinating the work of other agencies in the community; operating calendar clearance bureaus; etc.

The permanent value of the council movement to the organized Jewish life of America cannot be correctly estimated at the present time. The experimental period as yet has not been passed; the final form which the community council will take has not been fixed; there has been no national agency to impose any set structure. Great variations exist in the effectiveness of individual councils as a result of local conditions. Where the council has been most successful it has brought certain definite values to the community: it has eliminated overlapping and duplication of agencies; it has rendered it impossible for self-appointed leaders to speak on behalf of the Jewish community; it has brought about a more intelligent understanding and public opinion on Jewish problems; it has stimulated better relations with the non-Jewish group; it has fur-

nished education in the democratic process; most important of all, perhaps, it has promoted mutual respect and tolerance among the many elements in the community, thus counteracting to some extent the present disintegration of Jewish life. WILLIAM I. BOXERMAN.

COMPASSION, *see* MERCY; PITY.

COMPETENCY, LEGAL. According to Jewish law, as in other legal systems, business that involves the transfer of property can be transacted only by normal adults. Legal defectives are rigidly excluded from legal responsibility in rabbinic jurisprudence, which particularly specifies as defectives the deafmute, the insane and the minor.

(1) The Minor (*ḳatan*). According to ancient Jewish law, a boy reaches his legal majority at the age of thirteen years and one day, provided that certain signs of physical maturity are not lacking (*Nid.* 6:11-12). The first stage of a girl's legal majority is at the age of twelve years and a day; for the next six months she remains with restricted competency and only after this interval does she attain her full majority (*Nid.* 5:7).

(2) The Insane (*shoteh*). The legal term "insane" includes the mentally subnormal, the deranged, pronounced eccentrics and monomaniacs. Some of the external signs by which imbecility may be recognized are enumerated in the Talmud (*Ḥag.* 3b-4a). Epileptics, those periodically unbalanced, alcoholics and those subject to fits of delirium have full legal rights during the intervals when they are normal and must accept full responsibility for their actions at such times.

(3) The Deafmute (*heresh*). One congenitally deaf and dumb was considered legally incompetent, although to a lesser extent than the insane. The speaking-deaf and the hearing-mute have in most cases the same legal rights as a normal person (*Ḥag.* 2b).

The difference between the deafmute and the insane is strikingly illustrated in the case of sales. Any sale or purchase by an insane person is invalid; however, transactions performed by the deafmute and the speaking-deaf are valid in chattels (but not in real estate) provided that they show by means of "sign-language" that they fully comprehend the nature of the deal (*Git.* 5:7). Similarly, a minor who shows that he is cognizant of the nature of what he is doing can buy and sell chattels if he is six or over, though he cannot sell real estate until he is thirteen, or dispose of inherited real estate until he reaches twenty.

In like manner, an insane person is not competent to accept or give gifts, nor can he receive gifts for others, although others may receive gifts for him. The deafmute, on the other hand, can accept gifts for himself, but may neither give them nor receive them for others. A minor may accept gifts. According to a rabbinical decree, all defectives are entitled to the same privileges in regard to what they find as are possessed by normal adults (*Git.* 5:8), since there is no question of legal competency involved.

As the right of inheritance and bequest does not, in rabbinic law, involve any conscious transfer of property between legally competent parties, but is merely an inherent right working automatically, legal defectives may inherit and bequeath estates; the law provides that the court appoint a guardian over the estates of these defectives.

Not being considered responsible agents, legal defectives such as minors, insane persons and deafmutes are not liable for any damages they may inflict upon others, while others are liable for damages inflicted upon them (*B.K.* 8:4). If they are employed as agents, the risk rests not with the one for whom they act but with him who entrusts them with anything (*B.K.* 5:9).

Marriage and divorce between deafmutes and normal persons can be effected by means of "sign language" (*Git.* 71a). It is impossible for the insane or for the boy under thirteen to contract a marriage (*Yeb.* 112b), while a girl under twelve may be given in marriage by her parents and brothers, but she has the privilege of annulling (*Miun*) this marriage when she attains her majority (*Yeb.* 13:2). If a woman normal at the time of her marriage later becomes a deafmute, she may be divorced (*Yeb.* 14:1), but if she becomes irrational, she may not be put away, although her husband may, with the consent of a hundred rabbis of various communities, marry another woman without being guilty of bigamy (Isserles, on *Eben Haezer* 1:10; *Pithhe Teshubah* on the passage). A man normal at the time of marriage who later becomes a deafmute or irrational may not divorce his wife (*Yeb.* 14:1), the underlying principle being that a man must be in full possession of his faculties in order to give a divorce, while a woman need but have sufficient sense to receive and retain her bill of divorce (*Git.* 6:2).

As the levirate marriage (*Yibbum*) is regarded not as a new contract but merely as a continuation of a previous marriage, deafmutes and the insane may be parties to such a marriage, but they can not perform the act of Halitzah (*Tos. Yeb.* 2:6).

In keeping with their passion for scrupulous justice and in their desire to lessen capital punishment, the rabbis raised the qualifications of witnesses to a very high level. Thus the following classes of persons were disqualified as witnesses in criminal and civil cases: women, slaves, and minors, the insane, deafmutes, speaking-deaf, hearing-mutes; persons with no self-respect, and uncouth boors; relatives of the litigants or of the judges; and those affected by the decision of the court. The testimony of most of the preceding, however, is accepted in ritual questions.

Those competent to act as witnesses may act as judges; but the following, although acceptable as witnesses, may not sit as judges in criminal cases: friends or foes of the litigants, proselytes, freed-servants, illegitimates, those of advanced age, those who are impotent, and those blind in one eye (*Nid.* 6:4; Maimonides, *Hilchoth Eduth* 16:6).

Other categories of persons whose legal status differs to some extent from that of the normal Jewish adult are the following: the king and the high priest; widows, orphans, and the blind; one on his deathbed and the unborn child; Karaites and Samaritans; sexual defectives, such as the hermaphrodite, and the sterile; the proselyte and semi-proselyte, and the Hebrew and the Canaanite slave. HIRSCHEL REVEL.

Lit.: *Hoshen Mishpat,* sections 235-43; *Eben Haezer,* sections 44, 172; Blau, *Defective in Jewish Law and Literature* (1916); Zuri, *Mishpat Hatalmud,* vol. 1, pp. 1-12; Friedman, *Piske Halachoth,* vol. 1, p. 307 et seq.; Lebendiger, *The Minor in Jewish Law,* reprinted from *Jewish Quarterly Review* (1915-17).

COMPILATIONS, LITERARY. Collections of literary or scholarly articles by different authors have been often made in modern times by Jewish writers to serve either special purposes or to celebrate special occasions. As a rule these works are issued as festival or jubilee volumes, and only for special occasions; or, as anthologies, lexica or encyclopedias, are intended to form a permanent part in Jewish libraries. However, this class of literature is also extended to cover year-books and literary calendars, which appear at stated intervals.

The first Jewish literary compilations appeared in the first half of the 19th cent., coinciding with the political and intellectual emancipation of the Jews of Western Europe. Progressive Jewish scholars and champions of emancipation used them to publish the results of their researches and to promote their own religious and political views.

The most important of these early compilations were the year-books known as *Meassef* (as a continuation of the periodical of the same name, and edited by S. Kohen, Berlin, 1809; Altona, 1810; and Dessau, 1811); *Bikkure Haittim,* Hebrew and German (vols. 1-12, Vienna, 1820-31); *Kerem Hemed* (vols. 1-2, Vienna, 1833-36; vols. 3-7, Prague, 1838-43; vols. 8-9, Berlin, 1854-56). These year-books were eventually superseded by scholarly periodicals, but during the same period there were published in Western Europe the first Jewish literary almanacs and calendars, especially in Holland, England and Austria. At first they were issued in both Hebrew and the vernacular, but later only in the vernacular. In addition to giving the calendar for the current year, they contained a number of literary essays.

Since 1850 numerous literary compilations have appeared in Europe, the United States and Palestine. Many of them are festival or commemoration volumes, but a number are the regular productions of scholarly or literary groups in various countries.

The following are among the best known of the literary compilations:

a) Year-Books.
Jaarboeken voor de Israeliëten in Nederland (The Hague, 1835-40).
Nederlandsch Israelietsche Jaarboekje (The Hague, 1849-63).
Brüll's Jahrbücher für jüdische Geschichte und Literatur (Frankfort, 1874-90).
Jahrbuch für Geschichte der Juden und des Judentums (Leipzig, 1860-69).
Keneseth Yisrael (Warsaw, 1886-88).
Jahrbuch für jüdische Geschichte und Literatur (Berlin, first issued in 1898)
Jahrbuch der jüdisch-literarischen Gesellschaft (Frankfort, first issued in 1906).
Jewish Year Book (issued by the Jewish Chronicle, London; first issued in 1907).
American Jewish Year Book (issued by the Jewish Publication Society of America; first issued in 1900).
South African Jewish Year Book (1929).
Canadian Jewish Year Book (1939).

b) Collections of Essays Appearing Periodically.
Haasif (edit. N. Sokolow, vols. 1-6, Warsaw, 1884-89).
Hagoren (edit. S. A. Horodezky, vols. 1-10, Berdichev and Berlin, 1898-1928).
Évkönyv (edit. W. Bacher, later J. Bánóczi, Budapest, first issued in 1895).
Haeshkol (edit. Fuchs and Günzig, vols. 1-7, Cracow, 1899-1913).
Rebibim (edit. J. H. Brenner, vols. 1-6, Lemberg, Jerusalem and Jaffa, 1908-19).
Heathid (edit. S. J. Hurwitz, vols. 1-6, Cracow and Berlin, 1908-13).
Luah Ahiasaf (vols. 1-13, Warsaw, 1893-1922).
Luah Eretz Yisrael (edit. A. M. Luncz, Jerusalem, 1895-1916).

c) Almanacs.
Jüdischer Almanach 5663 (Berlin, 1902).
Jüdischer Almanach Bar Kochba (Vienna, 1910).
Safruth (Warsaw, 1905).
Almanach zydowski (Lemberg, 1910).
Magyar zsidó almanach (Budapest, 1911).
Jewrejski almanach (vols. 1-4, Croatia, 1925-28).

In addition to these, a number of collections of learned essays are issued annually or at regular intervals by such institutions or societies as the Hebrew University, Jerusalem, the Hebrew Union College, the Breslau and Budapest rabbinical seminaries, and the American Jewish and English Jewish historical societies. LEON JULIUS SILBERSTROM.

Lit.: The bibliography of Hebrew belletristic literature, issued by the Jewish National Library, Jerusalem (1927); *Kiryath Sefer* (1928 et seq.).

COMPOSERS, *see* MUSICIANS.

COMPROMISE (*pesharah* or *bitzuah*). In rabbinic law a compromise was usually effected by the court rather than by the litigants themselves. The rabbis advised the judge to ask the disputants at the outset of the trial if they preferred a compromise decision. Once the judge had arrived at a verdict, he was not permitted to offer a compromise unless the litigants specifically desired it. The compromise settlement was the method of adjusting difficult cases in which there was conflicting or insufficient evidence to reach an absolute judgment.

In order for the compromise of the court to be binding, it was necessary for the litigants to make a *kinyan* (act of formal ratification) between themselves. If no *kinyan* was made, but the parties showed by their subsequent actions that they were satisfied with the compromise, they could not later retract.

A compromise might be invalidated if the judges admittedly erred, or if one of the contending parties was ignorant of the force of his claims, or if witnesses later testified to the truth of his contentions. If a litigant assented to a compromise under duress, it did not bind him.

See also ARBITRATION.

Lit.: Sanh. 6ab; *Hoshen Mishpat* 12; 25:5.

COMTINO (CUMATYANO), MORDECAI ben Eliezer Hakustadini Hayevani, savant and rabbi, who lived in Constantinople from about 1420 to 1487. He gathered a distinguished group of scholars around him, and exercised great influence over his contemporaries. The most prominent Karaites and Rabbinites of the 15th cent., such as Elijah Mizrahi, Elijah Bashyazi, and Caleb Afendopolo, belonged to the school he founded. Most of his works are still in manuscript, chiefly in Leningrad and Paris. His main work was *Kether Torah* (Crown of the Law), a commentary on the Pentateuch reflecting all the learning of the 15th cent. He wrote also *Sefer Haheshbon Vehamiddoth,* a text-book of arithmetic and geometry;

Maamar Keli Hanehosheth, a treatise on the construction of the astrolabe; *Maamar Tikkun Keli Hashaoth,* a treatise on the construction of sun-dials; also other works on solar eclipses, a commentary on the *Logic* of Maimonides, commentaries on Abraham ibn Ezra's *Sefer Haehad, Sefer Hashem,* and *Yesod Mora,* and notes to Euclid. Though he was a Rabbinite, the Karaite prayer-book contains two of his Piyutim.

Lit.: Gurland, Jonas, *New Materials on the History of the Jewish Literature of the Fifteenth Century: M. Cumatjano* (Russian; 1866); Rosanes, S. A., *Dibre Yeme Yisrael Betogarmah* (1907) vol. 1, pp. 27-31.

CONAT, ABRAHAM BEN SOLOMON, physician, and one of the first Hebrew printers. He lived in Mantua, Italy, in the middle and latter half of the 15th cent. He printed the *Josippon,* the report of the travels of Eldad Hadani, *Luhoth,* a booklet on the calendar by Mordecai Finzi, *Nofeth Tzufim,* a book on rhetoric by the Mantuan physician and rabbi Judah Messer Leon, two sections of Jacob ben Asher's *Arba Turim,* and Levi ben Gershon's commentary on the Pentateuch. His wife Estellina printed Jedaiah Bedaresi's little book on philosophy, *Behinath Olam.* Conat did not publish books intended for the daily needs of the Jews of his time, but preferred historic and philosophic literature. His publications were between the years 1475 and 1477; only one was positively dated 1476, although he usually added informative and interesting colophons. The peculiar type of engraved characters used by him, in imitation of the cursive script of the German Jews, was again adopted for Hebrew books by the printing office of W. Drugulin in Leipzig at the end of the 19th cent.

Lit.: Steinschneider, M., in Ersch and Gruber, *Allgemeine Enzyklopädie der Wissenschaften und Künste,* section 2, part 28, p. 34.

CONCLUSION, FEAST OF, *see* SHEMINI ATZERETH.

CONCORDANCES, collections of all the words that occur in a book, with an indication of the places where they are to be found. This term is used principally to designate such verbal indexes to the Bible and the Talmud.

The first one to use the word in this sense was Hugo de Sancto Caro of Southern France, who composed a concordance to the Vulgate about 1244. This work served as a model for a concordance to the Hebrew Bible which Isaac Nathan ben Kalonymus of Arles composed in 1437 to 1445 on the occasion of a dispute with various Christian savants; he followed the Vulgate in the order of the Biblical books as well as in the numeration of chapters and verses, thus being the first to introduce into Jewish literature the present subdivision of the Bible into chapters. His work was first printed by Daniel Bomberg under the title *Meir Nathib* (Enlightener of the Path; Venice, 1523); since then it has reappeared in countless editions. In 1621 Marius de Calasio of Rome published a new edition, which contained also a concordance of the Aramaic passages in the Bible and an index of the personal and place names.

Elijah Levita, the grammarian, wrote a similar work, *Sefer Zichronoth* (Book of Remembrances), but only the beginning of this appeared in print, although it is of greater scholarly importance than the work of Isaac Nathan, since it gives next to each word all the Masoretic information pertaining to it. The *Meir Nathib* was later revised by Johannes Buxtorf the Elder of Basel; he retained the old order, but added the root of every word, with a Latin explanation; he also carefully separated the derivatives from a single root. His concordance was published by his son in 1636 with an introduction and a concordance to the Aramaic portions of the Bible. This work, which was later enlarged by several savants, retained its authority for centuries.

Julius Fürst published a valuable new concordance in 1840. The main value of the edition of Fürst consists in the great number of scholarly appendices. Making use of Fürst, B. Bär published Buxtorf's concordance in a handy edition (Stettin, 1862).

Solomon Mandelkern made a completely new revision in his *Hechal Hakodesh* (Holy Temple; Leipzig, 1896). He went through the material again and found about 5,000 omissions and grammatical errors in Fürst and Bär, as well as numerous erroneous references and explanations, which he corrected. In 1900 he published an abridged edition, containing all the reference words, but not citing the verses. The critics discovered numerous defects and omissions in his work as well, which were corrected in a new edition in 1926. There are also two concordances of the proper names in the Bible, one of them by Gideon Brecher (Frankfort, 1864), and the other by Schuslowitz, *Otzar Hashemoth* (Vilna, 1878).

The best-known concordances to the Septuagint are those of Konrad Kircher (Frankfort, 1607) and of Abraham Tromm (Amsterdam, 1718). A concordance to the Septuagint, including the Apocrypha, which stands on a higher level from the scholarly point of view, was published by Hatch and Redpath (Oxford, 1892-97). E. Brederek issued a short concordance to the Targum Onkelos in 1906. A Greek-Hebrew and Hebrew-Greek index to the extant fragments of Aquila has been written by Joseph Reider, of which only the *Prolegomena* has thus far been published (Philadelphia, 1916).

In 1927 there appeared a concordance to the Mishnah by H. J. Kassowsky. There are no printed concordances to the Talmud; but the library of the Landesrabbinerschule at Budapest possesses a manuscript, *Asaf Hamazkir,* by Moses Rigocz or Szanto, who lived in Balassagyarmat, Hungary, at the end of the 18th cent. It comprises two folio volumes and contains half of the concordance to the Babylonian Talmud.

ISAAK MARKON.

Lit.: Encyclopaedia Britannica, vol. 6, pp. 204-5; *Jewish Encyclopedia,* vol. 4, pp. 204-7.

CONCUBINE (*pilegesh* or *meyuhedeth*). The position of the concubine in the code of Hammurabi throws much light on the role of the concubine in early Biblical history. According to this Babylonian code, there were two degrees of auxiliary wives: the "lesser wife" taken by the husband or given him by his childless wife, who shared, more or less, the same rights as the principal wife; and the "concubine," usually a maid-servant who gained her freedom when she bore her master children, although she rarely received the legal status of a wife. Thus Sarah, who was barren, gave Hagar, her maid-servant, to Abraham

as a wife (*Gen.* 16:1), and after Sarah's death Abraham remarried (*Gen.* 25:1) and took concubines (*Gen.* 25:6). Similarly, Bilhah and Zilpah, the handmaidens of Rachel and Leah given by them to Jacob, are referred to as concubines (*Gen.* 35:22). It is also recorded that Eliphaz, son of Esau, and Manasseh, son of Joseph, had concubines (*Gen.* 36:12; *I Chron.* 7:14).

In the period of the Judges mention is made of the concubines of Gideon (*Judges* 8:31; 9:18) and of Caleb (*I Chron.* 2:46-47). The story of the concubine of Gibeah as narrated in *Judges* 19 and 20 shows how inviolable were the marriage-ties of the concubine. Among the kings of Israel who had concubines are Saul (*II Sam.* 3:7), David, with ten concubines (*II Sam.* 15:16), Solomon, with 300 concubines (*I Kings* 11:3), Rehoboam, with sixty concubines (*II Chron.* 11:21), and Abijah (*II Chron.* 13:21).

During the Second Commonwealth, concubinage does not seem to have been a prevalent institution. The only persons of note of whom it is reported that they had concubines are Herod (Josephus, *Jewish War,* book 1, chap. 25, section 6) and Alexander Jannaeus (idem, *Antiquities,* book 13, chap. 14, section 2).

Talmudic literature distinguishes between concubines of the king and those of the ordinary man. Among the many privileges of the king, enumerated by Samuel (*I Sam.* 8:10-17), was that of choosing any of the daughters of Israel to be his concubines and to take care of his household (*I Sam.* 8:13; *II Sam.* 15:16; Maimonides, *Hilchoth Melachim* 4:4). These concubines neither needed formal betrothal (*ḳiddushin*) nor did they receive a marriage contract (Kethubah; *Sanh.* 21a). The concubine of the ordinary man, however, needed formal betrothal, and there is a division of opinion as to whether she received a minimum Kethubah or no Kethubah at all (*Yer. Keth.* 5, 2, 29d).

It is evident, from the scarcity of references to concubinage, that this was not very common in the Amoraic and Gaonic periods. However, the scholars of the Middle Ages disagreed as to whether or not a concubine might be legally taken, although the discussion was purely academic. It was not forbidden by the edict of Rabbenu Gershom. Maimonides (*Hilchoth Melachim* 4:4) and Rabbi Isaac bar Sheshet (responsa, no. 395) forbade it, but Rabad (Hassagoth to *Hilchoth Ishuth* 1:4), Nahmanides (responsa of Rashba attributed to Rambam, no. 284), Solomon ben Adereth (responsa, 5:242), Asheri (responsa, 32:1, 13), and Jacob Emden (responsa, 2:15) permitted it. Emden, in opposition to Solomon ben Adereth, declared that Kiddushin is not needed.

A position somewhat similar to that of the concubine was occupied by the war-captive (*Deut.* 21:10-14), who, upon being converted, assumed the status of a legal wife (*Sifre Deut.,* section 214; Maimonides, *Hilchoth Melachim* 8:6), and by the Hebrew maid-servant designated by her master to become his wife or the wife of his son (*Ex.* 21:7-11), who also became a legal wife (*Targum Jonathan* to *Ex.* 21:11; *Kid.* 19b).

HIRSCHEL REVEL.

Lit.: Epstein, *Jewish Marriage Contract,* pp. 9-10; "Institution of Concubinage," *Proceedings, American Academy for Jewish Research,* vol. 6 (1934) 53-88.

CONDER, CLAUDE REIGNIER, non-Jewish British officer and archeologist, b. 1848; d. 1910. In 1874 he was commissioned by the Palestine Exploration Fund to make a survey of Western Palestine, together with Herbert H. Kitchener. He completed the survey with brilliant success, and published the results of his observations in *Tent Work in Palestine* (1878); he identified more than 150 places mentioned in the Bible, and every watercourse, hill and road was clearly marked on his maps. In the following years he conducted numerous other researches in Palestine and wrote many works on the history and geography of the country, including: *Heth and Moab* (1883); *Primer of Bible Geography* (1884); *The Latin Kingdom of Jerusalem* (1897); *The Hittites and their Language* (1898); *The City of Jerusalem* (1909).

CONDITIONS, *see* CONTRACTS AND CONDITIONS.

CONE, a family known in the United States, particularly in the South, for its industrial, scholastic and philanthropic activities. The family was founded by Herman Cone (b. Bavaria, 1827), who came to the United States in 1845, and married Helen Guggenheimer. He was at first in the mercantile business in Richmond, Va., then moved to Jonesboro, Tenn. and finally to Baltimore, where he entered the wholesale grocery business. Of his nine children, the following have attained prominence:

CONE, MOSES A., industrialist. In conjunction with his brother Caesar, Moses A. Cone—the eldest son of Herman Cone—was a pioneer in the textile industry of the South. In 1890, when their father's wholesale grocery business in Baltimore was dissolved, Moses A. Cone and Caesar Cone founded the Cone Export and Commission Company in Greensboro, N. C. During the 1893 panic this company saved many cotton mills from bankruptcy. Moses A. Cone was president of this firm, as well as of the Proximity manufacturing plant, which was established in 1895, and of the White Oak and Revolution Mills, which were established soon afterward. At his death, Moses A. Cone designated a large portion of his estate to be used in the construction of a hospital in Greensboro.

CONE, CAESAR, industrialist (b. 1859; d. 1916). Caesar Cone took over the control of the White Oak, Proximity and Revolution cotton mills after his brother Moses' death. He donated a large sum of money for the Guilford County (N.C.) tuberculosis sanitarium. Always concerned with problems of health, he saw to it that the villages which grew up around the cotton mills he owned had better sanitation arrangements than most such communities. The result was that the health of the population in these mill towns was markedly better than in others. The paternalistic activities of the mill directorship also extended to school facilities, and schooling was made to include every branch of cultural and domestic art. Nursing and dairying were also supervised by the mill owners.

Caesar Cone was vice-president of the American Cotton Manufacturers Association and held many important local and state posts in philanthropic work. His son, Herman Cone, was in 1940 the incumbent of most of the posts Caesar Cone had held in the mills. Herman Cone was president of the Greensboro Community Chest and of the Greensboro Boy Scouts Council. Another son of Caesar Cone, Caesar Cone, Jr., contributed the funds for the erection of a colored

Y.M.C.A. in Greensboro (1939). During the bank failures in the 1930's, the family of Caesar Cone, in his memory, guaranteed all the accounts in the North Carolina Bank Textiles Branch.

CONE, CLARIBEL, physician (b. 1864; d. 1929). She took her medical degree at Johns Hopkins University and later studied pathology at the Senckenberg Institut, Frankfort. She was for a time professor of pathology at the Women's Medical College, Baltimore, and from 1926 until her death was pathologist at the Hospital of the Good Samaritan, Baltimore. Claribel Cone also wrote many scientific articles on bacteriology and cognate sciences for American and German medical journals. She was a member of the Medical and Chirurgical Faculty of Maryland, of the board of directors of the Women's Civic League and of the Council of Jewish Women.

Her primary interest, outside the scientific field, was in art. During her lifetime she accumulated one of the finest private collections of contemporary art existing in the United States. In it were represented the work of Cezanne, Matisse, van Gogh, Picasso, Renoir, Odillon, Redon and Vlaminck. At Claribel Cone's death, the collection passed into the possession of her sister, Etta Cone, herself an art collector of note with particular devotion to Oriental curios. Though the Claribel Cone collection was destined for eventual incorporation in the Baltimore Museum of Art it was in 1940 still part of the Etta Cone Art Collection, housed privately.

CONE, SYDNEY M., physician and surgeon (b. 1869). He took his medical degree at the Pennsylvania School of Medicine in 1893, and until 1899 studied at Heidelberg, Strasbourg and Vienna. From 1905 to 1916 he was professor of pathology at the Baltimore Medical College, and in 1916 he was made associate professor of pathology at the University of Maryland. In 1940 he was still occupying that position. Sydney Cone wrote scientific studies on orthopedic surgery, pathology and anatomy of the nerves for medical journals. He was a member of the University of Maryland medico-chirurgical faculty. During the World War he served with the Orthopedic Corps of the American Expeditionary Force and was made major in the Medical Reserve Corps. He was president of the Hebrew Orphans' Asylum.

CONE, JULIUS W., industrialist (b. 1872; d. 1940). Julius W. Cone succeeded Caesar Cone as president of the Revolution Cotton Mills and of the Cone Export and Commission Company. He was a member of the Greensboro City Council and for many years state chairman of the United Jewish Appeal.

His widow, Laura Weill Stern Cone, was a member of the Board of trustees of the University of North Carolina and of its executive committee. She was on the building committees of Bennett College and Woman's College. She was also president of the Greensboro Community Chest.

CONE, BERNARD M., manufacturer (b. 1874). Bernard M. Cone took his law degree at Columbia University in 1897 and was admitted to the New York bar the same year. Until 1904 he practiced law in New York city, then moved to Greensboro, to become a director of the Cone Export and Commission Company. The same year he was made president of the school board of Mill Schools, and in 1940 still held that post, directing the educational, playground and visiting nurses activities of the board. His particular interests have included the provision at cost of coal, wood, ice and dairy products to the mill communities. In 1917 he was made president of Proximity Mills. In 1920 he contributed $500,000 toward the construction of Y.M.C.A. buildings. NATHAN RICARDO.

Lit.: Who's Who in the East (1930); Kagan, Solomon R., *Jewish Contributions to Medicine in America*, p. 298.

CONDUCTORS, MUSICAL, *see* MUSICIANS.

CONFEDERACY, *see* SOLDIER, JEW AS; UNITED STATES.

CONFERENCE ON JEWISH RELATIONS, a non-partisan American organization founded in November, 1933, and incorporated in June, 1936, to promote a better understanding of the position of the Jews in the modern world. It had in 1940 a membership of about 700, most of whom were scholars in leading universities or members of other liberal professions. Morris Raphael Cohen has served as president and Professors Salo Baron and Israel Wechsler of Columbia and Harry Wolfson of Harvard as vice-presidents since its founding.

In May, 1934, the organization arranged a national conference of specialists interested in the economic status of the Jews in the United States and also instituted permanent committees to study the position of Jews in law, medicine and education, in cooperation with the American Jewish Committee. The Conference later organized a committee on economic adjustment which published the following bulletins, among others: *Industrial Classification of Jewish Gainful Workers, Building Industry and Trades, The Food Trades, Forestry, Poultry Raising, Radio Broadcasting, Auto Mechanics, Metal Trades, Hotel Occupations,* and *Journalism.*

In 1939 it took the initiative in organizing the Jewish Occupational Council to help Jewish communities to deal with problems of vocational guidance, planning and training. Among the reports issued by this body, the one entitled *Patterns of Jewish Occupational Distribution in the United States and Canada* is based on material assembled largely under the auspices of the Conference.

Through a fellowship at Columbia University the Conference made a study of Jews in the men's clothing industry in New York. It also organized, directed and financially supported studies of the Jewish population of Chicago, San Francisco, Detroit, Pittsburgh, Minneapolis, Buffalo, Trenton and Passaic, N.J., New London, Norwich and Ansonia, Conn. Through a fellowship at the University of North Carolina, it likewise promoted a study of the Jewish population of that state.

In addition to its statistical surveys, the Conference made studies of the history and character of anti-Semitism and its psychologic basis.

The Conference publishes a quarterly journal, *Jewish Social Studies* (1938-), designed to promote scientific studies of Jewish social life and make them more generally available.

In 1938 the Conference published a volume by Oscar I. Janowsky on the Jews of Eastern and Central

Europe, *A People at Bay*. It also published a number of pamphlets: one on the problem of minorities, by Janowsky (1935); a *Study of the Jews of Urbana* by David G. Mandelbaum (1935); *The Situation of the Jews in Poland* by Abraham G. Duker; and, in cooperation with the American Jewish Committee, a volume by Janowsky and M. M. Fagen entitled *International Aspects of German Racial Policies* (1937).

LEONARD A. GREENBERG.

CONFERENCES, RABBINICAL. While meetings of rabbis and religious leaders to discuss vital principles of Judaism took place as early as the 2nd cent. C.E., the strictly rabbinical conference did not arise until the middle of the 19th cent. Thus the meeting at Lydda, to decide what to do in face of the Hadrianic persecutions, and that at Usha, to reconstruct Jewish life after the Bar Kochba revolt (both in the 2nd cent.), were not so much rabbinical conferences as synods, since both rabbis and laymen participated. The same may be said of the assemblies mentioned in the Talmud, of the Kallah assemblies of the Amoraic and Gaonic period, or of the synods of the Middle Ages (for instance, those of 1223 and 1245 in Mayence). These discussed communal questions rather than matters of faith, and the title rabbi implied a degree of learning rather than a profession. Even at the sessions of the Council of Four Lands in Poland (16th to 18th centuries) or of the Napoleonic Sanhedrin (1807), which were attended by many rabbis, the laymen exerted great influence.

The rabbinical conference of modern times arose out of the internal dissensions which developed in Jewry in the early part of the 19th cent., due to the emergence of the Jews from their isolated existence. The conflict between the Jewish life as practised in the ghetto and the life of the modern world presented a challenge to Jewish leaders to find a way by which the Jew could enter the world of modern civilization without sacrificing too much of his Judaism. As early as 1837 Abraham Geiger, in Germany, had planned a conference of rabbis to discuss reforms in Judaism, and a little later Ludwig Philippson addressed a call to all German rabbis to discuss all disputed matters at a rabbinical conference. As a result of such appeals, the rabbis of Germany met in three conferences beginning in 1844; for similar reasons the rabbis in the United States had a similar series of meetings, beginning in 1855. The chief of these conferences, and the conclusions they reached, were as follows:

1. *The Brunswick Conference* (June 12-19, 1844), attended by twenty-five rabbis, mostly of the Reform group. It voted to abolish the Kol Nidre prayer, as giving the false impression that the oath of a Jew was not binding, and endorsed the views of the Napoleonic Sanhedrin that polygamy among Jews be forbidden, that marriage and divorce laws be made to conform to civil law, and that Jews were to consider the land in which they lived as their fatherland. The marriage of Jews and Christians was sanctioned if the children were permitted to be brought up as Jews.

2. *The Frankfort Conference* (July 15-28, 1845), attended by thirty-eight rabbis, representing both Reform and Conservative views. This conference showed clearly the distinct line of cleavage between the more liberal and the more conservative factions. While there was agreement that Hebrew should be retained in the services, there was a sharp dispute as to the amount to be retained, and the proponents of a lesser amount prevailed. The conference unanimously agreed that the organ might be played in the synagogue; but its decision to omit the prayers asking for a restoration of the sacrificial cult led to the secession of Zecharias Frankel, the leader of the Conservatives, and his followers.

3. *The Breslau Conference* (July 13-24, 1846), attended by twenty-two rabbis, nearly all of the Reform group. This conference dealt particularly with the Jewish laws for the Sabbaths and festivals. It modified the rigidity of the Sabbath laws, declared that the Jewish soldier or public official is bound by his position to perform his duties even on the Sabbath, and that the second day of the holidays might be abolished. It proposed to modify circumcision to conform to modern hygiene, and it pronounced against a number of traditional mourning customs, such as rending the garments, sitting on the floor, or allowing the beard to grow. The resolutions of the conference aroused a storm of opposition on the part of the Orthodox, and were rejected as too mild by the more radical. As a result, no further attempts were made to convene a general rabbinical conference in Germany.

The first attempt at a similar conference in the United States was the *Cleveland Conference*, convoked by Isaac M. Wise in 1855. While not strictly a rabbinical conference, since it included lay leaders, it brought to the fore the same discussions as the previous conferences in Germany. Its attempt at a compromise, to promote a Judaism based on the Bible and the Talmud, was a failure, as both the Orthodox and the extreme Reformers rejected it. It paved the way, however, for the two following rabbinical conferences.

4. *The Philadelphia Conference* (November 3-6, 1869), attended by twelve rabbis, all of the Reform wing. It passed a number of resolutions which called for changes in the traditional views, such as the removal of the vestiges of distinction between priests and laymen, the affirmation of the idea of the mission of Israel and the acceptance of the dispersal of the Jews as a means of fulfilling that mission, the denial of the belief in resurrection, and the insistence upon prayers in the vernacular.

5. *The Pittsburgh Conference* (November 16-18, 1885), attended by eighteen rabbis, again of the Reform group. It passed a platform of Reform Judaism, emphasizing such ideas as the rejection of those ceremonies which were held to have no further moral meaning, the rejection of the idea of a future national restoration of Israel in Palestine and a revival of the sacrificial cult, the belief in spiritual immortality as opposed to the idea of resurrection, and the call to solve modern social problems on a basis of justice and righteousness. It further declared that there was nothing in the spirit of Judaism or its laws to prevent the introduction of Sunday services if these were felt necessary by any community.

Four years after the Pittsburgh Conference, the first regularly meeting group of rabbis, the Central Conference of American Rabbis, was organized. In the annual sessions of this rabbinical group all problems

affecting Jewish life have been regularly discussed and voted upon. Other groups of rabbis, representing all shades of opinion in Jewry, such as the Rabbinical Assembly of the Jewish Theological Seminary of America (Conservative) and the Union of Orthodox Rabbis of the United States and Canada, have been formed both in the United States and abroad. Their annual conventions have taken the place of the former rabbinical conferences, and have carried on their work —that of the discussion of common religious questions and a decision by a majority opinion upon matters calling for a decision. SIMON COHEN.

Lit.: The standard Jewish histories; Philipson, David, *The Reform Movement in Judaism* (1931); *Jewish Reformer* (New York) Jan. 15, 1886.

CONFESSION. 1. In Jewish Law. Jewish law makes a sharp distinction between criminal and civil law in the acceptance of confession as a valid proof of guilt. In criminal cases the confession of a defendant is absolutely worthless as proof, because conviction can be obtained only through the testimony of at least two disinterested witnesses. This general principle is summed up in the words, "No one can incriminate himself" (*'en 'adam mesim 'atzmo rasha; Sanh.* 9b). For this reason the practice of torturing a suspected individual to wring a confession from him, which was common in ancient times and was still followed to some extent as late as the 18th cent. in Europe, was entirely absent from Jewish criminal procedure.

In case, however, the defendant had been convicted by the testimony of witnesses, he was urged to confess his wrongdoing before the execution of the sentence, in order that he might win forgiveness from God and man, and, if it were a capital crime, not die with the burden of an unconfessed sin upon his soul (*Sanh.* 6:2). In certain specified cases, such as theft, the culprit might be released from paying a fine if he made confession of his act (*B.K.* 64b).

In civil procedure, on the other hand, confession is a legally valid and very important form of proof. "A confession of one of the parties in a suit is worth as much as the testimony of a hundred witnesses" (*hoda'ath ba'al din ḳeme'ah 'edim dami; Git.* 40b). Under certain conditions, also, silence may be regarded as a confession (*B.M.* 6a); but in the interpretation of such silence, special caution must be observed (*B.M.* 37b). If the confession has reference to a part of the accusation only, this part alone is admitted, and in such cases the defendant is required to take an oath concerning the rest of the indictment (*Shebu.* 42b). When another party is injured in his claim by a confession, the confession loses its validity (*Hoshen Mishpat* 47:1). MARCUS COHN.

2. Confession of Sin (*viddui*). The Bible contains numerous instances of the confession of sin on the part of those who have done wrong, when they were rebuked by a leader or teacher. Thus Achan, who had stolen some of the forbidden spoil of Jericho, made confession after Joshua had urged him (*Josh.* 7:20); David acknowledged his sin with Bath-sheba after his rebuke by the prophet Nathan (*II Sam.* 12:13). There are a number of expressions of contrition for sin in the *Psalms,* such as *Ps.* 32 and 51.

The sacrificial cult provided for a sin-offering, which was brought to the altar by the offender, who made a confession of his misdeeds while laying both hands upon the head of the sacrificial animal (*Lev.* 5:5). On Yom Kippur the high priest made a confession of sin for the entire people of Israel (*Lev.* 16:21). No statement of the exact wording of these confessions is given, although according to tradition there was a stated formula, "O Lord, I have sinned, I have committed iniquity, I have transgressed."

The idea of the confession of sin was taken over into the synagogue service, and was especially characteristic of the Yom Kippur service, since the supreme thought of the day was that of forgiveness of sin. The entire sacrificial service for the day, as performed in the Temple (the Abodah), was elaborately described in the afternoon service. In addition there are a number of expressions of acknowledgment of sin which are interspersed in the service of both Rosh Hashanah and Yom Kippur. These have acquired their present form as the result of a long process of development.

Originally there was no fixed form for the confession of sins in the services. According to the Talmud, the simple expression, "Verily, we have sinned," is enough, for that is the essential phrase of confession. Beginning with the 3rd cent. C.E., numerous authorities suggested formulas of confession which have been preserved in the Talmud (*Yoma* 87b). Thus Rab (Abba Aricha; d. 247 C.E.) was the author of the following confession: "Thou knowest the secrets of eternity and the most hidden mysteries of all the living. Thou searchest the innermost recesses and triest the reins and the heart. Nought is concealed from Thee, nor hidden from Thy sight. May it be Thy will, O Lord our God and God of our fathers, to forgive us for all our sins, to pardon us for all our iniquities, and to grant us remission for all our transgressions." Rab Hamnuna (4th cent. C.E.) composed the following prayer: "O my God, before I was formed I was of no worth, and now that I have been formed I am but as though I had not been formed. Dust am I in my life, and still more so will I be in my death. Behold, I am in Thy presence as a vessel filled with shame and confusion. May it be Thy will, O Lord my God and God of my fathers, that I may sin no more; and as to the sins that I have committed, purge them away in Thine abounding compassion, though not by means of afflictions and severe diseases."

One of the earliest confessions of sin contained in the liturgy is the *Ashamnu* prayer, which is at least as old as the 1st cent. C.E. It goes through the alphabet using each separate letter for the beginning of a word that expresses a form of sinfulness.

The lengthy enumeration and specification of sins, the *Al Het* of the Yom Kippur service, belongs to a later stage in the development of the liturgy. Its oldest source goes back to the beginning of the 5th cent. C.E.; here six specific sins are mentioned. The *Seder Rab Amram* (9th cent.) mentions eight general categories of sin, such as those that are committed presumptuously, in error, openly or secretly. Later it was felt necessary for the individual to enumerate all his sins; and since there was no individual confession, the attempt was made to draw up a catalogue of sins that would be all-inclusive. Accordingly, the original list of eight types of sins was supplemented by an al-

phabetic catalogue; in the Ashkenazic ritual even this last was not considered enough, and the number was doubled. It is noteworthy, however, that in all this detailed enumeration of sins committed, only ethical sins are mentioned, while cult or ritual sins are ignored. Modern Reform rituals retain the *Al Het* prayer, but shorten it to a few general statements.

These confession prayers are generally recited not only on Yom Kippur itself, but also on the three weeks preceding, the Selihah period. Many of the penitential prayers (Selihoth) for this season are of the nature of confessions of sin. The growth of the Cabala in the latter part of the Middle Ages increased the feeling of sin and the desire to make confession; many of the more pious came to insert the *Ashamnu* in the daily prayers, and it became customary for the bridegroom to make confession of sin on the eve of his marriage.

The confession of sin said by the one who is dying is probably of ancient origin, but its present form developed in the Middle Ages. In the main couched in the same language as that of the confession of sin in the liturgy, it contains references to the approach of death and the hope of immortality and ends with the confession of faith, the Shema.

Judaism has no confession of sin to any minister of religion, priest or rabbi, for it holds that no individual, no matter how holy, has the power to declare a sin forgiven. Confessions are therefore made directly to God. It is emphasized, however, that confession of sin is effective only in the case of wrongs committed against God; in the case of sins against one's fellowman, the offender must win the forgiveness of the one he has wronged before his confession is acceptable to God (*Yoma* 8:9). Accordingly Yom Kippur was frequently the time for the making of such acknowledgment of wrongs committed against others and the asking of forgiveness; similarly, the one who a court had decided was in the wrong in a lawsuit was expected to ask forgiveness of the other party. So strong was this feeling that it was sometimes customary for an individual who was convinced of his sin to go to the grave of the one he had wronged and there publicly make confession and prayer for forgiveness.

See also: Al Het; Ashamnu; Atonement.

Joseph Marcus.

Lit.: Singer-Abrahams, *Authorised Daily Prayer Book* (1912) 258-63; Idelsohn, A. Z., *Jewish Liturgy* (1932) 228-29; Dembitz, L. N., *Jewish Services* (1898) 165-75, 227.

CONFESSION OF FAITH, *see* Shema.

CONFIRMATION. A ceremony of the Reform synagogue by means of which, after a period of preparation, boys and girls publicly declare their adherence to Judaism in the presence of a congregation in Israel and are thus admitted into the household of Israel. The ceremony usually occurs during the regular services on Shabuoth morning.

The ceremony of confirmation is a development from the traditional Bar Mitzvah, which was a kind of religious "coming of age." This coming of age of a Jewish child, however, was, up to the beginning of the 19th cent., considered as limited entirely to boys. With the influence of the Reform Movement upon the life of the Jews of Germany, and as a result of the Enlightenment, the traditional Bar Mitzvah came to be deemed inadequate preparation for the assumption of certain adult obligations in Judaism; therefore modifications in the preparatory studies leading to Bar Mitzvah were instituted. Moreover, the need for educating girls in the tenets of Judaism became apparent, instruction was provided for them, and subsequently a ceremony for their formal entry into the synagogue. Thus, although the term was borrowed from the Church by the early Reformers, confirmation aimed from the outset at objectives wholly Jewish.

The first confirmation service on record dates to 1810, and was instituted in Cassel, Westphalia; but, like the Bar Mitzvah, only boys participated in the ceremony. Excepting that the preparation for the ceremony was different, confirmation was not unlike the traditional Bar Mitzvah. Because there was opposition to the innovation, the earliest ceremonies were held not within the synagogue but in the home of the confirmants' parents or in the school.

By 1817, however, the innovation of instructing girls and confirming them with boys was introduced in Berlin; and, in 1818, at Hamburg. This aroused active antagonism which held that such a ceremony for girls had no authority in Jewish tradition and practice; that the ceremony was not Jewish, having been taken over from the church; that it imitated Christianity in "initiating" or "inducting" the Jewish child into the synagogue, whereas every Jewish child is a Jew by birth.

Nevertheless, the purpose of confirmation and the ceremony itself continued to grow in favor. The Hamburg Temple witnessed the first confirmation of boys and girls within the synagogue in 1822; and Rabbi Samuel Egers of Brunswick, a man of undisputed orthodox tradition in his point of view and observances, confirmed a mixed class in his synagogue in 1831. In Saxony and Hesse there were confirmations four years later. Even the official opposition of the Prussian government (1836) and of the Bavarian government (1838) did not affect the spread of confirmation in Germany; in 1869, at a conference of liberal rabbis in Leipzig, a resolution was passed suggesting that the ceremony be adopted generally by all Jews. In the meantime, French rabbis introduced the ceremony, first in Marseille and Bordeaux (1841) and later in Strasbourg and Paris.

It was in the United States, however, that confirmation took steady hold and developed into an annual function of the Reform Synagogue. The first confirmation service was held by Congregation Anshe Chesed (which eventually merged with Adath Jeshurun in 1874 to become Temple Beth El) in New York city, in 1846; two years later a service was conducted in Temple Emanu El of New York. Since then, every Reform congregation in the country, many Conservative and even a number of Orthodox congregations induct their boys and girls into the household of Israel by means of a confirmation ceremony; many congregations in the Middle West, the West and the South have abandoned Bar Mitzvah for confirmation.

There are congregations in the Conservative and Orthodox groups which do not confirm boys and girls together; some retain the traditional Bar Mitzvah for boys and confirm only the girls but call it a "consecra-

tion" ceremony; others have initiated a Bath Mitzvah ceremony for girls at the age of thirteen to parallel the Bar Mitzvah for boys.

Generally in the United States confirmation is held in the synagogue on Shabuoth morning. This is not according to a fixed rule, however; in some communities the service is conducted on Shabuoth eve, or on the Sunday morning preceding or following Shabuoth, or on a day near the Shabuoth date that proves to be most convenient for the requirements of a particular congregation. At the meeting of the Central Conference of American Rabbis in Baltimore (1912) Rabbi Joseph Krauskopf of Philadelphia suggested that the date of confirmation be definitely set on Simhath Torah, in order to revive that festival in American Jewish life; the Conference, however, did not adopt the suggestion.

The age at which the boys and girls should be confirmed continues to be a debated question in the Reform synagogue. There are rabbis who maintain that thirteen is the suitable (and traditional) age for confirmation, contending that the emotional values in the service are of the greatest importance. On the other hand, an increasing number of congregations have postponed the age of confirmation to fourteen, fifteen and sixteen, contending that the preparatory instruction should be on a level higher than that which can be given at the age of thirteen. There are congregations that confirm according to mental age rather than a calendar age; that is, the requirement of the children admitted to the confirmation studies is set according to the pupil's capacity for absorbing knowledge as measured by the grades in the secular high school, stressing understanding of the teachings and the doctrines of Judaism rather than the emotional effect of the confirmation service. Accordingly, the character of the curriculum which the rabbis of the Reform synagogue in America employ in the preparation for confirmation depends upon the age at which the ceremony is conducted. In a number of congregations where the boys are Bar Mitzvah at thirteen and the confirmation is at a later age, the Bar Mitzvah ceremony is held with the understanding that the boys will also take the studies that lead up to the confirmation, whether they participate in the ceremony or not.

For the confirmation services the synagogues are elaborately decorated with flowers that are in season. In some of the ceremonies the boys and girls bring flowers to the pulpit to commemorate the harvest implications of the Shabuoth festival. In all the ceremonies the reading of the Ten Commandments from the Torah is the central point in the ceremony. This is designed to commemorate the *zeman mattan Torah* at Sinai and therefore to symbolize the entry of the confirmants into the Covenant made at Sinai. As the concluding act of the confirmation, the children face the open ark and are blessed by the rabbi individually or in pairs before he returns them to their parents in the midst of the congregation.

The confirmation ceremony, which generally attracts congregations that overflow the synagogues, is one of the chief contributions that Reform Judaism has made to the evolution of Jewish education and Jewish religious ceremonies in the American synagogue.

ISAAC LANDMAN.

CONFISCATION OF HEBREW BOOKS. The first decree known to have been directed against Hebrew literature in general was that issued by Justinian in 553; it forbade the reading of the Bible in the synagogues, and the use of the *deuterosis*, apparently a term for the Midrashic interpretation of the Scriptures. Whether or not the decree was enforced is not known. A few decades later, Bishop Victor of Palermo seized several synagogues and confiscated the books found in them, but was severely reprimanded by Pope Gregory I (590-604). Six centuries later the Crusaders, while looting Jewish property, confiscated and burned Hebrew books without discrimination.

However, the first mass confiscation of Jewish books arose out of the quarrels between the Jews themselves. In 1232 there was a struggle in France between the adherents of Maimonides and his opponents. Solomon ben Abraham, head of the anti-Maimonidean party, invited the Inquisition to proceed against the Maimonideans, since in his opinion they were heretics. In response to his request, the monks burned the books of Maimonides and his followers in 1233; but they did not stop there. They soon attacked the Talmud itself. Shortly after the Montpellier book-burnings, 12,000 Talmuds and kindred works were publicly burned in Paris.

Further agitations for the confiscation of Hebrew books came from apostate Jews. In 1239 Nicholas Donin accused the Talmud of containing insults to Christianity; as the result of this false accusation, Pope Gregory IX ordered the ecclesiastical princes of France, England, Castile, Aragon and Portugal to confiscate all copies of the Talmud and to submit them to a commission of Dominicans and Franciscans to decide whether they should be burned or not. Despite the efforts of the Jews, headed by Rabbi Jehiel of Paris, a general confiscation took place throughout France and from fourteen to twenty cartloads of books were burned in Paris in 1244. Meir of Rothenburg composed a touching ode, "Shaali Serufah," on this sad occasion. Similar confiscations and burnings occurred in Rome and four years later in Paris. Similar seizures and confiscations took place as the result of the accusations of the apostate Pablo Christiani (1263), by order of the king of Majorca (beginning of the 14th cent.), in France (1299, 1309, 1320) and Rome (1322).

In 1409 the inquisitor Pons Feugyeron confiscated the Talmud in southern France, and in 1497, when the Jews were expelled from Portugal, all their Hebrew books were confiscated.

In Germany it was likewise two apostate Jews, Johann Pfefferkorn and Victor of Carben, who succeeded in getting permission from Emperor Maximilian to seek out and destroy Hebrew books (1509). The search was carried out in Frankfort, Worms, Bingen and other cities, and Pfefferkorn boasted that he had confiscated 1,500 books from the Jews of Frankfort alone.

In Italy Pope Julius III revoked the permission formerly accorded the Jews to possess their books, and accordingly all Talmudic books were confiscated in 1550 and solemnly burned at Campo di Fiori, Rome, in 1553. Similar confiscations took place in Barcelona, Venice, Romagna, Urbino and Pesaro in the same year, and in the following year at Ancona, Ferrara, Mantua, Padua and Ravenna. In 1557 Andrea del Monte, a

baptized Jew, directed the confiscation of the books in the Roman synagogues. In 1559 between ten and twelve thousand Talmudic books were burned at Milan by order of Pope Paul IV. There were some other confiscations in towns of Italy, but at Cremona and Lodi the books were later returned. After this time censorship of Hebrew books replaced their confiscation.

In the subsequent period, various officials or monks made seizures of Hebrew books, but as a rule the authorities ordered them returned to the Jews. This was the case at Prague (1560) and at Friedberg (18th cent.). The last of the confiscations of Talmudic works occurred at Prague (1701, 1709, 1712), Fürth (1702), Ancona (1728), the Papal States (1731-53), and Poland (1757).

Jews in a few cases endeavored to have Hebrew books confiscated, if they considered them heretical. Thus the *Moreh Nebuchim* of Maimonides was confiscated and burned at Acre (1290) at the instigation of Solomon Petit. In Hamburg, the trustees of the Portuguese Jewish community confiscated the *Fin de los dias* of Moses Gideon Abudiente (1666). In the 19th cent. in Russia, the struggle over Hasidism and about the Haskalah led to demands that the books of the opposing parties be burned, and in 1836 the government confiscated all old and foreign Hebrew books. They were not burned, however, but corrected by censors.

See also: CENSORSHIP. ANATOL SAFANOV.

CONFLICT OF LAWS, CONFLICT OF PROHIBITIONS, *see* LAWS, CONFLICT OF.

CONFLICT OF OPINION, *see* OPINION, FREEDOM OF.

CONFORTE, DAVID, literary historian, b. Salonika, 1617 or 1618; d. Constantinople, about 1690. He came from a family of rabbis, and his education included Talmudic studies, Cabala and Jewish philosophy. In 1644 he undertook a trip to Palestine, but spent some time on the way in Egypt, where he studied Talmud at Cairo, and at Gaza. He spent two years in Palestine, and returned to Salonika in 1648. In 1652 he went back to Palestine and established an academy of his own in Jerusalem; but it is not known exactly how long he remained there. He is known to have occupied a rabbinical position in Cairo in 1671, and he also spent some time in Smyrna.

While in Cairo, Conforte wrote his chief work, *Kore Hadoroth* (Caller of the Generations; first printed Venice, 1746), a literary chronicle which enumerates all the important teachers from the period of the Saboraim (6th cent.) to his own times. He made use of the earlier compilations of Abraham ibn Daud, Abraham Zacuto and Gedaliah ibn Yahya. The volume is most valuable for the period of the 16th and 17th centuries and for the countries around the eastern part of the Mediterranean Sea. Conforte knew most of the teachers he mentions in this period or was able to learn of them through their acquaintances or by oral tradition. On the other hand, his information about the rabbis of Germany and Poland was notably defective.

Conforte appears to have finished his work shortly after 1681. The book, however, remained in manuscript for about sixty years, when it received its first printing through Rabbi David Ashkenazi. David Cassel made a new edition, preserving the pagination of the first edition, correcting its errors and giving it an index, introduction and critical notes (Berlin, 1846); it was also issued at Lemberg (1845) and Piotrków (1895). Conforte seems also to have written a book of responsa, which is no longer extant.

Lit.: Cassel, D., Preface to *Kore Hadoroth* (1846); Rubaschow, in *Hagoren,* vol. 10 (1928) 122 et seq.

CONGRATULATIONS, *see* GREETING AND WISH FORMULAS.

CONGREGATION, a term used in the Bible to indicate an assembly, or the entire community of the people, and in post-Biblical times to denote the organized group of members in a synagogue. In most European countries, where the state takes cognizance of religious groups and taxes individuals for the support of religious institutions (as was the case in Germany and Austria) the organization of the Jews is by communities rather than by congregations; if there are several synagogues in a city they are administered by the community leaders out of the state taxes. In the countries of the American continent congregations have their own organization, they join in voluntary unions. In England congregations are generally independent of the Sephardic or Ashkenazic chief rabbi, and can elect no rabbi who is not approved by their own chief rabbi.

A congregation is generally composed of dues-paying members, who are heads of families or single men, though a few congregations have admitted the wives of members to membership. In the United States it is governed by a president and board of trustees, and elects the rabbi and other paid officials of the synagogue. It is usual for the congregation to be incorporated under the laws of the state, which generally grants it exemption from taxation. In some congregations the members purchase or are given seats or pews in the synagogue, which they can dispose of in the same manner as any other kind of real estate; in others, membership merely entitles one to a certain specified number of seats in the synagogue which the officials of the congregation assign. In some congregations seats are free.

See also: COMMUNITY AND COMMUNAL ORGANIZATION; SYNAGOGUE.

CONGREGATIONAL OFFICIALS, *see* FUNCTIONARIES, RELIGIOUS AND COMMUNAL.

CONGREGATIONAL SINGING. Judaism has always recognized the value of singing and its elevating effect upon worshippers. Accordingly, singing was employed by the Jews in the service of the synagogue from its beginnings. Even in Talmudic times it was considered meritorious to use the gift of a good voice to the honor of God, that is, "to lead the congregation in prayer." In course of time it was more and more demanded of the prayer-leader (Hazan) that he be a singer, especially after the time when the Piyutim, or liturgical poetry, became popular in the divine service, for these were sung.

With the increase of poetic prayer material, melodic material also grew. The nucleus of the synagogal melodies developed before singing had gained im-

portance in many lands. These melodies gave worship a wide variety that strengthened its impression upon the hearts of the worshippers. At first the song was sustained by the voice of the soloist prayer-leader; but in course of time, with the increasing desire for excellence in the voice of the prayer-leader, he became the cantor, who would intone the melodies of the service alone, without the accompaniment of the congregation, or with the assistance of assistant singers (*meshorerim*) or a choir of boys. Nevertheless, the congregation insisted on singing a number of the traditional melodies, such as the *Lechah Dodi, Adon Olam* and *En Kelohenu* of the Sabbath services, and the *Yigdal,* the *Hallel* and the *Maoz Tzur* for festal occasions.

When Reform congregations first began to arrange their services, they at first merely added the accompaniment of the organ to the singing. As time went on and new melodic material was composed by Jewish composers trained in classical music, the tendency was to drop congregational singing more and more in favor of music rendered by a cantor and a choir of both male and female voices. Toward the end of the 19th cent. there arose an opposition to leaving the entire musical portion of the service to the choir, especially since by that time such choirs were usually composed of non-Jews. Efforts have been made to restore congregational singing in modern synagogues, particularly in the United States, in the feeling that congregational singing would restore some of the lost interest in the devotions and the inspiration that comes from active participation in the services.

To this end, Liberal and Conservative religious organizations have encouraged the procedure of training children in their religious schools to sing such basic portions of the ritual as the *Barechu,* the *Shema,* the *Mi Kamocha,* the *Lechah Dodi,* the *Adon Olam* and the *En Kelohenu.* In the United States and Great Britain there are a series of specially edited hymnals, both in English and Hebrew, designed both for singing in the religious school and in the worship in the synagogue.

CONGRESS OF BERLIN, *see* BERLIN, CONGRESS OF.

CONGRESS OF JEWISH WOMEN, *see* NATIONAL COUNCIL OF JEWISH WOMEN.

CONGRESS, JEWS IN AMERICAN, *see* PUBLIC OFFICE, JEWS IN.

CONGRESS OF VIENNA, *see* VIENNA, CONGRESS OF.

CONIAH, *see* JEHOIACHIN.

CONIGLIANI, CARLO, political economist, b. Modena, Italy, 1868; d. Modena, 1901. He lectured at the University of Modena, and in 1898 he was appointed assistant professor of the science of finance. In 1901 he was invited to Rome by the finance department, to cooperate in preparing a reform of tax legislation. He died suddenly, December 6, 1901, the day on which he received the full professorship. He was also one of the directors of the Jewish community of Modena. In his last years he was one of the leaders of the Zionist movement in Italy; in 1901 he founded a paper, *L'Idea Sionista,* which he conducted until his death. His works treat chiefly the practical questions of taxation, the tariff, and currency problems.

Lit.: L'Idea Sionista, Jan. 6, 1902.

CONIGLIANI (CONEGLIANO), ISRAEL, physician and Venetian diplomat, b. Padua, Italy, in the middle of the 17th cent.; d. Constantinople, about 1715. He settled in Constantinople shortly after completing his studies, and soon became a confidant of the Turkish court. This fact led the Venetian Republic to make him a member of its own legation in Constantinople in 1682. In this capacity he sought to promote friendly relations between Turkey and Venice, and at the same time he was vigilant in guarding the interests of the republic. Due to a change in the administration, Turkey became hostile to Venice, and Conigliani, at the risk of his own life, sent confidential messages to the Venetian government through his brother Solomon, who was a prominent physician there. Thus he was able to discover a plot to burn the Venetian fleet, and to convey the information in time to foil the plan. Always an advocate of peace, he managed to win the good favor of both the country he served and the one in which he lived. In 1693 the sultan exempted him from the requirement of wearing the Jew-badge. The following year he returned to Venice. In 1698 to 1699 he attended the conference to determine the peace terms between Turkey and Austria at Carlovitz, and it was largely due to his influence that the delegates of the powers ceased their bickerings and agreed on terms of peace. Venice rewarded him for his services by relieving him of all the disabilities from which the Venetian Jews of that time still suffered. He died soon after on a trip to the East.

Lit.: Kaufmann, David, *Israel Conegliano und seine Verdienste um die Republik Venedig* (1895).

CONJURING, *see* WITCHCRAFT.

CONNECTICUT, one of the thirteen original states of the United States, with a population of 1,710,112 (1940 census), including 93,080 Jews (5½ per cent).

According to the records in the State Library (*Colonial Records,* vol. 1, p. 343), the earliest mention of a Jew in Connecticut is found in connection with the session of the General Court in Hartford on November 9, 1659, where an entry reads: "David, the Jew, for his misdemeanor in going into houses when the heads of ye families were absent, and tradeing provision from children, and for such like misdemeanors is fined 20 s." In the Hartford Town Votes (*Conn. Hist. Socy. Col.,* vol. 6, p. 135) the entry is found under date of September 2, 1661: "Ye Jewes which at present live in Jon March his house, have liberty to soiorne in ye Town for seaven months." In the record of the Court of Assistants for 1669-1701 (p. 7) there is an account of one Jacob Lucena who had been tried on October 11, 1670, on a criminal charge (probably Sabbath-breaking), and fined £20, to be imprisoned until the fine was paid, and immediately on his discharge to leave the colony. On October 13, 1670, however (*Colonial Records,* vol. 2, p. 144), this entry is found: "Upon the humble petition and submission of Jacob Lucenae, for some abatement of the fine imposed upon him by the Court of Assistants, the Court see cause, considering he is a Jew, to shew him what favours they may, abate him tenn pounds of his fine." And again (*Colonial Rec-*

ords, vol. 2, p. 154), at a Court of Election in Hartford, on May 11, 1671, "Upon the petition of Mr. Assur Levy, this Court sees cause to abate five pounds of Jacob Lucenae's fine, as a token of their respect to the sayd Mr. Assur Levy."

Among the patriots of Connecticut were Jacob, Solomon, and Abraham Pinto. Jacob and Solomon Pinto had settled in New Haven as early as 1759. Their names are to be found frequently in the court records from 1765 until 1773. They are mentioned unflatteringly in the diary of Ezra Stiles, president of Yale University, who describes a Jewish family that settled in New Haven in 1771 as "the first real Jews (except the two brothers Pinto who renounced Judaism and all religion) that settled in New Haven." Incidentally, Stiles believes there were about eight or ten members in the new family, and refers to a Sabbath service held "by themselves," as "the first Jewish worship in New Haven." Jacob Pinto was a member of an important committee of patriots in New Haven in 1775. Solomon was an ensign in Captain Baldwin's company (2nd Regiment). He was also an officer in the 7th Regiment. He served until June, 1783, when he "retired with the army." Solomon was one of the original members of the Society of the Cincinnati in Connecticut (organized by the officers of the Revolutionary army). Abraham Pinto became a member of the 10th Company, 7th Regiment of the Connecticut Line, in 1775. Both Solomon and Abraham Pinto were wounded defending New Haven against the British on July 5th and 6th, 1779. David Judah served in Captain Gregory's company from 1776 on.

In 1776 Gershom Seixas, the patriotic rabbi of Sephardic Congregation Shearith Israel of New York, urged his congregation to leave the city rather than remain and submit to the British. He himself with the scrolls of the Law came to Stratford, Connecticut, and stayed here until 1780. Others of the congregation also came to Connecticut.

Nothing definite is known of formal Jewish communities in Connecticut prior to the beginnings of the 19th cent. No Jewish congregations were sanctioned by statute in the state prior to 1843, when the statutes were amended by the addition of the following: "Jews who may desire to unite and form religious societies, shall have the same rights, powers and privileges, as are given to Christians of every denomination by the Laws of the State" (*Revised Statutes of Connecticut,* 1849, Title III, Section 149). There were, no doubt, groups of Jews assembling for worship prior to that, but not under the protection of the law.

Thus, Congregation Beth Israel of Hartford (the first congregation formally established in Connecticut under the Statutes), undoubtedly existed for some time before the amendment (there is reason to believe as early as 1839), and came into corporate being in 1843. Similarly, the founders of Mishkan Israel Congregation in New Haven assembled for worship in December, 1840; they are said to have purchased a parcel of land for a burial ground in 1843, paying $50 for it. With the establishment of these congregations an intensive program of Jewish activity began in the state; institutions, synagogues, societies, and lodges multiplied.

The growth of the Jewish population may be judged from the estimate of 1,492 souls in 1877; 8,500 in 1905; 66,862 in 1917; 91,538 in 1927; and 93,080 in 1937. The Jewish communities of more than 500 population, with the Jewish population figure and the number of congregations, are as follows: Ansonia, 960, one; Bridgeport, 13,765, ten; Danbury, 575, one; Hartford, 23,360, thirteen; Meriden, 1,335, one; Middletown, 510, one; New Britain, 3,300, two; New Haven, 24,700, eighteen; New London, 2,070, four; Norwalk, 1,925, two; Norwich, 2,000, three; Stamford, 4,900, two; Waterbury, 5,800, four; West Hartford, 1,150, one; West Haven, 850, none. Thirty other congregations are scattered in smaller communities throughout the state. There are in all ninety-two congregations in Connecticut. In addition there are numerous Talmud Torah schools, community centers, Y.M. and Y.W.H.A.'s, and philanthropic organizations, Mt. Sinai Hospital in Hartford (the only Jewish hospital in the state), the homes for orphans and aged both in Hartford and New Haven, and the Hartford *Jewish Ledger,* a weekly, and the New Haven *Jewish Ledger,* a monthly, edited by Rabbi Abraham J. Feldman of Hartford. The first Connecticut lodge of B'nai B'rith, Ararat Lodge, was organized at Hartford in 1851. There are eight lodges in the state (1940).

The Jewish agricultural population of the state consists of about a thousand families. In 1891 and 1892 several Jews who had been working in mills bought farms in the neighborhood of Norwich, in Chesterfield (near New London), and in Colchester. The farmers of Chesterfield and Colchester were soon joined by others who had newly come to this country, chiefly from southern Russia. In 1905, a community of well-to-do farmers who had also come from southern Russia was established at Ellington, near Hartford. There were in 1940 about a dozen such groups of Jewish farmers in the state, the farms varying from land that had previously been abandoned to farms that were well cultivated and had good buildings; the poorest farms are in the Berkshires, the best along the Connecticut River valley. In addition to owning large dairy herds, the river valley Jews are, for the most part, successful growers of tobacco.

Among the rabbis who have served in Connecticut may be mentioned: Isaac Mayer, Solomon Deutsch, Myer Elkin, Isaac Hurwitz, Cemach Hoffenberg, Harry W. Ettelson, Abraham S. Anspacher, Morris Silverman, and Abraham J. Feldman in Hartford; B. E. Jacobs, David Levi, Louis L. Mann, Sidney S. Tedesche, Edgar E. Siskin and Louis Greenberg in New Haven; Gershon Hadas, J. H. Aronson, Jesse Schwartz and Harry Zwilling in New Britain; Samuel J. Abrams, Albert L. Martin and Harry Nelson in Bridgeport; William P. Greenfield and Moses D. Scheinkopf in Waterbury; Louis J. Haas and D. W. Pearlman in Stamford; S. S. Ruderman and David Traub in New London.

Connecticut Jews have been represented in all fields of economic life and have taken a distinguished part in the social and political as well as in the professional life of the state. Herman P. Koppelmann (1933-38, 1941-) of Hartford and William M. Citron (1935-38) of Middletown represented the state in Congress. In the legislature there sat as representatives and senators men like Isaac Wolfe of New Haven (later judge of the Superior Court), Herman P. Koppelmann, Louis A. Samuels, Albert Newfield, Louis B. Rosenfield, and

Abraham Ribicoff of Hartford; Samuel Friedman of Colchester; Citron of Middletown; George Finkelstone, David Goldstein and Jacob Klein of Bridgeport; Benjamin Tonkonow of Meriden; Jacob Klein and Jacob Caplan of New Haven; Morris Lubchansky of New London; and also Samuel Malkon, Henry Elgart, David Hatmaker, Joshua Meltzer, Jack Bergen, E. J. Friedman, Ben Leipner, Milton M. Koskoff and A. J. Secor.

On the bench were Solomon Elsner of Hartford (in 1940 also chairman of the grievance committee of the Hartford County Bar and a director of the Connecticut State Farm for Women), Nathan A. Schatz, Abraham S. Bordon, Samuel Rosenthal, Harry Schwolsky and Saul Seidman of Hartford; Jacob Schwolsky of West Hartford; M. D. Saxe of New Britain; Joseph G. Shapiro of Shelton (who was also a member of the State Judicial Council); Jacob Caplan and Jacob Ullman of New Haven; Abraham Wofsey of Stamford; Samuel Melitz of Bridgeport; and Israel Poliner of Middletown.

Several men served as corporation counsels. Thus, in addition to Elsner of Hartford, there was Samuel Persky, who held that office in New Haven and was also (1940) a member of the Examining Committee of the State Bar; Herman Weisman of Waterbury; and Charles Kleiner, later a State Compensation Commissioner of New Haven. Abraham Ullman of New Haven was State's Attorney for New Haven County. Mrs. Frances L. Roth of New Haven was (1940) assistant city attorney in charge of domestic relations, a rather unique position. Albert Phillips of Stamford was secretary of state.

Jacob Klein served as mayor of Bridgeport from 1886 to 1890. Samuel Campner was acting mayor of New Haven (1917-18); before that he had been president of the board of aldermen. As early as 1881, Mayer Zunder headed the New Haven board of education.

Saul Berman, former president of the Hartford board of education, was United States referee in bankruptcy. George H. Cohen of Hartford, publisher of the *Connecticut Hebrew Record* from 1920 to 1923, was United States attorney (1934-35); before that he was assistant U. S. attorney for a number of years. Louis Y. Gaberman of Hartford was assistant U. S. district attorney. Rabbi Feldman served as chairman of the National Recovery Administration state adjustment board.

In the mercantile field, leaders in the state included: Isidore Wise of Hartford; Moses Fox of Hartford; and Beatrice Fox Auerbach, who succeeded her father after his death. Wise served as president of the Hartford Chamber of Commerce, the Hartford Business Men's Association, the Connecticut Retail Merchants Association, and as a member of the board of parole and of the board of directors of the state prison in Wethersfield. Another Jew, Frederick M. Adler of New Haven, was a director of the Connecticut State Reformatory. Both Max Adler and Colonel Isaac M. Ullman were president of the Connecticut Chamber of Commerce. Jacob Leipziger was a noted political and communal worker.

It is interesting to note that the village of Gilman, near Norwich, was named after a Jew, Nathaniel Gilman. ABRAHAM J. FELDMAN.

Lit.: Hühner, Leon, in *Proceedings of the American Jewish Historical Society,* No. 11, pp. 75-100.

CONRAT (COHN), MAX, historian of law, younger brother of Ferdinand Cohn, b. Breslau, Germany, 1848; d. Heidelberg, Germany, 1911. In 1873 he became a lecturer at the University of Heidelberg. In 1878, on the recommendation of Windscheid, he received a call as professor at the newly instituted University of Amsterdam, where he remained until 1907; the last years of his life were spent in retirement at Heidelberg.

His opinions were much influenced by the views of Treitschke. When a movement hostile to the Jews set in toward the close of the 1870's, he submitted to conversion in 1880 as a practical proof of his attachment to the German spirit; in 1882 he adopted the name Conrat. However, he had no desire to disown his past, and always added his former name, Cohn, to all his writings.

In addition to publishing a revised German edition of T. M. C. Asser's work in Dutch on international private law (1880), he wrote *Geschichte der Quellen und Literatur des römischen Rechts im frühen Mittelalter* (1891), of which only one volume was ever published, and edited the *Breviarium Alaricianum* (1903). Conrat was a pioneer in the study of the evolution of Roman law in Europe in the Middle Ages.

CONRIED, HEINRICH, impresario, b. Bielitz, Austrian Silesia, 1855; d. Meran, Tyrol, Austria, 1909. A graduate of the Oberrealschule of Vienna, he learned the trade of weaver. Turning to the theatre at the age of eighteen, he made his debut as character actor at the Imperial Court Theatre of Vienna in 1873.

Conried came to the United States five years later, and was for many years manager of German theatrical and operatic organizations in New York, principally the Germania and Thalia theatres. In 1892 he became director of the Irving Place Theatre, and during his fifteen years' service became known for excellent presentations of German classic drama, frequently repeated at Cambridge and other university centers. Organizing the Conried Opera Co. which rendered presentations of operettas by Strauss, Von Suppe, Millöcker, and others, he staged in 1899 an elaborate production of Humperdinck's *Die Königskinder.*

In 1903 he succeeded Maurice Grau as director of the Metropolitan Opera House and presented Richard Wagner's *Parsifal* for the first time outside Bayreuth, also Strauss' *Salomé* and Puccini's *Madame Butterfly.* Among the notable singers appearing at the Metropolitan under his direction until 1908 were Caruso, Fremstad, Ternina, Chaliapin, Farrar, and the noted European conductor, Felix Mottl.

Conried lectured on the drama at leading universities. He received the A.M. degree from Pennsylvania, Harvard and Columbia universities, and was honored with numerous decorations by European countries.

Lit.: Dictionary of American Biography; National Encyclopedia of American Biography; Moses, M. J., *Life of Heinrich Conried* (1916).

CONSANGUINITY. The Biblical laws enumerating which marriages are forbidden because of the consanguinity of the couple are contained in *Lev.* 18 and 20 and *Deut.* 23:1 and 27:20-23. They forbid a man to marry or to have sexual relationships with the following women relatives: 1. his father's wife; 2. his

full sister; 3. his half-sister; 4. his daughter; 5. his step-daughter; 6. his daughter-in-law; 7. his granddaughter; 8. his aunt; 9. his sister-in-law (unless his brother has died without having children); 10. his mother-in-law.

The following marriages between blood relations are accordingly permitted in the Bible: 1. between a man and his niece; 2. between a man and the widow of his maternal uncle; 3. between cousins, naturally the most frequent form of marriage between blood relations.

The Bible, however, contains evidence that these restrictions were not always observed by the early Israelites. Thus Abraham claimed that he had married his half-sister (*Gen.* 20:12), and Tamar could have married her half-brother Amnon (*II Sam.* 13:13). Jacob married two sisters (*Gen.* 29:27-28), and Absalom took to himself the concubines of his father (*II Sam.* 16:22).

According to the critical view, the principal reason for this change in the permissibility of consanguineous marriages was the cultural progress from *be'ena* marriage, where the husband became attached to his wife's family, to the *ba'al* marriage, where the wife became part of the family of the husband. It thus transpired that many marriage relationships which were originally regarded as natural and proper, in time came to be regarded as incestuous. This cultural evolution is held to have reached its climax about the time of the Babylonian Exile, and the laws on consanguineous marriages are attributed to the Holiness Code, which was compiled about that time. This led in turn to the popular belief (*Lev.* 18:24-29) that such incestuous marriages had been practised by the original inhabitants of Canaan and were the reason why these nations were destroyed by God's wrath.

The Talmud expands the Bible laws by adding twenty-one more female relatives whom a man is forbidden to marry, namely: 1. his mother's mother, and further back in the family line; 2. the mother of his father's mother; 3. his father's mother, and further back in the family line; 4. the mother of his father's father; 5. the wife of his father's father, and further back in the family line; 6. the wife of his mother's father; 7. the wife of his father's brother on the maternal side; 8. the wife of his mother's brother, whether on the maternal or the paternal side; 9. the daughter-in-law of his son, and further in the descending line; 10. the daughter-in-law of his daughter; 11. the daughter of his son's daughter; 12. the daughter of his son's son; 13. the daughter of his daughter's daughter; 14. the daughter of his daughter's son; 15. the daughter of the son of his wife's son; 16. the daughter of the daughter of his wife's daughter; 17. the mother of the mother of his wife's father; 18. the mother of the mother of his wife's mother; 19. the mother of the father of his wife's father; 20. the mother of the father of his wife's mother; 21. his father-in-law's wife (not in the Talmud itself, but in *Tosafoth* to *Yeb.* 21a). These prohibitions, called *sheniyoth ha'arayoth,* or prohibitions of the second order, merely extend the Biblical provisions (which are concerned entirely with the paternal line) to the maternal line.

The Sadducees forbade marriage between uncle and niece, but the Pharisees and Talmudic rabbis not only permitted it but even considered it praiseworthy (*Yeb.* 62b). The Samaritans forbade marriage between a man and his wife's sister even after his wife's death, and between a man and the daughter of his sister.

The Karaite legislation on consanguineous marriages was far more severe than the Talmudic. The early Karaites, such as Anan, Benjamin Nahavendi, Kirkisani, Japheth ben Ali and Levi ben Japheth, forbade marriage not only with the most remotely related members of the same family, but with relatives of the same degree in the wife's family, since once a marriage was contracted, all relatives on both sides were considered blood-kin. In a few generations the combined family relations became so large that there were whole settlements of Karaites where every man was prohibited from marrying any woman in the community. In the 11th cent. opposition arose against the extreme Karaite law, headed by Joseph Haroeh and his disciple Jeshua ben Judah, who set up a modified form of limitation of consanguineous marriages which has since been followed by Karaite legislators. However, this form is still more rigorous than rabbinic ordinances; thus the Karaites forbid a man to marry his niece or his cousin. During the Middle Ages the Jews were permitted to follow their own laws of consanguinity in regard to marriage.

Beginning with modern times, and especially with the Emancipation, the Jews in the countries of Europe and America follow the civil marriage laws of the country in which they live; in cases where Jewish law permits a marriage which is forbidden by the state, the Jews follow the law of the state. Thus in the United States, where about half of the states forbid the marriage of first cousins, Jews who are first cousins will marry only in those states where this degree of consanguineous marriage is permitted. A unique situation exists in Rhode Island, where, ever since 1764, every state code has contained a provision that Jews may marry "within the degrees of affinity and consanguinity allowed by their religion" (*Code of Rhode Island,* 1909, chap. 243, section 4). Accordingly, a marriage between a Jewish uncle and niece (but not the parallel case of the nephew and aunt) is permitted by law if performed in Rhode Island, and, under the "full faith and credit" clause of the United States Constitution (Article IV, section 1), is everywhere valid.

ISAAK MARKON.

Lit.: Mielziner, M., *Jewish Law of Marriage and Divorce* (1884); Maimonides, *Hilchoth Ishuth* 1; *Hilchoth Issure Biah* 2 et seq.; Bashyazi, Elijah, *Addereth Eliyahu* (1834) 144-45; Hartogensis, B. H., "Rhode Island and Consanguineous Jewish Marriages," *Publications of the American Jewish Historical Society,* No. 20 (1911) 137-46.

CONSCIENTIOUS OBJECTOR, *see* PACIFISM.

CONSCRIPTION. The obligation to perform military service on the part of all male Israelites is one that is tacitly assumed in the Bible. The age for such service was set at twenty years (*Num.* 1:3) and presumably it might last as long as the individual was considered physically fit for combat. However, as the Israelites were not as prone to warfare as many of the nations of antiquity, the average individual was not called frequently to combat, and the application of military conscription might vary according to the circumstances of the time.

During the period of Israel's wandering through the

wilderness and the conquest of Palestine, the people were engaged in a constant series of battles, and every able-bodied Israelite served as a soldier. After the settlement in Canaan, there was no central government and no army; only as foreign invaders extended their sway over parts of the country was it necessary to raise armed forces to repel them. The judges, such as Barak, Gideon and Jephthah, who arose to throw off the foreign yoke, made use of volunteer forces, since it was obviously impossible to attempt a levy en masse. This condition lasted until the union of the tribes under the kings, when, as it appears from the Bible accounts, the armed forces of Israel and Judah consisted of two sorts: a standing army, which in some cases contained regiments of foreign mercenaries, and a levy of the entire people, raised by conscription in time of actual warfare.

Deut. 20 is the only passage in the Bible which discusses the question of the enrollment of the armed citizenry in time of war. This passage evidently takes the practice of conscription for granted; it only provides for certain exemptions from service after the conscription has been enforced. These exemptions apply to men who have built new houses, but not yet occupied them, or have planted new vineyards, but have not eaten of their fruit, or who have just been betrothed and not yet married (verses 5 to 7). Then follows a provision: "And the officers shall . . . say: 'What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as his heart'" (verse 8). It is clear from the language of this verse that this regulation was prompted not by any consideration for the objections of the individual to fighting, but for the preservation of the morale of the army; its language shows that it was intended to shame the delinquent and to encourage him to remain in the army, since any individual who accepted exemption from conscription on such terms would be publicly branded as a coward.

After the Israelites lost their independence to the Assyrians and Babylonians, they had no armies of their own until the 2nd cent. B.C.E., when the Hasmonean revolt delivered the Jews of Palestine from the foreign yoke. The history of the Jewish armies is the same as that of the Israelites centuries before; at first there were voluntary forces; then, as the kingdom was established, there was conscription of the populace in time of war. This led the rabbis to discuss the exemptions made in *Deut.* 20, which are expounded in Midrash form in *Sotah* 8. A distinction is made between voluntary wars (*milhemeth reshuth*) and obligatory wars (*milhemeth mitzvah*). The exemptions made in *Deuteronomy,* the rabbis declare, apply only to voluntary war, which is defined as a war to increase the territory of Israel; but in an obligatory war, which includes the conquest of Canaan by the decree of God, and all future wars of defense, "even the bridegroom must go forth from his bridal chamber and the bride from her canopy" (*Sotah* 8:7).

While there were no more Jewish armies after the final loss of independence in 70 C.E., rabbinical literature clearly permits the service of Jewish soldiers in national armies, and never suggests any objection to such service on the grounds of Judaism. In fact, the Law even permits a temporary dispensation from the dietary laws and other religious observances in case a Jewish soldier is prevented from observing them by war conditions (Maimonides, *Hilchoth Melachim* 8:1).

In modern times, there has been no discussion by Jewish teachers of the question of conscription, though the question of the conscientious objector who refuses to engage in armed conflict after being conscripted has been discussed. Both the Central Conference of American Rabbis and the Rabbinical Assembly, in the 1930's, have taken the stand that Jewish conscientious objectors should be protected in their rights, a provision that was actually incorporated in the United States conscription act of 1940. However, no Jewish body has declared that Jews as a religious group are committed to a refusal to fight (like the Quakers) or has encouraged them to refuse to register for conscription. The great majority of Jews have always been ready to participate in national defense. SIMON COHEN.

CONSECRATION, *see* DEDICATION.

CONSERVATIVE JUDAISM, *see* JUDAISM.

CONSISTORY, a form of organization of Jewish communities under a supreme ecclesiastical authority which has jurisdiction over a stipulated district. This organization is parallel to that of the church in certain countries of Europe, and was created by certain governments when the recognition of the equal rights of Jews to worship made it seem necessary to have a representative body for the synagogue.

The term consistory was first applied to a Jewish organization by Napoleon, in a decree of March 17, 1808, according to which every region which had at least 2,000 Jews should constitute a district with a consistory. In addition there was to be a central consistory as the supreme authority for all the Jews of France. The board of the central consistory was composed of two rabbis, one of whom was the chief rabbi, and of three laymen, elected by twenty-five notables.

In pursuance of this decree, consistories were established in various cities of France, Italy, Belgium and Holland, then under Napoleonic rule. After the fall of Napoleon, the system was retained in France and Belgium, but modifications were made in the law from time to time. By 1940 the number of consistories in France had grown to twelve, serving seventy-five communities.

In Alsace-Lorraine, which was ceded to Germany in 1871, the peace treaty provided that the consistory of the Jews of those provinces be separated from the central consistory of France. The German government, however, from 1872 to 1919, allowed the Jews to continue the consistorial form of organization.

Another consistory was established in the kingdom of Westphalia by King Jerome Bonaparte at the suggestion of Israel Jacobson, who was its plenipotentiary director during the short period of its existence (1808-13). It acted as intermediary between the Jews and the government, attempted to introduce reforms into the service, established a teachers' seminary at Cassel, modernized the school system, and introduced the custom of the confirmation of Jewish children.

CONSOLATION, *see* MOURNING AND MOURNING CUSTOMS.

Inauguration (1846) of Marchand Ennery as Chief Rabbi of the Central Consistory at Paris

CONSOLO, FEDERICO, violinist and transcriber of liturgical music, b. Ancona, Italy, 1841; d. Florence, Italy, 1906. At eighteen he embarked on a career as a violinist and gave concerts with marked success in the larger cities of Europe. Meanwhile he also studied composition under Franz Liszt, and when forced to abandon the concert stage in 1884 because of a nervous ailment, Consolo settled in Florence, and thereafter devoted himself to composition and to the study of ancient synagogal melodies. In 1891 appeared his liturgical work *Sefer Shire Yisrael* (*Libro dei canti d' Israel*), after the ritual of the Israelite community in Leghorn, in which the ancient Sephardic music is said to have been better preserved than in any other. In a second work of similar name Consolo revised in masterly style eighteen Sephardic synagogal melodies, some with piano accompaniment, some for organ alone and one with obbligato by two violas. He published also a book on the origin and development of liturgical music, with a supplement on the origin of the organ.

CONSTANCE. About the end of the 12th cent., the Jews expelled from France found shelter in Switzerland, and a number of these emigrants probably settled in Constance. The brick tower of Constance, called also the "Jews' tower," was presumably built by the Jews in compensation for permission to reside there. The famous Meir of Rothenburg is said to have been rabbi of Constance about 1250-60, and it is probable that during this period the number of Jews in this section was at its greatest. Some of the provisions of the Constance money law of 1240 apply to Jews.

In 1905 a great number of coins was unearthed in Constance, and it has been suggested that these are probably a hoard hidden by a Jew on the occasion of a persecution. This would seem to indicate that the Jews of Constance had, at one time, acquired considerable wealth. This is further evidenced by the numerous persecutions, which, as the contemporary chronicles often admit, were generally due to the fact that Christians owed large sums of money to Jews.

After the beginning of the 14th cent. the history of the Jews in Constance is one attack after another. It was a time when the church spirit was strong, and so the accusations against them came in the form of host desecrations and ritual murders. In 1312 and again in 1333 bloody persecutions followed the former charge; twenty-seven Jews were killed in the latter year, and their property was confiscated. Nevertheless, it appears that the Jewish population of the city had grown considerably in the first half of the 14th cent., for in January, 1349, during one of the Black Death outbreaks, 330 Jews were killed there, and only a few escaped death by baptism. The bishop later issued begging letters for these impoverished converts, whose property had been confiscated after their baptism. A curious feature of the period of the Black Death epidemic was an order by which the Jews were to drink from the wells of the Christians, since it was feared that these had been poisoned, while the Christians themselves were to drink from Lake Constance.

The Jewish community was completely destroyed by the catastrophe of 1349, but a new settlement soon arose. In 1377 the Jew Jecklin of Ulm was permitted

to reside in the city, at first for a period of five years only, in return for the payment of one hundred gulden annually for protection. Other Jews were permitted to settle in Constance, but were subjected to special regulations and taxes. The Jews of Constance and the neighborhood advanced the heavy costs of the church council held there in 1414-18. In 1417 the newly elected pope, Martin V, issued a bull of grace to the representatives of the Jews, Samuel and Lazarus, confirming the older papal privileges. Accordingly, Emperor Sigismund demanded a "bull tax" from the Jews of the Holy Roman Empire to pay the costs of the council. The Constance Jews, Lazarus, Isaac and Lev, were entrusted with the collection of this sum.

In 1425 the Jews were pledged by the emperor to the city council for twelve years in return for a sum of money. In December, 1429, all the Jews were arrested, but shortly afterwards released, on condition that "they alienate neither body nor property from the city." In return for the payment of 2,200 gulden they received permission from the city council to send messengers to the emperor. They offered to him, in discharge of their obligation, the payment of what he owed the council. However, the trade guilds stormed the houses of the Jews and kept them captives for twenty weeks longer. Eventually the council advanced the emperor 20,000 gulden and in return received a free hand with the Jews. The latter managed to pay the sum demanded by the council with the aid of the Jews of Zürich and Schaffhausen, and thus escaped the fiery death that was threatened them.

In 1443 the Jews were put into prison for a little over five years because of a ritual murder charge at Ahausen. After many useless appeals, the governor in 1447 appointed a tribunal to settle the matter. The Jews were eventually released and left the city, since which time none of them resided for any length of time in Constance. During the 15th and 16th centuries several ordinances dealing with Jews were issued; in some cases they were altogether debarred, while in others they were admitted temporarily under certain guarantees. In 1541 the emperor confirmed the right of the council to exclude the Jews.

The same sort of legislation persisted through the 17th and 18th centuries, and it was not until 1847 that the civic committee, by a small majority, decided to readmit the Jews, and then only as inhabitants, not as citizens; the prospective settler had to prove that he had a rather large amount of property. In 1847 a Jewish marriage took place in Constance, the first in over 300 years. In 1940 there were about 500 Jews in a total population of about 31,000. RAPHAEL STRAUSS.

Lit.: Löwenstein, *Geschichte der Juden am Bodensee und Umgebung* (1879).

CONSTANTINE I (Flavius Valerius Aurelius Constantinus), Roman emperor, from 312 to 324, of the western part of the Roman Empire, and sole emperor from 324 to 337. In the course of his struggles for sole dominion he adopted Christianity as his religion, and in 326 made it the official creed of the empire; his relations with the Jews were directly affected by this policy. Whereas in the decree of Milan in 312 he had proclaimed freedom of conscience to all citizens, by 315, when he had already gained power in the West, he forbade the Jews to make proselytes or to attempt to win back those of their coreligionists who had accepted Christianity. In 321 he issued a law which compelled the Jews of Cologne to accept appointment to public offices which were regarded as burdensome and expensive; in 335 Jews were forbidden to circumcise Christian slaves or to intermarry with Christians.

Constantine's open encouragement of Christianity, as well as the restrictions which he for the first time placed upon the Jews of the Roman empire, led to a wave of converts from Judaism, who even attacked their former coreligionists to such an extent that a decree of the emperor was required to protect the latter (336). His measures against the Jews were comparatively mild; but they marked the end of the toleration which Jews had enjoyed under the Roman empire. From this time forth Judaism is stigmatized as a "nefarious and perverse sect"; this made it easier for future emperors in the Christianized state to impose further restrictions upon the rights of the Jews, and gradually to reduce them to an entirely inferior position.

CONSTANTINE, city in northeastern Algeria; in 1940 it had about 105,000 inhabitants, of whom 3,000 were Jews. In ancient times the site was known as Cirta, and it received its present name from Emperor Constantine I in the 4th cent.

Jews evidently settled in Cirta at an early period, for Jewish tombstones of the 1st cent. C.E. have been discovered in Constantine. When Christianity became the official religion of the empire in the 4th cent., the Jews began to migrate from Constantine to the kingdom of the Vandals further west; but they returned, when the nomadic tribe of Nefzaona, in the neighboring district, adopted Judaism. The community did not suffer under Mohammedan rule, except under the Almohades in the 12th and 13th centuries; the city was a place of refuge for the Jews driven from Spain and the Balearic Islands in the period from 1391 to 1492; they lived in a special quarter and were subject to the same restrictions as were applied to Jews elsewhere in Algeria.

Among the rabbis and scholars of Constantine were Joseph ben Meir Hehasid (about 1400); Mimoun ben Saadiah Najir, author of *Konteres Haminhagim;* Joseph ben Abraham Zimron (middle of the 15th cent.) and Rabbi Zegrib (middle of the 18th cent.). After the French conquest, Constantine became the seat of a consistory which included it and nearby Jewish communities (1837). In 1934 there were anti-Jewish riots which did some damage in the old Jewish quarter, and which had to be suppressed by the authorities.

Lit.: Slouschz, N., *Travels in North Africa* (1927) 319-35.

CONSTANTINOPLE, *see* ISTANBUL.

CONSTELLATIONS, *see* ASTROLOGY; ASTRONOMY.

CONTINENCE, *see* ABSTINENCE AND ABSTENTION.

CONTRACTS and CONDITIONS. Contracts and conditions are practically synonymous in Jewish jurisprudence, since almost every agreement, whether

written or verbal, must involve conditions on which the contract is based.

1. **Contracts.** There are several places in the Bible in which an agreement is called *sefer* (book), probably because written contracts at that time were folded in the form of a book. In *Ex.* 24:7 *sefer* is used to describe the book of the Covenant, which was considered a contract between God and the Jewish people. *Deut.* 24:3, referring to a divorce decree, calls it *sefer kerithuth* (book of separation). In *Jer.* 32:11 a real estate transaction between Jeremiah and his cousin Hanamel is called *sefer hamiknah* (book of purchase).

The Talmudic word for agreements and contracts is *shetar.* In every Jewish court (Beth Din) the scribe, or *sofer,* had to be an expert in writing *shetaroth.* In northern Africa and Spain the community (Kehillah) would engage a scribe who was responsible for the form of all contracts. From many references, it would seem that there were uniform regulations for the drawing up of the various kinds of contracts, and the scribe had to have special knowledge of the technicalities. Sometimes his knowledge of the technicalities was better than that of the *dayan,* or presiding judge.

Hai Gaon (939-1038) believed that there were prepared forms for all contracts in the days of the Mishnah and the Talmud. These do not exist in modern times except for the marriage and divorce contracts. For other contracts, varying forms were developed in different countries. The uniform requirement which has always been applicable is the demand for two witnesses.

Almost all contracts, if they abide by the laws of the Torah, were valid under all conditions. One of the major conditions of a *shetar kethubah* (marriage contract) had to do with dower rights. At marriage, a wife automatically became joint owner of her husband's property. No real estate or other immovable property could be sold without her signature, which had to be affixed above that of her husband. But if her husband sold without her knowledge, she was entitled to collect her dower rights, in case of her divorce or widowhood, even from the unknowing purchaser.

The one contract which was breakable was the employee's side of a labor contract. If the employee found employment under better conditions, he was free to leave. For the employer the contract was unbreakable (*B.M.* 77a).

Business contracts were as rigorously enforced as any other. *B.M.* 41a says that a purchase contract may be broken if a person has given a deposit but has not taken the goods; the purchaser is then free to break the agreement. He is not free to do so, however, if he has taken the goods, whether or not he has given a deposit. This also illustrates a *tenai* (condition). Here and in other discussions of contracts it is said that he who breaks an agreement may sometimes not be punished by a human agency, but will certainly be punished by God, Who brought the Flood upon mankind for similar acts of wickedness.

Loan notes are classified as contracts. Hillel ordained a special modification of a loan note, called the *shetar prozbul,* the purpose of which was to counteract the effects of the Sabbatical year release of debts (*shemittah*). According to this, all debts were automatically nullified every seventh year. Hillel noticed that lending was curtailed as the seventh year approached. Fearing that many whose intentions were to pay their debts were thus meeting with refusals because of those who were waiting to take advantage of the *shemittah,* Hillel ordained that extant loans were to be turned over to the court, which had the right to collect. The moneylender was thus protected, and the *shemittah* law not violated.

Other *shetaroth* had to do with partnership arrangements and with various agreements between individuals, communities and with matters of national scope.

2. **Conditions.** The Talmud classifies conditions into *tenai pashut* (single condition) and *tenai kaful* (double condition).

In the single condition, only the positive is discussed. A person agrees to do something on a certain specified condition. Abraham agreed to accept the Cave of Machpelah from Ephron (*Gen.* 23:13) provided that Ephron accepted the cash value for it.

A double condition, positive and negative, is illustrated by *Num.* 32:29-30. When the tribes of Reuben and Gad and half the tribe of Manasseh requested Moses to transfer Transjordania to them because it was good grazing land, Moses agreed provided that these tribes would themselves cross the Jordan to fight for the other tribes. Should they fail to do this, the land was not to go to them.

A modern engagement contract is called *tenaim* (conditions). In Talmudic times, the betrothal was called *'erusin* and was practically a marriage contract. But in the later form of betrothal the two parties take on obligations which must be fulfilled before the marriage occurs, and the contract is therefore called *tenaim.* The modern *tenaim* is a kind of promissory note; the real marriage contract is the *kethubah.*

Except for loan notes, engagement, marriage and divorce contracts, agreements were also valid if made only orally. Two witnesses were as necessary for the oral contract as for the written one.

All contracts, whether written or oral, become valid by *kabbalath kinyan,* the simultaneous grasping of a handkerchief or similar article by both parties to the agreement. When Boaz bought Elimelech's property, including the right to Ruth as wife, from the near kinsman, the agreement was sealed by the passing of a shoe from the seller to the purchaser. *Ruth* 4:7 says: "Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel." In the translation of the Targum Onkelos, and of Moses Mendelssohn, however, the reference is to a glove, and not to a shoe.

MEYER GOLDBERG.

Lit.: Gulack, Asher, *Otzar Hashetaroth;* Hai Gaon, *Sefer Hashetaroth;* Morei Halevi, Samuel, *Sefer Tikkune Shetaroth;* Solomon, Moses Chelm, *Itur Soferim;* Bloch, Moses Aryeh, "Der Vertrag nach talmudischem Rechte," in *Berichte des Jüdischen Theologischen Seminars* (Breslau) 1937, pp. 1-44.

CONTROVERSIES. In the course of its long history, Judaism has had many differences of opinion between individuals and groups, some merely academic, others that have led to bitter polemics and extensive controversies. Since the prevailing spirit in Judaism has been democratic, the opinion has generally pre-

A Talmudic controversy

vailed that both parties in a controversy have a right to express their views, and that the appeal must be made to precedent or to reason rather than to violence. Controversies in Judaism have usually been settled by popular opinion rather than by strife, or have died out in due course. A study of controversies reveals the currents of thought in Judaism in various ages and the points of contention that were regarded as crucial in specific times and countries.

An early controversy in Jewish history was that between Moses and Korah (*Num.* 16). Korah and his followers assailed two points in the Mosaic legislation: the selection of the tribe of Levi as the tribe of priests, and the selection of the family of Aaron as the priestly administrators. According to the opinion of Bible critics, this controversy together with its settlement by two miracles, Korah being swallowed up by the earth and the blossoming of Aaron's rod, is a dramatization in historical form of a conflict that must have prevailed all through the period of the kings of Israel. The issue in question was that of retaining the old system whereby anyone might be consecrated as priest, or whether priesthood was to become a hereditary caste. Ultimately, apparently through the influence of the kings, the hereditary principle won out, and its victory is reflected in the Korah story.

A controversy of major proportions in Bible times arose when the prophets of the 8th cent. B.C.E. and afterwards challenged the existing social and religious order. For the next two centuries this group of battlers for social justice had to face opposition of a bitter nature from the interests that they excoriated. According to certain Bible critics, the legislation in *Deut.* 13 was aimed directly at the literary prophets and sought to limit their freedom of speech. Amos, Jeremiah and Uriah the son of Shemaiah were subject to censorship, imprisonment or even the death penalty. The crucial point of controversy was not the right of the literary prophets to castigate the sins of the people, but their daring to predict the downfall of the nation; and it was only when the destruction of the First Temple proved the correctness of their views that the controversy was settled in their favor.

During the period of the Second Temple there was no controversy until the rise of the Pharisees in the 2nd cent. B.C.E. At bottom, this was essentially a conflict between the older priestly group that held the leadership in religious instruction and the newer body of lay teachers. In addition there were a number of disputed questions in belief and practice, such as the authority of the Oral Law, the doctrine of resurrection, and the dispute as to whether the high priest should light the incense before or after he entered the Holy of Holies on Yom Kippur. The Pharisees ultimately won the victory when Salome Alexandra ascended the throne (76 B.C.E.); but their success had been assured even before that time when they won the support of the majority of the people.

The differences between the schools of Hillel and Shammai (Beth Hillel and Beth Shammai) in the 1st cent. C.E. were more of the nature of a conflict of opinion than of a controversy. Their disagreements reached a point of violence only in the period just before the Great War against Rome (66-73 C.E.), when the school of Shammai favored war and the school of Hillel peace. The unsuccessful outcome of the war established the Hillelites as the religious leaders of Jewry.

The movement of Christianity in the same century started out at first merely as a controversy on the question of recognizing Jesus as the Messiah, but broadened by further differences in doctrine to the point where Christianity and Judaism became separate religions.

Similarly, the movement inaugurated by Anan ben David in the 9th cent., at first merely a conflict over the succession to the exilarchate (the office of secular head of Babylonian Jewry), broadened into a dispute between the followers of the Talmud (Rabbinites) and

those who wanted to base Judaism solely on their interpretation of the Bible (Karaites); it ended in the formation of separate and distinct sects.

A still more bitter controversy arose in the 13th cent. over the writings of Maimonides, who was accused of being a heretic, denying fundamental principles of Judaism, and of seeking to substitute his own writings for the Bible and the Talmud. The conflict raged with great verbal violence, and was accompanied by derisive verses, the hurling of bans of excommunication, the banning of books, and even appeals to church authorities on the part of the anti-Maimonists.

The most puerile of the controversies was that between Jacob Emden and Jonathan Eybeschütz in the 18th cent. Instead of dealing with some religious doctrine or point of authority it revolved around the discussion as to whether the amulets written by Eybeschütz contained references to the pseudo-Messiah Sabbatai Zevi. The controversy, though sharp, was of brief duration and ended with Eybeschütz' death a dozen years later.

This stagnation was broken in the latter part of the 18th cent. and the early part of the 19th by the rise of new movements for the reformation of Judaism. The Hasidic movement started by Israel Baal Shem Tob (1700-60) led to an intense controversy between the proponents of the new doctrine (Hasidim) and their opponents (Mithnaggedim), and there were threats of excommunication as well as the banning of the books of the new movement. In course of time, however, these acrimonies died away and each of the two groups, without abandoning its own principles, was willing to admit the right of the other to hold its own views.

The Reform Movement, which began in the early part of the 19th cent., and challenged tradition by proposing many changes in ritual and custom, was likewise the cause of an extensive controversy. There were numerous minor controversies, such as the Geiger-Tiktin dispute over rabbinical authority in Breslau, but these never reached the point where the Reform Movement was declared heretical. The controversy raged in the press and pulpit during the middle of the 19th cent., but ultimately died out in a spirit of mutual tolerance. The similar movement of the Haskalah in Eastern Europe, which included both changes in doctrine and adoption of European modes of life, was likewise the occasion for a war of words which in turn died away with the rise of the Zionist movement.

Zionism, when it was first advanced, particularly in its early formulation by Herzl as a secular state (1897), met with bitter opposition on the part of both the Reform and Orthodox groups. As time went on the ideas of Zionism were modified; it won more adherents and received more sympathetic treatment. The Balfour Declaration (1917), opening the way for peaceful Jewish settlement in Palestine, put an end to the dispute.

See also: Anan ben David; Ben Meir; Beth Hillel and Beth Shammai; Christianity; Emden, Jacob; Eybeschütz, Jonathan; Geiger, Abraham; Hasidism; Haskalah; Karaites; Korah; Maimonides; Prophets; Reform Movement; Tiktin, Solomon; Zionism; Zionist Revisionists. Simon Cohen.

Lit.: General Jewish histories on the topics mentioned.

CONUNDRUMS, *see* Riddle.

Theodore Kohn—convert

CONVERSION, FORCIBLE, *see* Baptism, Compulsory.

CONVERSION TO JUDAISM, *see* Proselytes.

CONVERSOS, *see* Marranos.

CONVERTS. By the term converts there are understood those Jews who have embraced Christianity, remaining recognizable as former Jews by virtue of their Jewish origin and frequently exerting influence both over their original religion as well as over their new religion and those who profess it. Generally, converts are persons who have deserted Judaism for some other religion, but who are not hostile to Jews or Judaism after conversion. Apostates, however, is used to designate especially those Jews who were converted to some other religion from Judaism, and who opposed and attacked Judaism, or acted in a malicious and treacherous fashion towards Judaism, or attempted to convert the other Jews to their new religion, especially Christianity. Proselytes are non-Jewish persons who have embraced Judaism.

See Proselytes. For the history of conversion, *see* Apostates.

A. Reasons for Conversion. 1. The Mission Ideal of Christianity. Whereas Judaism, as a com-

munity or group based purely on birth and on religious beliefs, knows of and preaches a "mission" only in an ideal sense, through the force of a convincing example of moral and ethical conduct, Christianity claims to have a mission and to be obligated to the carrying out of this mission by reason of its assertion that the Christian faith alone can bring salvation. This mission of Christianity extends both to heathens and to Jews. The number of those Jews who have been won over to Christianity through the efforts of these missions has always been extremely small. Often, however, such converts were the most convinced and zealous adherents of the Christian church, and showed themselves to be fitted for the realization of these missionary tendencies.

While mass conversions to Christianity occurred especially in the 17th and 18th centuries, they came about not as the result of the powers of conviction of Christianity and the overmastering convincingness of the Christian beliefs and claims, but as the result of the failure of several of the Messianic movements among the Jews and the desperation which ensued therefrom, as well as of the transition from the ghetto to European culture and civilization, for which those Jews who made this transition were as yet scarcely prepared.

In the latter half of the 18th cent., in the period of the Emancipation, the entrance of the Jews into the cultural life of their environment, and the doctrines of humanity and tolerance then being preached, as well as the criticism of Christianity which was then being exercised in many Christian circles, favored the adaptation of the Jews to the customs, practices and mode of thought of the Christians, and caused them to regard their own past and their own peculiar nature and religion as painful and undesirable features. In this period the promise of full civic equality aroused their desire to participate in the state and in society, and favored the resolve to rise above all their difficulties through conversion to Christianity. The older generation, of course, was prevented from resorting to conversion by its early Jewish education and by the traditions and the piety which they had imbibed as children. But the younger generation, growing up in the midst of the period of the Enlightenment, imbued with the desire for secular knowledge and science, often lacked knowledge of Jewish history, religion, and respect for Jewish antiquity, and therefore became converted to Christianity in large numbers. These converts were more inclined to Protestantism, with its freer forms of belief, than towards Catholicism, and conversion was frequently expedited through intermarriage, which often formed the transitional step. The climax of the first great period of conversion occurred in Germany after 1815, following the Wars of Liberation (1813-15), a period characterized by anti-Jewish reaction and by strenuous missionary endeavors on the part of the Protestant church; the Berlin Society for the Spread of Christianity Among the Jews was founded in 1823. The second great period of conversion in the 19th cent. occurred in the 1880's, when as an aftermath of the Franco-Prussian War of 1870-71, a strong anti-Jewish movement arose which fostered among the Jews a dread feeling of insecurity and led to the conversion of many Jews. This second period persisted, with slight fluctuations, until the beginning of the 20th cent.

By comparison with the pressure exerted upon the Jews by the numerous missionary societies of the Christian churches, the number of conversions from Judaism to Christianity has always been very small. Furthermore, it must be emphasized that certain more enlightened Christians protested against the value to Christianity of such conversions of Jews, pointing out that the Christianity of such converts was hardly of a sincere and worthwhile character. Luther himself shared this view for a time. In the present era of racial anti-Semitism certain Christian religious groups are utterly opposed to the baptism of Jews.

2. **Forcible Conversions.** Despite the fact that the Christian church theoretically adhered to the fictitious assumption or doctrine that baptism had to take place voluntarily, with the full consent of the person who was to be baptized, nevertheless during the Middle Ages constant pressure was exerted upon the Jews in this respect, inasmuch as their failure to accept baptism entailed serious legal and economic disadvantages and disabilities. In the case of almost all the persecutions of the Jews, especially those during the times of the Crusades, the Jews were given the alternative of baptism or death; the same holds true for the various expulsions of the Jews, when they were given the choice either of baptism or expulsion. Legendary reports concerning mass conversions of the Jews in the earlier times, as, for example, that carried out by the Frankish king Chilperich in 582, must undoubtedly refer to forcible conversions. When Jews were being sentenced for crimes, as well as for alleged ritual murder charges and charges of host desecration, they could, by accepting baptism, mitigate the dreadful penalties which were usually imposed upon them, especially that of burning at the stake. In Spain and Portugal those who were compelled to accept baptism formed a separate group, the Marranos; even today the Marranos, their descendants, remember their Jewish descent, and the Marranos of those times always reembraced Judaism as soon as they had escaped from the dire restraint of the Inquisition, thus in Holland, Italy, and the Orient. Uriel Acosta and Baruch Spinoza were members of Marrano families.

3. **The Legal Position of the Jews.** Voluntary conversion of Jews to Christianity was always furthered by reason of the advantages and rights which were gained by Jews through acceptance of Christianity, especially since the Jews thus baptized were often regarded as Christians especially to be proud of. Medieval baptized Jews often carried the legend "Judaeus Conversus" on their books as a sort of title. During the Middle Ages the exclusion of the Jews from the guilds, from civic rights, and from the acquisition of land had the same effects as have, in modern times, the opposition of Christian social circles to the admission of Jews to certain lodges, societies, associations, and the like, and the restrictions imposed upon Jews as regards their admission to certain offices and positions of authority. This missionizing tendency is especially strong in times when the Jews are struggling for their rights. When Jews have obtained emancipation, and yet no efforts or moves are made to accept them as equals in all respects, the disappointed Jews go over to Christianity in large numbers. While Graetz's assertion that at the beginning of the 18th cent. half the Jewish

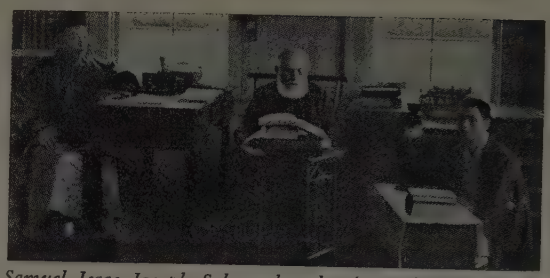
community of Berlin accepted baptism is not confirmed by statistics, it is clear, from the psychological point of view, why the Jewish intelligentzia of the time should have decided to take this step.

4. The Decline of the Sense of Religion. During the Middle Ages conversion depended almost solely on coercion and seduction. The segregation of the Jews and the firmness of the religious convictions of the Jewish masses were insuperable obstacles to peaceful persuasion. However, with the growth of religious indifference during the 19th cent. within Judaism and Christianity, conversion began to increase to much greater proportions, despite the fact that, since the separation of church and state, the numbers of those converted to Christianity from Judaism have again been reduced as the result of the elimination of state rewards for the acceptance of baptism. Today, therefore, conversion constitutes a less serious danger to Judaism than do mixed marriages, principally for the reason that baptism is still subject to the odium, among Jews, of treason to Judaism, and, among Christians, of suspicion of having taken a false oath of devotion as regards the Christian religion. The result is that persons with moral scruples can scarcely resolve to take this step.

5. Conversions through Religious Convictions. A considerable number of Jews became converted on the ground of their sincere conviction of the truth of the teachings of Christianity. This was especially true of those periods of time when Christianity still possessed no power. Later on, women especially found Christianity's mystical tendencies acceptable. But many men as well became converted, and these became priests of the Christian religion, often attaining to high rank and office (see the list of converts, below). However, Jewish history records not a single mass conversion to Christianity on the ground of conviction.

B. Baptized Jews Who Were Friendly to the Jews. The great majority of these baptized Jews consisted, as it still consists today, of persons who wished to deny their Jewish origin through the act of baptism; for this reason they did not want the world at large to know anything about their former affiliations, and maintained an attitude of impartial neutrality in all matters touching Jews and Judaism. However, there were, and still are, among them several real friends of Judaism, who actively defended and aided their former coreligionists on occasions of attack. At the beginning of the 18th cent. Professor Carl Anton, of Helmstedt, defended Judaism. Other protagonists of Judaism of this kind were Paulus (Selig) Cassel (1891-92), a keen and successful antagonist of anti-Semitism, who very clearly defined the antithesis between hatred of the Jews and Christianity; Daniel Chwolson (1819-1910), who combatted the blood accusation libel and other false charges brought against Judaism, and advocated the granting of full rights to the Jews in Russia; Ivan Bloch (1836-1901), the friend of peace, who labored in behalf of the political and economic rights of the Jews of Russia; Johann Emanuel Veith (1787-1876), the cathedral preacher of Vienna and a true humanitarian, who in 1840, holding a crucifix in his hand, took oath upon the pulpit that the blood accusation was absolutely baseless; Benjamin Disraeli (Lord Beaconsfield, 1804-81), leader of the Conservative Party in the British Parliament, who voted with the Liberals against his own party in favor of the emancipation of the Jews, and who, at the Congress of Berlin, energetically advocated granting to the Jews of the Balkan States equal rights and privileges with the rest of the population.

Joseph Wolff, convert



Samuel Isaac Joseph Schereschewsky (center) and Chinese disciples

C. Influence on Jews and Judaism. Conversion was and is harmful to the prestige and rank of Judaism in that only such baptized Jews were accepted into Christian society; in addition, Christian society knew the origin of these new Christians and therefore regarded the characteristics and qualities of these converts from Judaism as vestiges of their Judaism which had not yet been overcome or suppressed. Many of the reproaches and charges brought by the anti-Semites against the Jewish character are to be explained on the ground that the errors of the converts, their social strivings, selfishness, superficiality, and cynicism were incorrectly regarded as the results of Jewish teaching and training. In addition, Christianity silently, yet often openly, showed its contempt for the Jewish religion; as a result hereof the impression was created that Judaism was in reality nothing but a retarded and stunted form of worship and system of ethics, which had to be outgrown and given up by all progressive persons of culture. This view, still held by certain of the Christian theologians, that Judaism is nothing but an inferior stage preparatory to Christianity has been greatly strengthened by the actions and conduct of many of the converts; thus not only historically but also psychologically, conversion has been one of the

most effective means for the instigation of hatred against the Jew.

D. Extent of Conversion. It is impossible to obtain exact and inclusive statistics regarding the number of converts, since no censuses were taken during the Middle Ages. Hence the number of converts can merely be estimated through indirect methods. It is certain that whenever persecutions or expulsions of the Jews occurred, the number of Jewish converts to Christianity increased enormously; this is true especially for Spain, even though the Christian accounts greatly exaggerate the number.

Statistics are available for the 19th cent. A clergyman named Johann de le Roi attempted to ascertain the number of Jews converted to the three great denominations of Christianity, and arrived at the figure 224,000, including: Austria-Hungary, 45,000; Germany, 22,500; Great Britain, 23,500; Russia, 84,500. These figures are manifestly too low, however; actually the number of converts during this period must have been considerably higher.

Ruppin gives the number of converts from Judaism to Christianity in the 19th cent. as follows (based on statistics of the periodical *Nathanael,* vols. 3-4, Berlin, 1899): Asia and Africa, 600; Australia, 200; Austria-Hungary, 44,756; France, 2,400; Germany, 22,520; Great Britain, 28,830; Holland, 1,800; Italy, 300; North America, 13,000; Norway and Sweden, 500; Roumania, 1,500; Russia, 84,536; Turkey, 3,300; total, 204,542, divided by denominations thus: Protestant, 72,742; Roman Catholic, 57,300; Greek Catholic, 74,500. During the period from 1880 to 1924 conversion to Protestantism was as follows: Berlin, 5,245; Prussia, 13,275; Vienna, 22,087.

The number of baptized women is everywhere much higher than that of the men. Baptisms of children are met with in considerable numbers for the first time beginning with the middle of the 19th cent., following the disappearance of the religious spirit from the family life of many Jews. In the larger cities the number of Jewish converts was always higher in proportion than that of the Jewish converts in the towns and rural districts. This is especially true of Vienna, where between 1881 and 1927 more than 20,000 Jews renounced Judaism.

After the World War the movement towards conversion appears to have subsided in great measure. This was the result of the initial victory of the democratic movement, which abolished the requirement that all office holders and public officials had to be adherents of the Christian religion, and still more the result of the triumph of racial anti-Semitism, which considers only the birth of individuals, not their religious profession. The mass conversion of the Jews in Budapest in 1919, when 7,000 Jews deserted Judaism, was occasioned by political conditions, is merely an isolated occurrence, and does not invalidate the main thesis.

The triumph of anti-Semitism in the period from 1933 on has produced some interesting changes in the extent of the conversion of Jews to Christianity. In countries where racial anti-Semitism has prevailed, even those Jews who are Christians have been attacked by reason of their origin; accordingly, a number of former converts have returned to Judaism in Germany and Austria. In Hungary, Roumania and Italy, on the other hand, where the operation of the anti-Jewish laws has been suspended in the case of those who embrace Christianity, there has been a wave of conversions on the part of those who want to retain positions which they would lose if they remained Jews.

E. Jewish Opinion as to Converts and Conversion. The twelfth blessing of the Eighteen Benedictions formerly contained the statement: "Let there be no hope for the sectarians (*minim*) and the apostates (*meshummadim*)." Out of considerations of censorship the word *lamalshinim* ("for the slanderers") was substituted. According to the Jewish religious law, every one born of a Jewish mother is and remains a part of Judaism; hence a converted Jew is regarded solely as a transgressor of the Jewish religious law. Thus no provisions were made originally for the readmission to Judaism of a convert. The desire to rejoin the community of Judaism sufficed; the ritual bath (Tebilah) now required was introduced by rabbinic law. The marriage of a convert is not regarded as dissolved; his wife requires a bill of divorce (Get), and he is obligated to fulfill the levirate marriage. In matters of inheritance he is subjected to the same disabilities and disadvantages as are deniers of the Jewish law. His testimony, in matters of religious law, is to be valued as that of a non-Jew. The custom of mourning for a converted Jew as though he were dead, although occurring in sporadic cases, has no basis whatsoever in Jewish religious law. However, at the death of a convert the prescribed ritual mourning does not have to be observed. But if a son wishes to say Kaddish for his converted father, he is permitted to do so.

However, converts were more energetically disliked and despised by the Jewish consciousness than by the Jewish religious law, but only to a small extent for the reason that he was regarded as a traitor and that his enmity was viewed with apprehension. A more important cause was the fact that at his conversion, even into the 19th cent.—in many branches of the Greek Orthodox church even today—he was compelled by the baptismal ritual to renounce all his Jewish relatives, even his parents and wife, and to curse them.

FELIX GOLDMANN.

Lit.: Samter, *Judentaufen im neunzehnten Jahrhundert* (1906); Wittels, *Der Taufjude* (1904); de le Roi, *Judentaufen im neunzehnten Jahrhundert* (1899); Goldberg, M., *American Hebrew,* Sept. 11, 1931, p. 324 et seq.; *Judentaufen* (a collection), edited by Werner Sombart (1912); Goldmann, Felix, *Taufjudentum und Antisemitismus* (1914); Ruppin, *Soziologie des Judentums* (1930); idem, *The Jews of Today;* see also the indexes of the standard Jewish histories, and the individual biographies of the converts listed below.

The following list gives the names of the most important Jewish converts in the definition given in this article. It does not include apostates.

Abramson, Abraham (1754-1811), medallionist (?).
Adam, Michael (first half of the 16th cent.), Hebraist.
Adrianus, Matthew (first half of the 16th cent.), Hebraist.
Alexander, Michael Solomon (1799-1845), first Protestant bishop of Jerusalem.
Alexanderson, Daniel, of Rouen (16th cent.), missionary.
Alvar, Paul (800-61), apologist of Christianity against Islam.
Alvarez, Garci, de Alarcon (about 1400), Spanish missionary.
Anton, Carl (born 1722), known as a Jew as Moses Gershon Cohen of Mitau, professor of Hebrew at Helmstedt, defender of Judaism.
Arendt, Otto (Aaron) (born 1854), deputy and author.

Bach, Karl Daniel Friedrich (1756-1829), painter.
Bartholdy, Jakob (1779-1825), Prussian diplomat.
Bauer, Monsignore Marie-Bernard (1829-1903), Catholic clergyman.
Beck, Karl (1817-79), poet.
Beltran, Andreas de, Valencia (about 1400), Spanish missionary.
Benary, Franz Ferdinand (1805-80), Orientalist.
Benary, Karl Albert Agathon (1807-60), philologist.
Bendemann, Eduard (1811-89), painter.
Benfey, Theodor (1809-81), Orientalist.
Bernays, Michael (1839-97), historian of literature.
Bernhardt, Sarah (1843-1923), French actress.
Bernhardy, Gottfried (1800-75), classical philologist.
Bernheim, Ernst (born 1850), investigator in the field of history.
Bettelheim, Bernard Jean (1811-69), missionary, translator of the Bible into Japanese.
Bielschowsky, Albert (1847-1902), investigator on the subject of Goethe.
Blech, Leo (born 1871), composer.
Bloch, Ivan de (1836-1901), industrialist, political economist, creator of the Hague Peace Conference, friend of the Jews.
Bloch, Moritz (Ballagi; 1815-91), Hungarian philologist and theological writer.
Bogrov, Grigori (1825-85), novelist.
Börne, Ludwig (1786-1837), political writer.
Braham, John (1774-1856), singer and composer.
Brahm, Otto (1856-1912), author and theatrical director.
Breidenbach, Moritz August Wilhelm (1796-1856), jurist.
Büdinger, Max (1828-1902), historical investigator.
Capadoza, Immanuel (end of the 18th cent.), physician (?).
Caspari, Carl Paul (1814-92), theologian and Orientalist.
Cassel, Paulus (Selig) (1821-92), theologian and author, defender of Judaism.
Chwolson, Daniel, in Leningrad (1819-1910), Orientalist, defender of Judaism.
Cohnheim, Julius Friedrich (1839-84), pathologist.
Coronel, as a Jew Abraham Benveniste the Elder (1492).
Costa, Isaac da (1798-1860), Dutch poet, theological and historical writer.
Creizenach, Theodor (1818-77), poet and literary historian.
Czemegi, Karl (1826-99), president of the Hungarian supreme court.
Da Ponte, Lorenzo (Emmanuele Conegliano; 1749-1838), writer of operatic texts; it is possible that he re-embraced Judaism.
David, Ferdinand (1810-73), violin virtuoso.
Davila, Juan Arias, at Sepulveda (1471), missionary.
Dernburg, Friedrich (1833-1910), publicist (his father had been baptized).
Dernburg, Heinrich (1829-1907), jurist.
Dessoir, Ludwig (1810-74), actor.
Dessoir, Max (born 1867), philosopher.
Disraeli, Benjamin (Lord Beaconsfield; 1804-81), British statesman.
Drach, Chevalier David Paul (1791-1865), missionary.
Duitsch, Solomon of Temesvar (1734-97), pastor in Holland, formerly a rabbi.
Eberty, Georg Friedrich Felix (1812-84), jurist.
Edersheim, Alfred (1825-89), English theologian and author.
Epstein, Ephraim M. (1829-1913), first president of the University of South Dakota.
Fedorov, Vladimir (as a Jew, J. C. Grünberg; 19th cent.), Hebrew writer friendly to the Jews.
Felix, Rachel (1820-58), French actress.
Fischer, Ottokar (born 1883), Germanist and Czech poet.
Fould, Achille (1800-67), French minister of finance.
Fraknoi, Wilhelm (1842), Hungarian historian.
Fränkel, Levi Saul (1765-1815), formerly chief rabbi of Silesia.
Frauenstädt, Christian Martin (1813-79), philosopher.
Frensdorff, Ferdinand (born 1833), historian of law.
Freund, Wilhelm Alexander (1833-1917), gynecologist.
Frey, Christian Friedrich (as a Jew, Joseph Samuel of Mainstockheim near Würzburg; born 1798), missionary and Christian clergyman.
Friedberg, Emil Albert (1837-1910), teacher of church law (his father had been baptized).
Friedberg, Heinrich von (1813-95), minister of justice.
Friedberger, Ernst (born 1875), hygienist.
Friedenthal, Carl Rudolph (1827-90), Prussian statesman, vice-president of the house of deputies, minister of agriculture.
Friedländer, Ludwig (1824-1909), classical philologist and antiquary.
Friedländer, Paul (1857-1923), chemist.
Friedländer-Fuld, Fritz Victor von (1858-1917), manufacturer.
Fürth, Otto von (born 1867), chemist.
Gans, Eduard (1798-1839), jurist.
Glaser, Joshua (1831-85; as a Christian, Julius Anton Glaser), Austrian minister of justice and teacher of law.
Goldschmidt, Hermann (1802-66), astronomer.
Gomperz, Heinrich (born 1873), philosopher.
Gottfried, Johann Adam, as a Jew, Nathan, of Altona (born 1726), missionary.
Grünberg, Carl (born 1861), political economist.
Gumplowicz, Ludwig (born 1838), sociologist.
Gutmann, Eugen (1840-1925), bank director.
Haber, Fritz (1868-1934), chemist.
Hahn, Elkan Marcus (1781-1860), philologist.
Hahn, Martin (born 1878), hygienist.
Harden, Maximilian (1861-1927; as a Jew, Felix Witkowski), journalist.
Heine, Heinrich (1799-1856), poet.
Hellmuth, Isaac (1817-1901), bishop at Huron, Canada.
Henle, Friedrich Gustav (1809-85), anatomist and pathologist.
Hertz, Heinrich (born 1857), physicist; his mother was Christian.
Herz, Henriette (1764-1847), wife of Marcus Herz.
Herzenstein, Michael (1859-1906), Russian politician and political economist.
Hessen, Josef (born 1866), jurist and statesman.
Heydeck, Don Juan Joseph (about 1807), formerly a rabbi, missionary and professor in Madrid.
Heynemann, Philipp (born 1721; as a Christian, Gottfried Selig of Weissenfels), writer friendly to the Jews.
Hiller, Ferdinand (1811-85), composer.
Hirsch, August (1817-94), historian of medicine.
Hirsch, Theodor (1806-81), historian.
Hirschfeld, Otto (1843-1922), historian and archeologist.
Hofmannsthal, Hugo von (1874-1928; his father had been baptized).
Husserl, Edmund (born 1859), philosopher.
Jacob ben Hayim (about 1538), Masoretic investigator.
Jacobi, Carl Gustav (Jacques Simon) (1804-51), mathematician.
Jacobi, Moritz Hermann (Moses) (1801-74), construction technician.
Jacobsohn, Heinrich (1826-90), physician.
Jacobson, Naftali (about 1800; son of Israel Jacobson), Catholic preacher.
Jacoby, Heinrich Otto (1815-64), philologist.
Jadassohn, Joseph (born 1863), dermatologist.
Jaffé, Edgar (1866-1921), political economist.
Jaffé, Philipp (1819-70), historian.
Jaidel, Simon of Fürth (born 1715; as a Christian, Adam Rudolf Georg Christoph Mathai), missionary friendly to the Jews.
Jellinek, Georg (1851-1911), teacher of state law.
Joachim, Joseph (1831-1907), violinist.
Joachimsthal, Ferdinand (1818-61), mathematician.
Johann of Valladolid (1375), missionary to the Jews.
Josefowicz, Abraham (beginning of the 16th cent.), Polish minister of finance.
Joseph of Tiberias (about 336), propagandist for Christianity.
Josephson, Jacob Axel (1818-80), composer.
Julian (died 690), bishop of Toledo, Spain.
Kalisch, David (1820-72), humorous poet and writer.

Kaufmann, Oscar (born 1873), architect.
Kayser, Paul (1845-98), director of the colonial division in the German foreign office.
Klein, Julius Leopold (1810-76), dramatic author and historian of literature.
Klemperer, Felix (born 1866), physician.
Klemperer, Georg (born 1865), physician.
Klemperer, Otto (born 1885), musical director.
Kohn, Theodor (born 1875), archbishop of Olmütz; he was of Jewish descent.
Königsberger, Leo (1837-1922), mathematician.
Kovner, Abraham Uri (Arcadi Grigorevitch; 1842-1909), Russian critic.
Kraus, Karl (born 1874), writer.
Kronecker, Leopold (1823-91), mathematician.
Kupernik, Leo (died 1906), defender of Judaism.
Laband, Paul (1838-1918), teacher of penal law.
Lasson (Lazarussohn), Adolf (1832-1917), philosopher.
Laszlo, Philipp (born 1869), painter.
Lebert (Levy), Hermann (1813-78), physician.
Lehrs, Karl (1802-78), classical philologist.
Lenel, Otto (Levi; 1849-1928), teacher of law.
Lessmann, Daniel (1784-1831), poet.
Levi, Hermann (1839-1900), musical director.
Levin-Varnhagen, Rahel (1771-1833), German social leader.
Levysohn, Arthur (1841-1908), journalist.
Lewald, Fanny (1811-89), writer.
Lewald, J. K. August (1792-1871), writer.
Lewison, W. A. (1873), missionary in Russia.
Libermann, F. M. P. (born 1802), missionary.
Lichtenstein, Isaac (died 1908), rabbi at Tapioszele, Hungary.
Liebermann, Eliezer of Hagenau (first half of the 19th cent.), perhaps identical with Abbé Liebermann, who was friendly to the Jews.
Liebert, Arthur (born 1878), philosopher.
Liebreich, Oscar (1839-1908), pharmacologist.
Loewenthal, Isidor (1826-64), translator of the Bible into Pushtu.
Lombroso, Giacomo (1844), missionary.
Magnus, Eduard (1799-1872), painter.
Mahler, Gustav (1860-1911), orchestral director and composer.
Marx, Karl (1818-83), founder of modern Socialism.
Mayer, Marum (Max), Samuel von (1797-1862), jurist.
Meerson, S., of Berdichev (1823), Russian missionary.
Mendelssohn, Henriette (about 1800), daughter of Moses Mendelssohn.
Mendelssohn-Bartholdy, Felix (1809-47), composer.
Mendelssohn-Schlegel, Dorothea (Brendel) (1769-1839), daughter of Moses Mendelssohn.
Mendez da Silva, João (1420-82), founder of Franciscan convents.
Meyer, Marianne (Frau von Eybenberg), wife of the Prince von Reuss (about 1810) who was a member of Goethe's circle.
Meyer, Sara, wife of Grothus (about 1810), a member of Goethe's circle.
Meyrowitz, Selmar (born 1875), musical director.
Minkowski, Oskar (born 1858), physician.
Monis, Judah (about 1680-1760), first Jew to teach at Harvard University.
Moro, Joseph (about 1550); as a Christian, Andrea del Morto, missionary preacher.
Mortara, Edgar (1858), baptized by force, Catholic clergyman.
Mussafia, Adolf (born 1835), Romanist.
Nachmias, Wulf (born 1820; as a Christian, A. Alekseyev), missionary.
Nachum, Sabbatai, of Ancona (as a Christian, Francesco Maria Ferotti).
Neander, Johann August Wilhelm (1789-1850; as a Jew, David Mendel), church historian.
Neisser, Albert (1855-1916), dermatologist.
Neumann, Israel, of Brody (about 1800), lecturer at Breslau and member of the Protestant consistory.
Neumann (Bamberger), Karl Friedrich (1793-1870), Orientalist and historiographer.
Palgrave, Sir Francis (1788-1861), English historical investigator.
Philippi, Franz Lothar (about 1700; as a Jew, Wolf Levi of Lublin), physician.
Philippi, Friedrich Adolf (1809-82), professor of theology, member of the consistorial council.
Pratensis, Felix (about 1560), missionary.
Pringsheim, Alfred (born 1850), mathematician.
Pringsheim, Nathan (1823-94), botanist.
Raimuch, Astruc (as a Christian, Francisco Dioscarne), physician in Traga, Spain.
Ratisbonne, Marie Théodore (born 1802), missionary to the Jews.
Ratisbonne, Marie Alphonse (born 1814), missionary to the Jews.
Rée, Paul (1849-1901), philosopher.
Ricardo, David (1778-1823), political economist.
Riccio, Paulus (1516), professor of Hebrew at Padua, physician.
Robert, Ludwig (1778-1832; as a Jew, Levin), writer and poet.
Rosenberg, Leo (born 1879), teacher of law.
Rosenhain, Johann Georg (1816-87), mathematician.
Rosenthal, Eduard (1853-1926), teacher of state law.
Rosenthal, Philipp (born 1855), manufacturer.
Rubino, Joseph (Karl Friedrich; 1797-1864), historian of law.
Rubinstein, Anton (1829-94), piano virtuoso and composer.
Rubinstein, Nicholas (1835-81), musician.
Salkinson, Isaac Eduard (born 1883), Hebrew translator.
Saphir, Moritz Gottlieb (1795-1858), humorist.
Schapiro, Constantin (about 1900), lyricist.
Schereschewsky, Samuel Isaac Joseph (1831-1906), bishop of Shanghai, translator of the Bible into Chinese.
Schnitzer, Eduard (Emin Pasha; 1840-92), African explorer and traveler.
Simmel, Georg (1858-1918), philosopher.
Simson, Martin Eduard von (1810-99), president of the imperial court and of the Reichstag.
Singer, Rudolf (later, Excellency von Sieghart), Austrian banker.
Sixtus of Siena (Sixtus Senensis, 1560), missionary preacher.
Sonnino, Sidney (1847-1922), Italian statesman of Jewish descent.
Spiegelberg, Otto (1830-81), gynecologist.
Stahl, Friedrich Julius (1802-61), statesman and teacher of state law.
Steiner, Max (1886-1905), philosopher.
Stern, Hermann (1794-1861), missionary.
Stier-Somlo, Fritz (born 1873), jurist.
Stratto, Nikolo (about 1715), baptized rabbi who acted as missionary.
Strousberg, Bethels Henry (1823-84), financier.
Szterenyi (born 1873), Hungarian under-secretary of state.
Taxil, Leo (Jogand-Pagès) (1854-1907), opponent of clericalism.
Unger, Josef (1828-1913), Austrian jurist and statesman.
Vambéry (Bamberger), Hermann (1832-1913), traveler and Orientalist.
Veit, Johann (about 1810) painter, grandson of Moses Mendelssohn.
Veit, Philipp (about 1810), painter, grandson of Moses Mendelssohn.
Veith, Johann Emanuel (1787-1876), cathedral preacher at Vienna.
Walter, Bruno (born 1876; his real name was Schlesinger), musician and operatic conductor.
Weininger, Otto (1880-1903), philosopher.
Wengeroff, Semion Afanasyevitch (1855-1920), critic and writer.
Witkowski, Georg (born 1863), literary historian.
Wolf, Julius (born 1862), political economist.
Wolfers, Jacob Philipp (1803), astronomer.
Wolff, Joseph (1795-1862), traveler.
Wolff, Oscar Ludwig (1729-1851), literary historian.
Ximenes, Sir Moses (1762), English high sheriff.
Zimmermann, Jakim of Kiev (1837), head of the rabbinical school at Zhitomir.

CONVEYANCING, *see* ASSIGNMENT; PROPERTY, SALE AND TRANSFER OF.

COOK, SIMON, American naval officer, b. Illinois, 1856; d. St. Louis, 1907. He entered the United States Naval Academy in 1873, one of the first students to receive appointment there by competitive examination. Graduating six years later, he was appointed cadet and midshipman on the U. S. S. *Constitution.* In 1881 he was made an ensign, and was promoted to junior-grade lieutenant in 1889, when he was put in command of the Branch Hydrographic Office at Norfolk, Va. He served in this post until 1894, in the meanwhile having been raised to the rank of lieutenant.

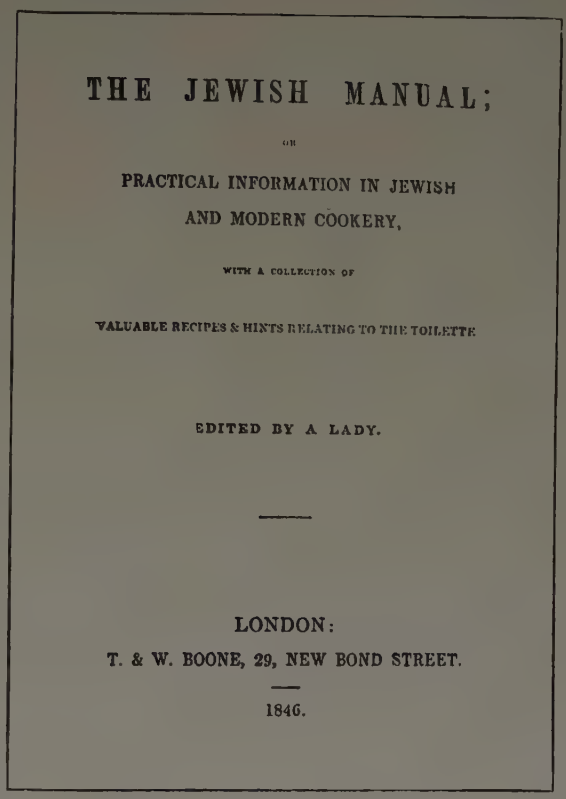
Cook rendered conspicuous service while engaged in several shore campaigns during the Spanish-American War, and was brevetted commander after the cessation of hostilities. He was also credited with quelling outbreaks in the Philippines through the use of diplomatic methods. As captain of the U. S. S. *Princeton,* he participated in the naval manoeuvres of the United States, German and English fleets, which preceded the partition of Samoa. Following this, Cook served as commander of the United States Navy Lighthouse Department for two years, after which he retired from service due to a tropical disease contracted during the Spanish-American War.

COOKING. That type of cooking which is known as Jewish has developed gradually as a result of the combination of dietary laws, festival customs and historical influences. Specific dishes differ widely not only in preparation but in use, so that a food which is popular among Jews whose ancestors came from one part of the world is utterly unknown to other Jews. With the 19th cent. emigration from Eastern European countries, however, the dishes which were most in use by the Jews there have become familiar in Jewish settlements everywhere. They constitute the basis of modern Jewish cooking, but variations and exceptions remain in force.

1. Ritual. The ritualistic basis of Jewish cooking consists of dietary laws, which include the laws of Sabbath observance and the Passover regulations, as well as the various laws of *kashruth.*

a) *Dietary Laws.* The proscription against the use of milk food with or after meat most easily characterizes a meal which may be described as Jewish. Milk or its derivatives are forbidden in the preparation of, the serving with, and the dessert after a meat course. Regarding the restriction against the use of milk with meat of all kinds there has been some disagreement. It is told of Rabbi Jose the Galilean, who lived soon after the destruction of the Second Temple, that he drank milk after eating fowl. But it is nowhere related that milk may be used after animal meats. Though it is permissible to begin with a milk course, it is required to wash the mouth thoroughly after cheese or other milk food which may lodge in the teeth, if a meat course is to follow. Separate sets of dishes, silverware and pots and pans are required. Glassware is parve ("neutral"), and may be used for both kinds of food.

There is also a law forbidding the use of the hind quarters even of animals which have been slaughtered according to the Jewish law unless the sinews have been removed. In the United States the hind quarters of animals which have been slaughtered according to Jewish law are not generally subjected to sinew removal, and the meat is sold as non-kosher. This limits the number of cuts which may be served at a kosher meal, and certain steaks and leg of lamb, for instance, are unobtainable; this is also the reason why certain broils and rare roasts are not commonly found on kosher menus.



THE JEWISH MANUAL;

OR

PRACTICAL INFORMATION IN JEWISH AND MODERN COOKERY,

WITH A COLLECTION OF

VALUABLE RECIPES & HINTS RELATING TO THE TOILETTE

EDITED BY A LADY.

LONDON:

T. & W. BOONE, 29, NEW BOND STREET.

1846.

The earliest Jewish cook book in English

Before it is cooked, kosher meat must be soaked for half an hour, then thoroughly salted for an hour on a drainboard, then washed again. The stated purpose of the procedure is to make impossible the eating of blood. Meat which is broiled need not be soaked or salted beforehand, but is salted under the flame. Liver, because of its high blood content, must be salted and broiled, otherwise it is not kosher.

The udder of an animal is considered *parve,* and may be eaten either with milk or meat dishes. Fish is also parve.

b) *Sabbath Laws.* Out of the necessity for having warm food on the Sabbath and the proscription against cooking on the Sabbath has come the dish commonly known in the Western world as *tchalent,* though in Alsace it is called *guesetzt.* In Tunis it is called *dfina.*

The word *tchalent* itself seems to have been derived from the old French form of *chaud*—hot—which was once spelled *chauld.* The Italian word is *caldo,* and either form might easily have developed into *tchalet,* to which an *n* was finally added for easier enunciation.

Prepared in many combinations, *tchalent* requires being kept in the oven overnight. It may consist of meat, *kishke* (stuffed intestine), potatoes, barley and beans all mixed together. In poorer homes it more

frequently appears without meat and with fewer ingredients. The taste is derived from the long steaming in the oven. In the small-town Jewish communities of Eastern Europe of the last century the *tchalent* was kept in the bakers' oven overnight, and carried home after the Sabbath morning services. To make carrying permissible on the Sabbath, a wire was stretched around the village and its intactness was guarded as zealously by the non-Jewish peasants as by the Jews. The wire made the whole village commensurate with one household, within which carrying is permitted. If the fence, or *'erub,* broke, the *tchalents* were handed from person to person and so delivered to their owners.

The festive meal on Friday night is not the result of any special regulations, but has grown out of the command to celebrate the glory of God on the Sabbath. Besides, many of the men were traveling artisans, apprentices and petty traders who returned home only for the Sabbath, frequently having had little food during the week. The usual courses of the Friday night meal in those Eastern communities which have transferred their customs to the new world were gefillte fish, soup and roast meat or chicken. The bread is *hallah,* a white loaf, which signified a holiday in these communities because it differed from the black bread which was the daily fare. It usually was baked in a long twist, sometimes flavored with saffron, painted with the yolk of egg to give it gloss and sprinkled with poppy seed or kimmel to represent the manna which came down in the desert. When the dough is ready, a piece is torn off and thrown into the fire, to symbolize the first portion which was the right of the high priest. Spanish Jews sometimes eat Spanish bread on Friday night. It is made with egg-white and sugar. In some Eastern communities the main portion of the Friday night meal is fruit, because fruit is the festive food in that part of the world.

The final meal of the Sabbath holiday, the *se'udah* or *Shalashudos,* is a light repast on Saturday night, consisting of some delicacy of local or personal choice. The meal is part of the Sabbath celebration. When the Sabbath falls on the day following a major holiday, a piece of cooked food is set aside on the holiday eve and kept through the Sabbath. Cooking for the Sabbath on the holiday is then permitted.

c) *Passover.* The only festival for which there are laws regarding food is Passover, which requires a completely different set of cooking utensils, dishes and silverware and the eating only of unleavened bread, or *matzah.* In Mrs. Rundell's *The Jewish Manual* (London, 1846), in Mrs. Levy's *Jewish Cooking Book* (Philadelphia, 1871), and in Mrs. Rebekah Hertz's *Die praktische israelitische Köchin* (Germany, 1867) there are instructions given for the preparation of *kneidlach,* fried Matzah and other Passover delicacies. In the British book there is some trace of the Spanish descent of the Jews in terminology and the kind of cooking described, and in the American book the first influx of German immigrants has left a mark in the preponderance of German dishes. But the contents of these old books prove that the Passover regulations, like the dietary laws and the laws of Sabbath observance, have sustained the Jewish ritual. They also prove incidentally that the Jewish cookery which has become internationally known today was the cookery developed by the immigration from Mediterranean countries into Eastern Europe and supplemented by the gradual accumulation of dishes from that part of the world. The popularity of this accumulation spread with the dissemination of Eastern European Jews during the latter part of the 19th and the early part of the 20th cent.

Matzah and *kneidlach* (matzah balls) were therefore the common possession of Jews everywhere, and are described in all the early cook books. Matzah balls are made by mixing matzah flour (*matzah Mehl*), which is made of matzah ground very fine, with eggs and fat. The resulting mixture is rolled into balls and dropped into boiling soup or water to cook. The *kneidlach* are served with soup or they may be roasted with the meat.

The Seder ritual requires the use of *haroseth* which is eaten to signify the mortar the Jews had to prepare during their Egyptian bondage. To prepare *haroseth* an apple is chopped well with ginger, cinnamon and nuts. A little wine is usually added.

Haroseth is not generally eaten except on the Seder night, but another dish of the Seder ritual—hard-boiled eggs mixed with salt water (eaten as the sign of mourning in memory of the destruction of the Temple)—has won some recognition in French-Jewish and other cookbooks as a kind of cold egg soup.

In the United States today all ingredients of a normal diet are obtainable for Passover use. Consequently it is possible to have coffee, milk, cheese and other delicacies. But a generation ago most of these foods could not be had for Passover. The result was the more than usually frequent use of meat dishes, with kneidlach and matzah meal pancakes fried in goose or chicken fat prevailing.

Perhaps as the result of these limited supplies many customs have grown around the Passover festival and many foods have acquired a special Passover association. Eggs are most frequently used as a fish or meat substitute during the holiday, so that they have become particularly associated with its fare. This may have been carried over from their use on the Seder.

Borsht, or beet soup, is also significant of Passover though it is now in use all the year round. It is a dish of Russian origin. The uncooked beets may be left to sour in their own juice, diluted with some water, and the resulting combination boiled to prepare the soup which is thickened on the Passover by being poured slowly over the beaten yolk of an egg. Sugar may be added.

Borsht may also be made of fresh beets boiled, then soured with sour salt and lemon juice.

During the rest of the year it is generally thickened with sour cream, which was not originally obtainable on Passover.

The sour beet juice is also used instead of vinegar for the horseradish dressing which is again an indispensable condiment for Passover fish. Since horseradish is eaten on the Seder night as a reminder of the bitterness of the Egyptian slavery its extended use during the week may arise from this regulation.

Many sweet delicacies have come to be associated with the Passover. *Teiglach* are made by mixing eggs with matzah meal and spices. The kneaded dough is cut into small squares and boiled in honey to which nuts may be added. *Imberlech* are made by mixing

matzah meal with ginger and water, rolling the dough into narrow strips, slicing it into short sticks and either baking them or drying them on a board.

Eingemachts is the term used to describe jams of all kinds. For Passover it is frequently made by mincing beets and boiling them in honey or sugar. In some communities radishes are also so treated.

Fried matzah is made by soaking broken matzah in eggs and water or eggs and milk and frying it. *Chremslech* are mixed like *kneidlach,* but cut into squares and baked.

Potato flour is also used for baking on Passover, instead of matzah meal.

d) *Other Festival Customs.* Though Passover is the only holiday about which there are specific rules of dietary conduct in Jewish law, every holiday now has some food specialty connected with it.

On Rosh Hashanah, or New Year, honey is eaten before every meal, as a guarantee for a sweet year. New fruit is eaten to give thanks for having lived. The *hallah* is baked in a round form, to signify a round, smooth year. In some homes it is baked round with a knob on top, like a bird's head. This is called a *vogel,* or bird, and is doubtless a hint that the prayers for the coming year are to wing their way successfully to the proper quarters.

In the Middle Ages a sheep's head used to be eaten by many Jews on Rosh Hashanah; this has now been changed to the head of a fish which is served the master of the house in many homes. It obviously is intended to signify that he is to remain head of the household for the coming year. Apart from these few details, the rest of the Rosh Hashanah celebration depends on the usual holiday fare of soup, fish and roast.

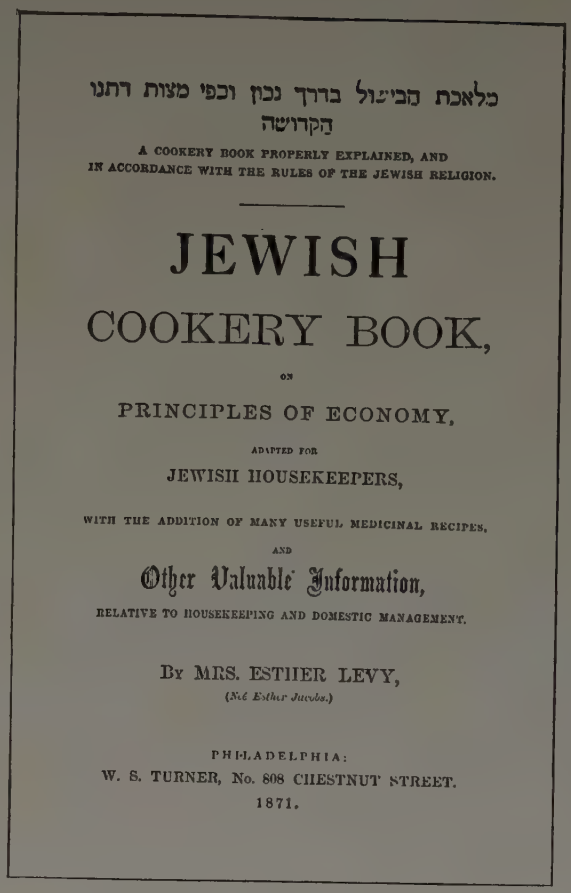
The use of honey is continued until the new year is well on its way, so that it is served at the midday meal on the day before Yom Kippur, at the final meal which ushers in the Yom Kippur fast and at the meal with which the fast is broken the following night. At the midday meal on the day before Yom Kippur *kreplach* are frequently eaten.

Kreplach are made of chopped meat enclosed in small three-cornered bits of dough and cooked in soup. They are considered holiday fare among the Jews, perhaps because they require effort and time to make and the expenditure of effort and time on food signifies luxury. On the day before Yom Kippur it is as much a requirement to eat well as it is to fast on Yom Kippur itself.

For the post-Yom Kippur meal honey is again used by itself and additionally in *lekach,* which is a special honey cake flavored with ginger and with almonds. For the meals before and after Yom Kippur the *hallah* is baked in the form of a ladder—a long loaf with strips laid across it. This is to aid the prayers for a good year in reaching their destination on high.

On Hoshana Rabbah, which precedes Simhath Torah by two days, honey is eaten for the last time during the New Year season. On this day the blessings for the year are supposed to be handed down, and the *hallah* is baked in the form of a hand, to receive them.

On Sukkoth, or the Feast of Tabernacles, all the meals are supposed to be taken in an open tent, the roof of which is spread with autumnal leaves. Because it is the harvest festival, seasonal fruits are eaten, but there is no special customary fare.



כלאכת המבשל בדרך נכון וכפי מצות דתנו הקדושה

A COOKERY BOOK PROPERLY EXPLAINED, AND IN ACCORDANCE WITH THE RULES OF THE JEWISH RELIGION.

JEWISH

COOKERY BOOK,

ON

PRINCIPLES OF ECONOMY,

ADAPTED FOR

JEWISH HOUSEKEEPERS,

WITH THE ADDITION OF MANY USEFUL MEDICINAL RECIPES,

AND

Other Valuable Information,

RELATIVE TO HOUSEKEEPING AND DOMESTIC MANAGEMENT.

By MRS. ESTHER LEVY,

(Né Esther Jacobs.)

PHILADELPHIA:

W. S. TURNER, No. 808 CHESTNUT STREET.

1871.

The first Jewish cook book printed in America

Simhath Torah, the last day of Sukkoth, is one of the two holidays on which Jews are allowed to drink for pleasure. *Kreplach* are also eaten.

Hanukah, which comes in the middle of the winter, is generally identified with the eating of *latkes,* or pancakes. These may be potato pancakes, made of grated potatoes mixed with egg and fried, matzah meal pancakes, or any other kind. For the eating of pancakes there is no definite explanation. It may be because the Hanukah season produces no new specialty and at the time of its observance it is hard to obtain fruits. It may also be because in the Eastern European countries card-playing was a common adjunct of the Hanukah celebration, and pancakes were easily prepared and consumed during the card-playing sessions, which sometimes lasted until early in the morning.

Hamishah Asar Bishebat, the New Year for Trees, comes six weeks after Hanukah. Though it is still midwinter in the western world, it marks the time at which planting begins in Palestine and the sap starts to rise in the trees. Because the Jews have always kept their bond with the seasonal life in Palestine, Hamishah Asar Bishebat is the day on which St. John's bread (*bokser*), figs, dates, almonds and other foods typical of Palestine agriculture are eaten.

Purim is today most usually associated with *Haman Taschen. Haman Taschen* are three-cornered cakes made of sweet dough thickly filled with poppy seed, or raisins, or prunes. Honey is sometimes also painted on top of the cake before it is baked.

Haman Taschen are widely known in Jewish life today, but their origin is recent. The three-cornered shape of the Haman Tasch is said to have some connection with the three-cornered hats worn by the Napoleonic soldiers. Why this should be a symbol of the frustrated Haman is not clear, unless the Jews of the Napoleonic time looked on Napoleon as a liberator above all else. Another explanation is that the word *Mon,* which is the German-derived (*Mohn*) Yiddish for poppy seed, became identified with Ha-man, and *Haman Taschen* grew out of this identification. Whatever the reason, there is no delicacy the use of which is more widespread and more thoroughly connected with one specific holiday than *Haman Taschen.*

In Mrs. Levy's American cookbooks reference to Haman fritters may be found. Interestingly enough, these, too, are supposed to be three-cornered. But they consist of plain dough and are fried. A Purim pudding is described in Mrs. Levy's cookbook, but it is an ordinary English fruit pudding, generally associated with festivity.

Shabuoth, which occurs near the summer solstice, brings milk and cheese foods. It is said that this custom may originate from the fact that the Torah has been referred to as milk and honey, and the festival celebrates the giving of the Torah. The special cake baked for Shabuoth is usually a cheese cake. Frequently it consists of a yeast dough filled with a mixture of cheese and raisins. The yeast-dough cake itself has come to be regarded as a Jewish specialty, though it is distinctly Russian in origin. It is usually enriched with milk and butter, raisins are added, and it is spread with cinnamon and sugar.

Blintzes are also eaten on Shabuoth. *Blintzes* also seem to have a Russian-Polish origin. They are made as follows: first a thin pancake made of fine batter is fried. Into moderate-sized pieces of this thin dough the cheese, mixed with egg, is wrapped. Then the *blintzes* are either fried again until brown, or baked. They are spread with cinnamon and sugar or sour cream.

Kreplach are frequently made on Shabuoth, this time filled with a cheese mixture instead of with meat. They are boiled in water and eaten with sour cream poured over them.

A period of abstention from meat occurs during the nine days preceding the fast of Tishah Beab (Ninth of Ab). During this period Orthodox Jews do not eat meat, though fowl may be eaten and on the Sabbath even animal flesh may be eaten. At this time milk and cheese dishes of various kinds are again used, as well as fish. At the meal which begins the fast a hard-boiled egg is eaten to signify mourning, since eggs are the traditional fare prepared for Jewish mourners. On the eve of the fast the egg may be eaten with a *beigel.* Very Orthodox Jews sometimes sprinkle the food with ashes, in mourning for the destruction of the Temple which the day commemorates.

A *beigel* is shaped like a doughnut. It is made of ordinary bread dough, first boiled in water, then dried and baked. Both this and the egg are sometimes taken to represent the mystery of life, because they are round and there is no easy gateway to them.

2. Historical. The fare of Jews, as described in the Bible, consisted as much of vegetables, fruit, milk and fish as of meat. When they were in the desert (*Num.* 11:4-5) they lusted after flesh, but the enumeration states: "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlic." And when the Jews celebrate their freedom during the course of the Seder ceremony, they mark the moment by partaking of a vegetable.

The meat most frequently mentioned in the Bible is either wild game, or kid, sheep, goat and heifers. The meat of full-grown kine was evidently used more rarely. Rebekah is mentioned as an expert cook because she knew how to dress kid so that it tasted like venison.

During their sojourn in the Western periphery of the Mediterranean the Jews seem to have acquired eating habits which they carried with them into the remote parts of the continent and finally out again into the Western world. The foods easiest to obtain and cheapest to buy are the ones which remained in the Jewish diet. This may be why the cookery commonly called Jewish today is known for its heaviness. It is not only because the prohibition against the use of milk and butter with meat keeps the balance toward the heavy side, but because the cheapest fare, the fare of the lower classes, is in every country of a fundamental and heavy nature. The Jews have accumulated unto themselves many such national diets.

Maimonides traces cooked doughs to Persia and the Near East and counsels against their use. According to Maimonides, the best bread to eat is made of whole wheat flour, not too fine. Nevertheless, cooked doughs, in the form of *lokshen* (noodles), *farfel* (noodle dough chopped into bits) or *kreplach,* form a substantial part of modern Jewish cookery. To judge from the resemblance between the Jewish noodles and the Italian spaghetti, and the kinship between *kreplach* and the popular Italian *ravioli,* one assumes that the Jewish food habit grew during the Italian period and was carried eastward. *Lokshen* soup has come to be recognized as a proverbial part of the Friday night meal. The "golden soup" in which the chicken was boiled is plentifully filled with noodles of either the narrow or broad type. Noodles are used also for puddings, when they are combined with sugar, raisins and chicken fat to make the popular *lokshen kugel.* With cheese and butter a milk *lokshen kugel* is frequently made. *Kugel* (pudding) is used to describe all puddings, which are as popular a dessert in Jewish fare as they are in all diets where solid food is required for one reason or another.

From the Western Mediterranean or even the Palestine period of Jewish life must also have come the wide use of oil for frying and cooking. With butter forbidden, other oils had to be used. And since in the Central and Eastern European countries olive oil was not so easily obtainable, rendered animal fat was used instead. Against this also Maimonides advised, as against the use of all fat meat. But in the Jewish diet the rendered chicken or goose fat has become an important element. It is prepared by boiling the fat or fatty skin in water and adding minced onions for a moment or two before it is done. The fat is poured off, to harden into a fragrant jellied mass. The scraps of skin and browned onions constitute the *gribenes*

often served as a dish by themselves. Particularly are *gänsengrieben* (goose scraps) a savory bit.

In the Middle Ages, however, in Central and Eastern Europe, fish was more widely used as the basis of Jewish diet. This may have been due to the difficulty of obtaining kosher slaughtered meat in outlying communities. Such meat as was used was most frequently poultry. In accordance with the custom of that period, food was highly seasoned. Except for the Friday night meal, the heavy meal of the day was at noon. The Saturday evening Seudah was always a special affair, with a light delicacy serving as the main dish.

At this time, in the Central and Eastern European countries, the custom of preparing stuffed fish, or *gefillte fish,* must have arisen. Mrs. Hertz's German cookbook, published in 1867, gives something which resembles *gefillte fish,* and this may have served as the nucleus for the later development of the dish. Mrs. Levy's American book comes no closer to it than a kind of fish cake, but Mrs. Rundell's British book gives forced fish, a distinct progenitor of the modern specialty.

There are variations in the manner of cooking *gefillte fish.* Always, however, the fish flesh is scraped away from the skin and bones, chopped with onions, seasoning and bread or bread crumbs. To this an egg is added. The ingredients are well-mixed, then they are stuffed around the backbone and within the skin of the fish and cooked. In some parts of Europe the fish is cooked with additional seasoning and spices, elsewhere it is cooked sweet with carrots or other vegetables. In some households the bones and skin are discarded entirely and the chopped flesh rolled into balls. The correct condiment is always horse-radish.

From the German sojourn seem to have come pickling and several sweet-and-sour preparations.

Marinated fish is prepared by boiling fish, then pouring over it a mixture of vinegar boiled with spices. The more famous *marinierte* herring is uncooked salt herring treated the same way.

Sweet-and-sour preparations of meat are generally called *tzimmes.* There are different ways of preparing this. In some communities the beef is cooked with potatoes and prunes (*flomentzimmes*) to which even raisins may be added. Elsewhere it is thoroughly cooked with carrots (*mehrentzimmes*). In Lithuania yellow turnip is added.

The well-known dessert called *strudel* may have originated in Germany, but its finer forms are made in Hungary and Roumania. A rich dough is pulled incredibly thin. Fruits, jam, nuts, cinnamon, and sugar are rolled into it and it is baked.

The more recent Jewish life in Poland, Roumania, Lithuania and Russia has left other local delicacies securely imbedded in Jewish culinary habit. Though these dishes are popular with the citizens of those countries today, they are called Jewish in the Western hemisphere.

From the Eastern European world as a whole has come the wide use of sour cream. Served generously over mixed raw vegetables, it is a popular main dish. Sometimes it is poured over cottage cheese and is again a *pièce de résistance.* Its use as a dressing for blintzes and other cheese dishes has already been mentioned.

From Roumania has come the delicacy called *mamaliga.* This is corn meal cooked as any other cereal. It is eaten with sour cream, butter or sweet cream.

The Russian-Polish-Lithuanian territory has given chopped herring. This is raw salt herring chopped with onion, an apple, a slice of bread and a little vinegar. Now used almost exclusively as an entree, it was unquestionably a major part of the diet in former days.

From the same territory has come cabbage *borsht.* The meat is boiled with cabbage, tomatoes and other vegetables. Sometimes raisins are added to the soup.

Krupnik is a heavy soup which was practically the basis of existence for the poorer Jewish population in the old Russia. It was eaten for any meal of the day, breakfast included. It is made of potatoes combined with grits. Where meat could be afforded, it was added. Otherwise the *krupnik* was served plain, with possibly the addition of a lump of butter.

Kasha is another thick soup made of barley and dried lima beans. *Kasha* may also be used to describe the heavy groats or any other cereal served with meat or separately as a main dish.

Kishke is stuffed intestine. Bread crumbs or flour, fat and minced onion constitute the stuffing. It is boiled or roasted with the meat.

Knishes are made of mashed potatoes enclosed in a thin dough and baked.

Petschai, which is called *drelies* in Galicia and *pilse* in Roumania, is a meat dish which occasionally serves for the Sabbath noon meal in place of *tchalent.* Calves' foot or chin is boiled until the meat has come off the bones, which may then be removed or left in, as preferred. If the *petschai* has been cooked on Friday for use on the Sabbath it is left to jell. But the next day it is heated over a flame which has been left burning through the night, because lighting a flame on the Sabbath is forbidden. When it is soft again it is slowly poured over the beaten yolk of an egg to which a bit of garlic may have been added. Vinegar is now added as flavoring.

Pirogen have been taken over from the Russian diet. Cooked meat, liver or lung is mixed with minced onion, rolled in dough, and baked into small cakes. These are served as side-dish with soup.

Chopped liver itself is a lower-scale adaptation of *pâté de foie gras.* Not only goose liver, but chicken liver and even beef and calf liver go into the making of it. Onion is added, sometimes a hard-boiled egg. It is used as an entree everywhere.

Pirushki are made the same way as *pirogen,* but they are filled with chopped fruit, and baked in a sweet dough, to serve as dessert. But there are so many variations of every dish served in Jewish homes that descriptions of the ingredients and the processes can hardly be comprehensive.

3. Modern Viewpoint. Jewish cookery is undergoing many changes at the present time, particularly in the United States. In all countries, however, there are Jewish homes which hold steadfastly to all the ritualistic and customary items of a kosher Jewish diet. Other homes are modernizing the diet—and this is especially true of American homes—by the addition of more vegetables and the use of vegetable fats instead of animal fat. Still other parts of the Jewish population

have almost entirely discarded all kinds of Jewish cooking, and prepare characteristic dishes only on festive occasions. And in some Jewish homes the diet is altogether devoid of any historical, ritualistic or customary Jewish influence, and is based only on the customs of the community at large. LIBBY BENEDICT.

Lit.: Modern Cook Books: Bellin, Mrs. Mildred, *Modern Kosher Meals;* Greenbaum, Mrs. Florence K., *The International Jewish Cook Book; Jewish Chronicle Cook Book;* Elsasser, Marie, *Ausführliches Kochbuch;* Pomiane, Edouard de, *Cuisine Juive;* Roukhomovsky, Suzanne, *Cuisine Juive;* Grunwald, Max, "Aus dem jüdischen Kochbuch," *Menorah* (Vienna, 1928); Loire, Adrien, *Hygiene et Judaisme;* Maimonides, *Fitadbir assihat.*

COOLIDGE, CALVIN, thirtieth president of the United States, b. Plymouth, Vt., 1872; d. Northampton, Mass., 1933. Although but slightly acquainted with Jewish problems before assuming the presidency of the United States at the death of Warren G. Harding, he displayed a warm understanding of those brought to his attention during the five-and-one-half years of his incumbency. Within the first few months of his induction into office he made some of the following Jewish contacts: received a delegation of the Hakoah Soccer Team players and learned from Dr. Ignatz Koerner the purposes and accomplishments of this Jewish sports organization; signed the Kosher Bill for the District of Columbia; received a delegation of Roumanian Jews appearing in behalf of aliens seeking to enter the United States; received a delegation of five hundred rabbis of the United Synagogues of America and was photographed with them on the White House lawn; issued a statement praising the revival of the Hebrew language; joined in offering tribute to Oscar S. Straus.

From this beginning, during the course of his term, he met a great number of Jews intimately, many of them remaining his close personal friends until his death. Among this latter group were: Herman Goldman, a prominent New York banker; Isaac Bacharach, New Jersey Congressman; Salmon O. Levinson, of Chicago, originator of the Kellogg Peace Pact, and Paul Block and Adolph S. Ochs, newspaper publishers.

Coolidge praised Supreme Court Justice Brandeis as an "honest, earnest prophet of the truth of our day," in one of his many speeches on Jewish subjects; and again added high praise of American Jewry in an address delivered May 23, 1923, on the occasion of the laying of the corner-stone of the Washington (D. C.) Jewish Center, in which he quoted Lecky's statement that "Hebraic mortar cemented the foundations of American democracy."

Coolidge's most significant appointments of Jews to office were: Louis Einstein, reappointed to continue as United States Minister to Czechoslovakia; Nathan Cayton, the youngest man to be appointed to the Municipal Court Bench in Washington; and David S. Kaufman, United States Minister to Bolivia.

COOPER, (ABRAHAM) ALEXANDER, miniature painter, elder brother of Samuel, b. London, probably 1605; d. Stockholm, Sweden, 1660. The facts of his biography are even fewer and certainly less well established than those of his brother, Samuel Cooper. He, too, was a pupil of his uncle John Hoskins, but left England at an early age. He may have returned to his native land for a short visit. At any rate,

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although by 1641 he seems to have established a reputation in that country, it is certain that he achieved his greatest fame on the continent. Archives of the Swedish court indicate that Cooper served Queen Christina at Stockholm from 1647 to 1654 as court painter. He appears to have left for Copenhagen in 1656, but a year later returned to Stockholm, where he remained until his death. At one period he lived and painted in The Hague. The last years of his life were troubled by illness and poverty; he was forced to beg back salaries due him from the court of Sweden. One of his letters attests to the extraordinary generosity of his character: on a bed of sickness and approaching death he is most concerned over the fate of a disciple after he is gone, and pleads for some provision to be made.

The number of paintings indisputably ascribed to Cooper is limited. Six miniatures of Frederick III, his Queen Sophie Amalie and their four children are said to be his; but this statement has been challenged. In the Kaiser Friedrich Museum of Berlin there is a remarkable series of portraits of the Elector Frederick V of the Palatinate, his wife Elizabeth Stuart and seven of their thirteen children. These were done at The Hague between October, 1632, and January, 1633, at the time of the family's exile. A miniature of Gustavus Adolphus is in the National Museum at Stockholm. In England the most important of the elder Cooper's art is *Portrait of An Unknown Lady.*

Lit.: Foster, J. J., *Samuel Cooper and the English Miniature Painters of the Seventeenth Century* (1814-16), chap. 2 and appendix; *Encyclopaedia Britannica,* 11th ed., vol. 7, pp. 78-79; Williamson, G. C., *History of Portrait Miniatures,* vol. 1, p. 78; Thieme, U., and Becker, F., *Allgemeines Lexikon der bildenden Künstler,* vol. 7 (1917) 357-59.

COOPER, EMIL, conductor, b. Odessa, Russia, 1879. He was a pupil at the Moscow Conservatory, where his teachers included Taneiev. In his seventeenth year he began his career as conductor by directing the orchestra of the Odessa Exhibition. Shortly thereafter, he was appointed conductor of the Castellano Company, an Italian operatic troupe. In 1900, he became principal conductor of the City Theatre in Kiev, where his success resulted in his appointment at the Moscow Opera House in Zinuria in 1906 and, finally, at the Grand Imperial Opera House in Moscow. He distinguished himself for the authority and distinction of his performances, particularly in the Russian repertory. During the Revolution, Cooper founded the now famous Leningrad Philharmonic

Orchestra. He has since then been a guest conductor with leading European symphony orchestras and opera houses. In 1929, he was appointed the permanent conductor of the Chicago Civic Opera Company, and for the next decade he confined his conductorial activity principally to this organization.

COOPER, SAMUEL, the greatest of English miniature portrait painters, b. London, 1609; d. London, 1672. Though Cooper attained that rare thing among artists, a great reputation during his lifetime, surprisingly little is known of him outside his works. He was tutored in his art by his famous uncle John Hoskins, for whom he seems to have worked until his thirtieth year. It is even surmised that some of Hoskins' work was done in part by the young nephew. It is certain that, as young Cooper's achievements won increasing acclaim, the uncle could not conceal his envy.

It was not many years after his apprenticeship that Samuel Cooper was hailed by critics and laymen alike as a superb limner of faces. Because his lifetime happened to coincide with several momentous periods in England's development, periods dominated by some of history's most colorful and best-known personalities, his work is of exceptional historical significance. He was called upon to paint everyone of importance: kings, princes, cardinals, men of letters, women of high society. A popular figure among the great personages of his day, he became wealthy and lived in the fashionable and artistic Covent Garden section. Samuel Pepys, whose wife's portrait Cooper did, reports in his diary that Cooper was an "excellent man," who loved music, played the French lute as no one else could play it, and spoke an admirable French. Altogether Cooper appears to have been a polished and clever man of the world, decidedly persona grata with the great folk who sat to him for their portraits.

Horace Walpole, although he criticized Cooper, was passionately fond of his works, saying: "He was the first who gave the strength and freedom of oil to miniature." Together with Cooper's penetrating insight into the very "essence" of his subject are the remarkable force and clarity of his actual painting. General opinion agrees that his men are more interesting than his women, although he had no lack of interesting sitters of both sexes. Charles II, James II, Cardinal Mazarin, Nell Gwynne, Mrs. Claypoole, Samuel Butler, the Duke of Monmouth, the Earl of Pembroke are but a few of the great ones who sat for him. He was a favorite with the Cromwell family, painted the Protector himself many times, and did well-known miniatures of his wife, his daughter, and his son Richard.

It is noteworthy that Cooper was able to win the friendship and confidence of men of clashing political and religious opinion. Evelyn, the diarist, reports that on a certain day in 1662 he came upon Cooper closeted with Charles II, drawing the monarch's head for the new coinage. Some of the best examples of Cooper's work hang in Windsor Castle, Welbeck Abby, Belvoir Castle, Rijks Museum (Amsterdam), and in the J. P. Morgan Collection. At the University gallery in Oxford, there hangs a black chalk drawing by him.

SHERRY MCKENZIE.

Lit.: Foster, J. J., *Samuel Cooper and the English Miniature Painters of the Seventeenth Century* (1814-16), preface, introduction, chaps. 3 and 4; Williamson, G. C., *History of Portrait Miniatures,* vol. 1, p. 64 et seq.; *Encyclopaedia Britannica,* 11th ed., vol. 7, pp. 80-81.

COOPERATIVES. There are three fundamental types of cooperatives: 1) credit cooperatives, generally found among the social groups which need revolving capital not to be obtained from private banks; 2) consumer cooperatives, most frequently developed among urban workers who are forced to buy everything they use, but whose economic status makes the retention of the profit desirable; 3) producer cooperatives, prevalent among agricultural workers and artisans who organize in order to have direct contact with the market and to keep the middleman's profit for themselves.

Until after the World War there was practically only one kind of cooperative to be found among Jews abroad —the credit cooperative. The small trader and the poor artisan constituted more than half of the Jewish population in the Eastern European countries; for them credit in general and cheap credit in particular was of vital importance. There could be no credit cooperatives among the Jews in Western Europe because the Jews there were on an economic level high enough to command private credit. Besides, the Jews comprised no more than one per cent of the population in Western Europe, hence independent Jewish cooperatives could hardly flourish.

All attempts to create Jewish producer and consumer cooperatives in Europe failed, principally for the following reasons. First, the Jewish urban worker and artisan was in close social proximity to the middlemen against whom producer and consumer cooperatives are directed. Second, the competition of petty traders in the Eastern European ghettos was so keen that cooperatives could not combat it. Third, the Jewish worker and the Jewish artisan did not think themselves sufficiently rooted and secure in the Eastern European countries to establish institutions with which to provide for the future. Nor should it be denied that Jewish individualism also helped impede the organization of cooperatives, which are based on unity and harmony of interests.

An entirely different situation, however, arose in Palestine. Palestine Jewry is at the forefront of cooperative organization. It rapidly surpassed even the English people, who have fostered a cooperative movement for more than a century. The Jews in Palestine developed the very cooperatives which could not strike root in Eastern Europe. Consumer and producer cooperatives include more than three-fourths of the Jewish working class in Palestine, and this proportion is not reached anywhere else in the world. There is also a widespread credit cooperative in Palestine, and although this type of cooperative is dominant in bourgeois nations, Palestine is the exception. The two other cooperatives have found fertile soil there. The first of these—the consumer cooperative—is characteristic of highly industrialized countries; the second—the producer cooperative—characterizes agricultural nations. There is hardly a trace in Palestine of the Jewish petty bourgeois individualism which was so obstructive a factor in the development of Jewish cooperatives elsewhere. The population has been caught up in the magnificently creative and socially harmonious spirit which facilitates the growth of homogeneous organizations. Moreover, Palestinian Jewry nurtures the belief and hope in a safe

future on Palestinian soil, and the cooperative spirit was further nourished.

History of the Movement. In a community where petty traders and artisans comprise the majority of the population, the question of credit is naturally paramount. In Czarist Russia, where more than half of world Jewry was concentrated during the latter part of the 19th cent., neither communal cheap credit nor private banking credit was highly developed, least of all in the provinces. Consequently, the private usurer held sway. Both in Russian and Yiddish literature usurers are described in darkest colors.

Free loan associations (Gemilath Hasadim) were in existence, issuing loans to very poor petty traders and artisans on the security and signatures of wealthier and more stabilized classes. The free loan associations served only the most impoverished sections of the aforementioned economic classes, and then only in delimited fashion. For this reason the majority of the petty traders and artisans were at the mercy of the usury leeches. The more cultured the Jewish population of a country became, the more feverish grew the search for a means of getting rid of the usurer. The artisans showed the original initiative, but eventually traders and storekeepers played the more important role in the rise of cooperative loan associations. The initiative of the artisans may have arisen from the fact that they derived their traditions from the old guilds, whereas the Jewish trading elements had no antecedent class or group concepts and traditions.

The cradle of the Jewish cooperative movement was within the boundaries of old Russia, where the Jews constituted at least 75 per cent of the trading elements and in some provinces fully 100 per cent. About half the total number of artisans were Jews, but in the so-called Jewish trades—tailoring, shoemaking, carpentry and baking—70 or 80 per cent were Jews. This resulted in the establishment of a separate class of Jewish petty bourgeoisie, isolated from the non-Jewish population. The problem of cheap credit in the Russian communities was, therefore, a Jewish problem. Usury was a Jewish plague; the Jewish communities of Russia were overrun by usurers who charged 30 or 40 per cent interest. Actually it amounted to more because the interest was deducted when the loan was issued. The loan was then repaid in weekly instalments and was usually liquidated before expiration.

By the end of the 19th cent. there were a large number of free loan associations in Russia attempting to combat the usurers. In the Jewish Colonization Association (ICA) records, 350 free loan associations are listed. The capital of 253 was as follows:

	Number	*Per cent of total*
Capital of 100 rubles	77	30.4
" " 100 to 500 rubles	112	44.3
" " 500 to 1,000 rubles	38	15.0
" " more than 1,000 rubles	26	10.3
	253	100.0

About three-fourths of the loan associations possessed less than 500 rubles of revolving capital, a petty sum even to the ghetto paupers, let alone to the Jews of large cities, where a loan of ten or fifteen rubles could help only the most impoverished market middleman, or the artisan in case of a family disaster. Only one-tenth of the treasuries possessed more than 1,000 rubles each. The capital came from donations made by wealthier Jews at synagogue services or social gatherings. The loans were repaid in monthly or weekly instalments.

The following is a record of 1,208 loans made by free loan associations in Russia:

Amount	*Number*	*Per cent of total*
8 rubles	178	14.7
10 "	363	30.1
12 "	116	9.6
15 "	206	17.0
more than 15 rubles	345	28.6
	1,208	100.0

About 45 per cent of the loans were for ten rubles (five dollars) or less, and with this capital the Jewish petty trader carried on from week to week and managed to earn a livelihood.

Toward the end of the 19th cent. and at the beginning of the 20th, the Russian Jewish settlement was stirred by powerful socialist and nationalist movements. A reawakening and a drive toward self-help, organization, freedom and education penetrated the political, cultural and economic aspects of life. It affected the Jewish petty bourgeoisie and created the social forces necessary for a Jewish cooperative movement. At the same time, such a movement was made legally possible because the Czarist government had to submit to the revolutionary spirit and grant the right of democratic organization.

Whetted by the needs of the Jewish petty bourgeoisie, loan and savings associations were organized on a cooperative basis. The membership fee was twenty or twenty-five rubles, but there were small communities in which it was only ten rubles. In 1900, in all the twenty-five states of Jewish settlement in Russia, including Congress Poland, there were no more than twenty such cooperative associations. In 1912 there were 629, and by 1914 the figure rose to 678.

Technically the associations were not Jewish, but actually more than 90 per cent of the members were Jews and the directorships were in Jewish hands. This was due to the greater awareness of the Jewish population to cooperation. In the approximately 700 associations which existed at the outbreak of the World War there were more than 400,000 Jewish members. Including their families, the total was about 1,500,000 individuals, or one-fourth of all the Jews in Russia.

The members were divided professionally as follows:

Traders	36.0 per cent
Artisans	32.6 "
Middlemen	7.8 "
Agriculturists	7.4 "
Unskilled laborers	3.1 "
Miscellaneous	13.1 "

The first three groups are classifiable as petty bourgeoisie, and they constituted three-fourths of the membership.

Other branches of cooperative activity and mutual aid developed as subsidiaries to the loan associations. The sale of instruments and machines to artisans on long-term credit was instituted. In this way artisans were enabled to purchase better machines and improve their work. Other associations established "pawn" systems,

whereby the artisan was advanced money on the articles he was producing for seasonal markets.

Especially intensive development set in among the associations for mutual aid in case of death. It began when some of the loan associations inaugurated insurance for the support of the families of deceased members. Others developed a system of single payment to the family of a deceased member. Out of these systems grew insurance cooperatives. Within a period of five years, ninety-five insurance associations developed in Russia, with a membership of 52,000. In most cases the arrangement was that in case of the death of a member the other members contributed a certain amount to his family. Neither the age of the member nor his period of membership was taken into consideration. In other associations, the insurance was more complicated and based on actuarial experience tables.

There were cooperative associations in Austria, Galicia and Bucovina which resembled those in Russia. Although there was more freedom for development in the former countries, there were only twenty-eight associations there and about 30,000 members. Of these, 50 per cent were small traders and 25 per cent artisans and small industrialists. The treasury balance totalled 3,000,000 Austrian kronen, and the loans issued also amounted to 3,000,000 kronen. In Russia the movement had a democratic character and an educational effect on the Jewish masses, but in Galicia it was more akin to philanthropy. The officers were not elected, but were appointed by the ICA, which had its headquarters in Vienna.

There was a small cooperative movement among the colonists in the Argentine before the World War. There were isolated cooperatives in Palestine, in the United States and in other countries, but they did not develop into mass movements as in Eastern Europe.

The War, pogroms, the civil wars and Bolshevism almost destroyed the Jewish cooperative movement in Europe, except for certain vestiges in Bessarabia which were in existence at the time of the Russian occupation in 1940 and in the parts of Poland occupied by Germany in the latter part of the preceding year.

A few years after the end of the World War, the intensive development of the Jewish cooperative movement began, mainly through the credit cooperatives which spread to most of the countries of Europe having large Jewish settlements. Many factors impelled the Jewish masses to seek means of self-help and self-protection. There was a drastic general economic change after the World War. The Jews realized that entry of non-Jewish elements into Jewish occupations and trades was assuming competitive proportions. It was also obvious that the new provincial elements making incursions into Jewish occupations were receiving government support in the form of cheap credit. The national, political and economic goals of the respective countries were becoming more and more clearly associated with the ousting of Jews from their economic positions. The Jews therefore embraced the credit cooperative idea as a source of cheap credit.

Equally significant was the fact that the cooperative movement began to grow just after the War among the non-Jewish population everywhere, particularly in those countries which had compact Jewish settlements, such as Poland, Roumania, Lithuania, and Latvia. In these countries the cooperative movement became one of the methods by which Jews were forced out of their trades. It also provided schooling for non-Jewish youths who were unskilled in commerce, and enabled them eventually to enter private trade. The non-Jewish cooperative movement was everywhere subsidized by the governments. Jews were thus driven toward cooperatives of their own, hoping thereby to retain as much as possible of their economic position.

Finally, the development of cooperatives was significantly helped by the American Joint Reconstruction Foundation, established after the War, and consisting of representatives of the Joint Distribution Committee (JDC), ICA, and local cooperative heads. This Foundation not only offered cheap credit to local cooperatives, but also helped stir the Jewish masses to cooperative activity.

Poland. Immediately after the War an attempt was made to rehabilitate the pre-War loan associations and to found new ones. Experienced cooperative leaders met in Vilna and took the necessary initiative. In 1922 the JDC established a central cooperative bank in Poland to provide credit for the loan associations and also to activate the work. The fluctuations in exchange which lasted until 1925 severely impeded the normal activities of the cooperative loan associations, and only after the stabilization of the exchange in 1925 did real progress begin. Poland also had several consumer and producer cooperatives, the outgrowth of post-War pressure, but they did not last.

The following table shows the number of all types of cooperatives in Poland from 1935 to 1938:

1925	445
1929	774
1934	1,004
1935	789
1936	788
1937	768
1938	775

The non-Jewish cooperatives made more progress during the same period. In 1925 Jewish cooperatives constituted 7.2 per cent of the total, in 1938 only 6 per cent, though Jews constituted 9.5 per cent of the population. Shrinkage in the number of Jewish cooperatives was due to the economic crisis in Poland.

The occupational classification of the membership in Jewish cooperatives in 1937 was as follows:

Traders, middlemen, small shopkeepers	60.1 per cent
Artisans	21.0 "
Employees	2.4 "
Agriculturists	4.0 "
Laborers	0.6 "
Miscellaneous	11.9 "
	100.0 per cent

The first group, which comprises more than 60 per cent of the Jewish membership, included only 7.7 per cent of the members in the non-Jewish cooperatives in Poland and 3.7 in the Ukraine. Agriculturists, who are represented only by 4 per cent among the Jews, comprised 62.7 per cent among the Poles and 75.0 per cent among the Ukrainians.

These figures demonstrate that the Jewish and non-Jewish cooperatives had diametrically opposite goals and

were destined to rival one another. Peasant cooperatives were intended to oust the trader, which meant the Jews; Jewish traders organized to hold their position. The resulting social conflict took nationally varied and frequently acute form.

The 775 Jewish cooperatives in existence in 1938 were classified as follows:

Type	*Number*	*Percentage*
Credit Cooperatives	734	94.7
Producer Cooperatives	27	3.5
Agricultural Cooperatives	9	1.2
Consumer Cooperatives	2	0.2
Miscellaneous	3	0.4

Membership in all the Jewish cooperatives in 1937 totalled 143,608. Of these, 141,653, or more than 98 per cent, belonged to the credit associations. In 1925 there had been only 50,000 members; in 1931 there were more than 250,000, but in subsequent years the total finally fell to 143,000.

The rate of development was as follows:

	1928	*1932*	*1937*
Number of Cooperatives	680	912	728
Reports received from	592	793	632
Number of members	220,994	249,558	141,653
Treasury balance (in thousands of gulden)	107,317	104,793	70,900
Residuary capital "	14,054	21,846	14,730
Deposits "	48,854	52,945	32,352
Loans issued "	70,190	78,412	53,619

The above table presents not only a picture of the development of the credit cooperatives among Jews, but their condition in Poland as a whole. The economic crisis reached Poland a little late, but it took an acute form and lasted longer. In Poland a specific *Jewish* crisis arose. Government persecution, pogroms, exclusion from various professional organizations, riots in the universities, ostracism from certain villages, assaults in the public market—these and other measures helped create a special *Jewish* depression, which obstructed Jewish activity, made the future uncertain and produced confusion in all aspects of Jewish life. The table on credit cooperatives verifies this. Membership dropped by more than 100,000 between 1932 and 1939; there was a decrease of one-third in the treasury balance, or about 30,000,000 zlotys, and the local capital also decreased by a third. Deposits dropped even more sharply, from 53,000,000 zlotys in 1932 to 32,000,000 in 1937. The loans suffered a drop of 25,000,000 zlotys.

Reference has been made to other cooperatives in Poland. The most noteworthy among these are the Jewish agricultural cooperatives. They originated in Eastern Galicia, where there had lived a number of Jewish small-scale agriculturists. The union of Galician cooperatives was called *Hemah* (butter), and was making steady progress. There had been earlier agricultural cooperatives in Poland supported by the ORT and ICA.

At the end of the 1914-1918 War there were sixty consumer cooperatives in Poland, but almost all of them later disappeared. Jewish producer cooperatives also developed in Poland. There were ten cooperative bakeries, but they could not combat private competition.

While, however, all attempts at cooperatives of a productive nature failed among Polish Jews, the old form of free loan associations underwent a rejuvenated period of development. The loan associations intended for the poor traders or artisans were beyond the reach of the peddlers, teamsters, tailors and shoemakers who could not pay a membership fee of twenty-five zlotys and for whom the payment of 10 or 12 per cent interest (the rate charged by the cooperative credit institutions in Poland) was absolutely impossible. For this lowest level of Polish Jewry, which included a large proportion of the Jewish population and which continued to grow, loans without interest had to be arranged. These may not belong within the narrow limits of credit cooperatives, but actually they served the same purpose—the rescue of the little fellow from the claws of the usurer.

These free loan associations had been in existence among Polish Jews for a long time, under the auspices of congregations or philanthropic organizations. But now the use of free loans was vital to the entire population, and the system had to be established on a sound basis. In this the Polish leaders of the American Jewish Joint Distribution Committee (JDC) were very active; they virtually spread a net of free loan associations over the country, eliminating the charitable aspect as much as possible and stressing the factor of cooperative credit.

The growth of free loan associations was as follows:

1926	226
1930	620
1935	722
1938	826

Within twelve years the number of credit associations had almost quadrupled. In 1928 the treasury balance amounted to 6,212,000 zlotys; in 1937 it was 11,547,000 zlotys. In 1928 loans for 5,924,000 zlotys were issued, and in 1937 the figure rose to 10,616,000 zlotys. Between 1928 and 1938 there was a total turnover of 125,000,000 zlotys, and 1,350,000 loans were issued. The average loan was for nineteen zlotys—a revealing barometer of the economic status of the borrower. Yet in the Polish-Jewish standard of living, even so small a sum could save a family from starvation.

The capital for these free loan associations came from local collections and from the JDC. In 1938 the capital of the local organizations totalled 5,000,000 zlotys, and the JDC had 5,200,000 zlotys in the treasury. Traders borrowed 51.8 per cent of the free loans, artisans 33.7 per cent, agriculturists and others 14.5 per cent.

Russia. In Soviet Russia there were about 300 loan and savings cooperatives when the Bolsheviks came to power (1917). During the period of the pogroms, civil wars, military communism, confiscation and requisition, everything was destroyed. This lasted until 1921. With the inauguration of the NEP (New Economic Policy), when private trading and private industry were reestablished, there was a revival of the Jewish cooperative movement. During 1924, the ICA, which supported the Jewish cooperatives, issued loans to ninety-three Jewish associations which had 53,000 members. In 1929, the ICA subsidized 208 associations, with 67,351 members. But the functions of the credit associations were different in Russia from what they were in Poland. Only workers had the right of membership, and traders were barred. Therefore the association could serve only productive laborers, and artisans constituted 93.5 per cent of the membership. The rest were agricul-

Cooperatives in East European countries receive part of their sustenance from loan societies supported to a considerable extent by the American Joint Reconstruction Foundation

Shops such as this are made possible in Eastern Europe by the cooperatives. Despite disruptions by war conditions (1940), cooperatives extend constructive aid to the impoverished Jewish masses

turists and other laborers. The functions of the loan associations consisted less in lending money than in providing the members with raw materials, of which there was a scarcity in Soviet Russia, or in helping them dispose of finished products. In 1929, there were 178 cooperatives that distributed 12,958,000 rubles worth of raw materials and sold finished products to the value of 7,390,000 rubles.

The number of loan associations in Soviet Russia eventually rose to 400, and they served half the Jewish artisans in the country. But in 1930 a new government order made the existence of Jewish cooperatives impossible, and the associations were liquidated.

Roumania. In Roumania the loan associations were divided according to the states of which the country was comprised. Bessarabia had thirty-six loan and savings associations in 1915, with 40,000 members and a balance of about 4,000,000 rubles. Most of them remained active after the War (1918), because Bessarabia suffered little from the War and not at all from pogroms. At any rate, there was a strong cooperative tradition in Bessarabia and it played a significant part in the further development of the cooperative movement among Jews. In the other parts of Roumania—Transylvania and the Bánät—there was not a trace of Jewish cooperatives, and they did not appear until after the World War. There were a few small, unimportant associations in Bucovina.

The development of cooperatives in Roumania may be divided into two periods—prior to 1930 and after 1935. Between 1930 and 1935 the crisis disrupted economic life as a whole and cooperatives in particular. Besides, the government forced the conversion of agricultural and mortgage debts, which demoralized the money market and made the condition of the loan associations nothing less than tragic.

On January 1, 1931, there were in Roumania eighty-eight loan associations with 67,000 members, a treasury balance of 554,000,000 lei, deposits of 263,000,000 lei and a record of 400,000,000 lei in loans.

Geographically the associations were divided thus:

	Number of associations	*Number of members*
Bessarabia	41	30,201
Old Roumania	27	20,215
Bucovina	10	8,867
Transylvania	10	8,467
Total	88	67,750

In 1937 the situation in Roumania was as follows:

Number of associations	82
Number of members	51,000
Fee capital (in millions of lei)	60
Other local capital (in millions of lei)	21
Deposits (in millions of lei)	132
Issued loans (in millions of lei)	227
General balance (in millions of lei)	315

Comparison with the 1930 figures shows that the number of members decreased by one-fifth but the deposits decreased by one-half, as did the loans. The population had grown poorer; there was no money to deposit and less to lend.

Early in 1938 a new political trend developed in Roumania, the crux of which was an anti-Semitic tendency, so that the continued existence of Jewish cooperatives was jeopardized. The cooperative journal published in Yiddish was suspended. Only the Bessarabian Jewish cooperatives were able to extend physical as well as spiritual sustenance to their members. They supported twelve libraries with 3,000 members and more than 40,000 books. During 1933, 126,000 books were lent, and 120,000 lei was spent for new books. Roumania was isolated from the rest of the Jewish world, and this cultural undertaking was of paramount importance. Nineteen of the loan associations also maintained an insurance system. In 1933 there were 13,000 members, and 178 families of deceased members received benefits totalling 1,750,000 lei.

In Bessarabia, where a large percentage of the Jewish population was engaged in agriculture, there were also several Jewish agricultural cooperatives, but they published no reports.

The Baltic States. 1) Lithuania. A strong cooperative movement was inaugurated in the three Baltic countries soon after the World War. In Lithuania, in particular, it assumed the proportions of a popular movement, and did not limit its functions to the issuance and the collection of loans. The Lithuanian Federation of Jewish People's Banks sought to relieve the economic plight of Jews by helping the Jewish masses adjust themselves in the changed milieu. Under the supervision of the banks, studies were made of the economic condition of the Jews in Lithuania. Special loans at lower rates were granted agriculturists and artisans in order that these elements might improve their status and attract newcomers. An agricultural information bureau was established; it gave advice on farming and on the acquisition of land. The Lithuanian cooperatives responded actively to the demands of Jewish life and became its mainstay. A Central People's bank developed and functioned well in Lithuania, serving the cooperative loan associations.

On January 1, 1923, there were in Lithuania sixty-nine Jewish cooperative banks with 11,000 members. In 1937 there were eighty-five banks with 15,728 members. The complete figures for 1937 were:

Private capital	3,400,000 lits
Deposits	13,900,000 "
Loans	14,000,000 "
Balance	29,500,000 "

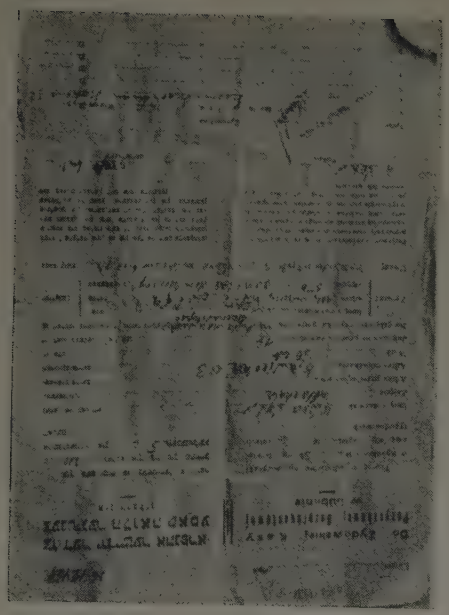
In 1939, which saw the cession of Memel to Germany and the beginning of the war, the loan associations suffered a severe crisis. At the beginning of 1939 the deposits totalled 11,753,000 lits and at the end of the year only 5,060,000 lits—a drop of one-half.

The 1939 turnover of the Central Bank of Jewish Cooperatives was more than 61,000,000 lits.

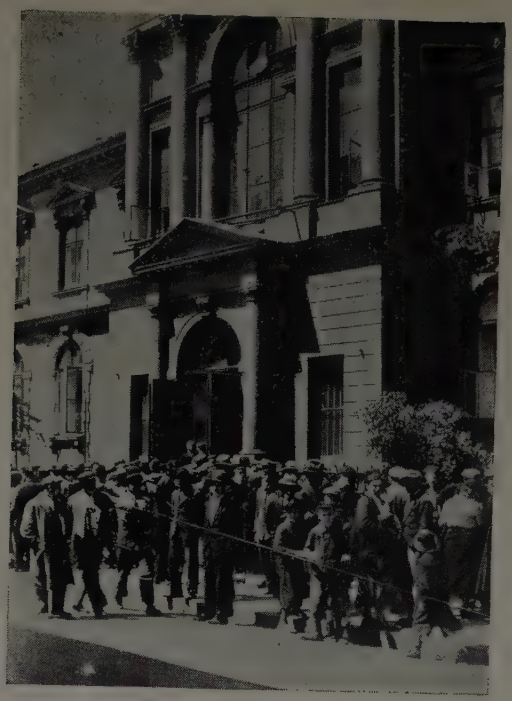
Classification by occupation of the membership in Lithuania was as follows:

Traders, storekeepers and manufacturers	49.5 per cent
Artisans	19.6 " "
Agriculturists, truck gardeners	5.8 " "
Employees	5.2 " "
Intellectual professions	4.0 " "
Unskilled laborers	3.5 " "
Miscellaneous	12.4 " "
	100.0 per cent

Almost all the countries of Eastern Europe showed similar structures. This was a natural result of the



Application form for a loan from one of the cooperative kassas in Poland



A busy day at one of the loan kassas in Eastern Europe

© American Jewish Joint Distribution Committee

Cooperative societies assist the Jewish youth of East European lands by training them for industrial crafts

social stratification of the Jews, which was almost everywhere identical.

About 15 per cent of the dues were less than ten lits (two dollars), 14.2 per cent were twenty lits, 16.4 per cent were more than 100 lits. But the dues contributed only an insignificant fraction of the working capital, which was derived mainly from deposits. One-third of the deposits averaged less than 300 lits, but their total contribution to the funds was only 1.2 per cent. The number of deposits for less than 1,000 lits included 54.6% of the total number, but they yielded only 8 per cent of the capital. On the other hand, the deposits of more than 5,000 lits each, which constituted only 11.6 per cent of the total number, provided 55.7 per cent of the funds.

The stratification of the borrowers was like that of the members. Small loans predominated in number but not in aggregate fund consumption. Loans for less than 300 lits were issued to 44.2 per cent of the borrowers, and 60.9 per cent borrowed less than 500 lits. Only 5.2 per cent received more than 3,000 lits per person, but 31.9 per cent of the money loaned went to them.

The directorship showed a slight discrepancy in occupational proportion when compared to the membership. Although 49.5 per cent of the members were traders, they provided 66.9 per cent of the directors. Artisans, who constituted 19.6 per cent of the membership, controlled only 11.1 per cent.

These figures are typical of all Eastern European countries.

Latvia. There were very few Jewish cooperatives in Latvia before the World War. Later an excellent cooperative movement developed. In 1935 it included twenty-five associations and 8,000 members. Their own capital totalled $300,000, while deposits aggregated $470,000. The political upheavals of 1934 weakened the movement. In 1938 there were twenty-five associations with 7,400 members; their own capital amounted to only $160,000 and the deposits to $360,000. The loans totalled $380,000 and the balance $780,000.

Esthonia. In Esthonia there were only 4,000 Jews, in seven communities. There were three cooperatives with 600 members.

Czechoslovakia. The Czechoslovakian Jewish credit cooperatives developed only after the World War, but they made rapid progress, as shown in the table below:

	1924	*1930*	*1937*
Members	7,136	15,502	17,772
Fee capital (in Czech kronen)	1,318,421	3,352,477	3,414,541
Deposits "	2,788,123	15,394,793	28,859,534
Loans "	8,234,886	25,288,500	36,541,686

The progress was unbroken. Between 1934 and 1937 membership grew from 7,000 to 17,000; deposits from 2,750,000 Czech kronen to 29,000,000 Czech kronen. The loans rose from eight to thirty-six million.

Bulgaria. The first Jewish cooperative *Geulah* (Redemption) was established in Bulgaria in 1921. In 1940 there were twenty-three cooperatives in Bulgaria, twenty of which are loan associations, with about 10,000 members.

Following are the statistics for 1937:

Own capital	42,400,000 leva
Deposits	221,000,000 "
Loans	176,000,000 "

Elsewhere in Europe. In Germany and in Austria the first Jewish credit cooperatives developed in 1928, when the isolation and the uprooting of the Jews were already noticeable and the small trader no longer found it easy to obtain loans from general credit banks. Ivriah, formed in 1928, was the first Jewish loan association in Berlin. In the next few years associations were established also in Leipzig and Frankfort. After 1933 about a dozen German cities developed loan associations, but by 1937 these had all been liquidated.

In the late 1930's, two credit institutions were founded also in Paris, serving only immigrant Russian and Polish Jews. There are a few associations in the Jewish sections of London, three in Turkey and one in Greece.

After 1920 a significant Jewish cooperative movement developed almost everywhere in Europe. For the most part, it was a credit-cooperative movement, but even this bears witness to the communal activity and the social energy of the Jewish masses. Unfortunately, much of what was rebuilt after the World War was again destroyed.

Palestine. In Palestine the picture changes radically in many respects: in the relation of Jewish cooperatives to cooperatives as a whole, in the condition of Jewish cooperative development, and finally in the type of cooperatives.

In other countries the proportion of Jews in the cooperatives is invariably smaller than the proportion of Jews in the population; in Palestine the reverse is true. In 1935, of 995 miscellaneous cooperatives in existence, 886—or 87 per cent—were Jewish. The proportion was three times that of the Jews in the population.

Jewish cooperatives in Palestine included 250,000 members in 1938, comprising more than half the Jewish population. This degree of development has not been equalled by any other people in any other country. Assuming that some members are registered more than once, in different kinds of cooperatives, there are still at least 125,000 individual members, which means one-fourth the Jewish population. And even this proportion has not been reached by any people anywhere.

Only 115, or 13.3 per cent of the 866 Palestine Jewish cooperatives, were credit cooperatives; the rest were consumer, producer, colonization, building and transport cooperatives.

Palestine cooperatives are divided into two groups: bourgeois and proletarian. In the first group there were thirty-eight credit banks in 1938, with 48,681 members. These thirty-eight credit banks had, in 1937, issued £2,180,000 in loans—providing substantial assistance to the middle class. Membership returns totalled £217,935.

There are also twenty sales cooperatives for the sale of oranges, but only twelve are active, serving about 1,200 groves. The value of their stock is £35,000, and they control the entire export trade of the Jewish-owned orange plantations. Pardess is the largest of these cooperatives; it has 650,000 members and investments totalling £92,000. One-fourth of the export from Jewish-owned groves is under its control.

Proletarian cooperatives are much more complicated

and colorful. Urban workers have usually been the originators of consumer cooperatives, but in Palestine the first consumer cooperatives were established by village workers. Prior to 1931, the movement was small and poor. In 1931 it came under the control of Histadruth, and a period of remarkable development set in.

Year	Number of Consumer Cooperatives	Number of Members	Fee Capital and reserves	Annual Turnover
1931	11	772	£3,344	£37,763
1933	26	2,068	6,077	93,594
1935	40	4,067	20,255	274,550
1937	47	5,592	38,791	365,569
1939	57	9,261	51,080	345,097

Within those eight years the turnover was multiplied by nine, but the number of cooperatives only by five; the number of members multiplied twelvefold and the capital fifteenfold. In 1939 fifty-seven cooperatives, thirty-seven of which were located in colonies, served 29,300 individuals, including the families of members.

There are three kinds of colonization cooperatives in Palestine: Kvutzoth, Kibbutzim and Moshavim. The Kvutza is completely a commune; it controls both production and consumption and endeavors to create a maximum of ideological and psychic harmony among the members. For this reason it keeps its groups small and limits its activities to agriculture.

The Kibbutz is less restricted in membership, though it adheres to the principle of cooperation in both production and consumption. It has more members and admits industrial workers and individual employees of capitalist colonies.

The Moshav Ovdim is a limited type of cooperative. The households in the cooperative remain private and the plots of land are privately cultivated, but all sales and purchases having to do with the colony are handled by the cooperative.

In 1937 there were approximately 160 agricultural cooperatives, serving about 10,000 families, or more than 27,000 individuals. Their total income was £1,250,000.

Palestine had about seventy-five producer and transport cooperatives in 1938, with 3,000 members. Their capital totalled £350,000. Wages totalling £427,456 were paid.

Particularly interesting are the central agencies of the proletarian cooperatives. Hamashbir Hamachazi is the central purchasing bureau, which provides the member colonies with foodstuffs and tools. Its growth was as follows:

	Number of Distribution Centers	Turnover	Private Capital	Net Profit
1931	100	£68,145	£5,694	£3,276
1933	190	122,815	12,553	4,569
1935	423	272,886	24,866	9,619
1937	635	409,545	54,697	12,386
1939	650	543,061	83,815	18,500

It was a most unusual development. The total turnover for the given nine years was £2,478,038, or almost $12,500,000.

The second largest central cooperative is Tnuvah, the sales organization for the products of the colonies. Tnuvah serves about 160 colonization centers and 4,000 households. Its main accomplishments have been the coordination of milk, butter, egg, fowl, vegetable and fruit sales. The turnover in 1925 was almost £40,000; in 1937 it was £567,000.

Building cooperatives, whose goal is the construction of better and more hygienic homes for the population, are of great importance. In 1937 there were 177 building cooperatives in Palestine, with more than 12,000 members; of this total, thirty-eight were proletarian cooperatives with 3,500 members.

The Palestine cooperatives have three central finance institutions, of which the largest is the Workers' Bank. In 1937 this bank issued £13,000,000 in loans. Its own capital in 1933 was £91,091, and in 1937 it was £143,106. The deposits in 1933 were £186,505, and in 1937 £453,972.

Palestine has also an insurance cooperative,—Manah, which is expanding steadily. Thus, 339 policies totalling £43,275 were issued in 1933; in 1937 the number had risen to 1,606 policies totalling £292,500.

Although this survey does not exhaust the subject of proletarian cooperatives in Palestine, it indicates the intensity with which the social instinct has awakened among the Jews of Palestine, and the energy and success with which cooperatives are developing.

Argentina. There are twelve agricultural cooperatives in existence among the Argentinian Jewish colonies. They transact the sale of grain and other agricultural products, as well as purchase for general consumption. There are also five meat cooperatives and one cooperative bakery. In 1939 the capital of the agricultural cooperatives totalled almost 650,000 pesos; the turnover was 6,170,000 pesos.

Credit cooperatives have developed in Argentinian cities, particularly in Buenos Aires. There were fifty-four Jewish credit cooperatives in the Argentine in 1938; their own capital amounted to more than 11,000,000 pesos. Loans were issued for more than 20,000,000 pesos. The total membership was about 32,000. There are also sales cooperatives which serve the peddlers who sell on credit.

The first Jewish trade cooperative, founded in 1916 with a capital of 4,000 pesos, had in 1940 a capital of 3,000,000 pesos. During the six months from February 1 to July 31, 1940, the turnover totalled 3,341,000 pesos; the turnover for the year may be figured at about 7,000,000 pesos. There was on storage, on July 31, 1940, stock valued at 1,495,000 pesos, and net profit for the half-year period preceding was 115,000 pesos. The cooperative owns the building (valued at 1,000,000 pesos) in which it has its headquarters. More than 2,000 transactions are concluded daily.

A government decree (1940) forced the unification of the seven Jewish cooperative banks in Buenos Aires. The central bank—Banca Israelita del Rio de la Plata—was organized. By March 1, 1940, the deposits totalled 9,963,000 pesos.

There is hardly a country in Central or South America in which the Jewish population, no matter how small, is without a loan association. The tradition has accompanied the Jewish immigrants from Eastern Europe; in the new homeland the formation of a credit bank follows naturally after the establishment of a synagogue and the selection of a burial ground.

Brazil. There is a loan and savings association in Rio de Janeiro, which issued 809 loans in 1939. The

city also has a free loan association. São Paulo has a credit cooperative, and Porto Alegre has a credit cooperative with 235 members.

Uruguay. Montevideo once had a Jewish cooperative bank with a large turnover. It went bankrupt, and at the time of writing (1940) its future is not yet clear. There is also a loan cooperative under the supervision of the sales organization which issued 587,000 pesos in loans in 1937 and 984,000 pesos in 1938.

Mexico. The largest credit institution is the Banca Mercantile. In 1934 it issued 3,449,000 pesos in loans; in 1936 the total was 6,190,000 pesos. In 1934 deposits in the cooperative totalled 364,000 pesos, and in 1936 they totalled 700,000. A less important role is played by the loan association of the Nidche Israel, founded in May, 1933. It issued 623 loans in 1937, totalling 455,900 pesos; in 1939 it issued 515 loans totalling 522,957 pesos. Mexico also has several free loan associations.

United States. The United States must be considered last because in the realm of purely Jewish cooperatives this country, with a Jewish population of about 4,250,000, occupies the last place. There is little trend toward a special cooperative movement among the Jews, though a wide general cooperative movement has developed. Consumer cooperatives for all United States residents have approximately 4,000,000 members and an annual turnover of $600,000,000. The Jewish farmers belong to sales cooperatives, which are again not strictly Jewish cooperatives because Jewish farmers are not concentrated in any one locality. The Growers' Marketing Cooperative, composed of Jewish fruit and vegetable farmers around New York, was particularly successful.

Among the best attempts is the cooperative bakery in Paterson, N. J., which has been in existence since early in the 20th cent. It has more than 1,000 members and an annual turnover of more than $200,000. The cooperative maintains several stores in Paterson and vicinity. In 1940 there were forty-one employees. It also runs several butcher shops as subsidiaries. There was also a cooperative bakery in Brownsville, Brooklyn, N. Y. Though it owned its building, valued at $60,000, it finally had to close down.

Some success has been achieved by the cooperative dwellings, particularly those of the Amalgamated Clothing Workers' Union, in which several hundred Jewish workers, among others, have been given the chance to live in hygienic quarters at lower rentals.

The situation with regard to credit cooperatives is not much different. There are several general agricultural and credit unions in which Jews participate.

General Conclusion. The statistics for the years following the rise of Hitlerism can not be considered indicative of the degree to which the cooperative movement penetrated Jewish life. Hitlerism not only uprooted the life of German Jewry; from the very beginning it also disrupted the life of the Jews in Poland, Roumania, Hungary and other countries. Its effects were felt before the war broke out in 1939.

The Jewish population grew panicky about its future; it lost faith in the permanence of its institutions. It stopped using the old ones, and certainly did not establish new ones. Unfortunately, this attitude was justified by later events. As early as 1933 and 1934 Polish and Roumanian Jewry realized that anti-Semitism was taking a new turn. Anti-Semitism until then had been limited to the ousting of Jews from certain specific groups; now it developed into a program of general uprooting. During the earlier period the Jew strove to protect and defend himself, during the latter he was entirely confused. In order to evaluate the importance of cooperatives in Jewish life we must, therefore, consider the statistics of the pre-Hitler years—normal years insofar as the life of Eastern European Jews, always accustomed to persecution, could ever have been called normal.

There were, in 1930 to 1931, about 1,200 Jewish credit cooperatives in the world, with about 550,000 members. Approximately 1,000 of these cooperatives were in Europe. Including the families of members, about 2,000,000 individuals received the benefits of credit cooperatives.

The following table gives the percentages of the Jewish populations in each country belonging to credit cooperatives.

Palestine	18 per cent
Lithuania	15 " "
Bessarabia	12 " "
Latvia	11 " "
Old Roumania	10 " "
Bucovina	9 " "
Poland	8 " "
Ruthenia and Slovakia	7 " "
Transylvania	3.6 " "

Even in the sphere of credit cooperatives Palestine led. Poland, which had the largest number of Jews, ranked seventh.

Traders constituted about 40 per cent of the loan association members, and artisans nearly 30 per cent. The percentages vary in different countries.

	Traders	*Artisans*
Ruthenia	46.7	15.0
Bucovina	46.5	32.6
Bessarabia	43.2	24.0
Poland	41.9	26.4
Old Roumania	35.4	35.9

The grand total of deposits in Jewish credit banks was about $20,000,000 (1931 exchange). Deposits per member were as follows:

Palestine	$95.00
Lithuania	62.50
Latvia	46.40
Ruthenia and Slovakia	39.00
Poland	37.00
Old Roumania	25.70
Bessarabia	24.40
Bucovina	16.50
Transylvania	14.50

Other factors, in addition to the economic status of the Jewish population, contribute to these ratings. Confidence in the future of cooperative institutions, and the degree to which the population is accustomed to trusting its savings to credit institutions, are supplementary considerations. Yet the foregoing table reflects the geographical economic status of the Jews. Palestine, Lithuania and Latvia head the list, and unquestionably the Jewish standard of living was higher there than elsewhere. Bessarabia and Bucovina are near the bottom, and again there is no doubt that the Jews in those countries were the most impoverished. Transylvania

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Daganya, known as the "mother" of cooperative Kvutzas, is the first scientifically operated labor settlement in Palestine

ranks lowest because it contained the youngest and weakest cooperative movement and had not yet won the confidence of the population.

The Jewish cooperative movement in general, and the credit cooperative movement in particular, were supported by low-interest loans from the American Joint Reconstruction Foundation, which lent the money to the separate cooperatives through the central banks and unions of each country. On January 1, 1932, the Foundation had the following loans outstanding:

Poland	$1,766,008
Bucovina	243,263
Lithuania	217,540
Bessarabia	153,946
Czechoslovakia	91,829
Old Roumania	90,531
Transylvania	88,423
Latvia	80,614
Turkey	75,664
Others	56,049

The funds furnished by the Foundation averaged about 20 per cent of the total deposits, but the specific subsidy proportion differed in each country. In Poland, for instance, it was 40 per cent; in Lithuania only 15 per cent.

JACOB LESTSCHINSKY.

Lit.: *Reports on the Economic Status of Jews in Russia* (Russian; 1904); *Jewish Credit Cooperatives* (Russian; 1913); Hillman, A., *Jüdisches Genossenschaftswesen* (1911); "Die Kooperative Bavegung (1923-1939)," in *Algemeine Enzyklopedia*, vol. 5; Lestschinsky, Jacob, "Kooperatzie bei Yidden," *Zukunft* (1933); *Der Yiddishe Kooperator* (1922-1933); *Unser Chronik* (1934-39); *Dos Kooperative Wort* (1925-37); *Business Credit Cooperation Among Jews* (Russian; 1928); *Haluah Hakooperativi* (Hebrew; 1932-38); *Hameshek Hashittufi*, supplement to Dawar; *Cooperative Societies in Palestine* (1938); *Sichumim*, vol. 11 (1939); Gelfat, I., "Die Ekonomishe Bawegung in Eretz Israel," in *Yiddishe Ekonomik* (1938); *Palestine and Middle East* (1939); *Argentine, Fuftzig Yor Yiddisher Yishuv* (1938); Sacharov, Miguel, *Fertzig Yor zu Dienst der Kooperatzie* (1940); Bialik, Manoah L., *The Cooperative Credit Movement in Palestine* (1940); "Cooperatives in the United States and Canada," *Encyclopaedia of the Social Sciences*, vol. 4, p. 393; New York State Banking Department, *Annual Report on Savings Banks and Credit Unions for 1937.*

COOPERSMITH, HARRY, musician, b. Russia, 1902. He was brought to the United States in 1911. Coopersmith studied at the Institute of Musical Arts and at Columbia University, where he took his M.A. in music. He also studied music in Vienna from 1930 to 1932. He graduated from the Teachers Institute of the Jewish Theological Seminary in 1921.

From 1920 to 1926 Coopersmith was instructor in Jewish music for several of the Hebrew schools in Brooklyn. In 1926 he went to Chicago, remaining until 1930 as music director of the Board of Jewish Education. On his return from Vienna he became music director of the Anshe Emet Synagogue in Chicago. In 1940 he was made music director of the Jewish Education Committee.

Coopersmith was awarded two prizes for original psalms for solo, choir and organ in a national competition conducted in 1939 by the *American Hebrew* magazine in conjunction with the Cleveland Choral Society. He published the following compilations: *Jewish Community Songster* (1930); *Little Books of Jewish Songs* (1928); *Favorite Songs of the Jewish People* (1939); *Songs of My People* (1937). Coopersmith wrote the following choral works: Original Psalm, *Eso Eyni* (1937); *Ovinu Malkeynu* (1937); *Mlavoh Malkoh* (1937); *Af Al Pi Chen* (1939); *Su Sh'orim* (1940), and also, for children: *In the Name of the King, David,* operettas (1939); *Chanukah Songster for Children's Choirs* (1940).

COPELAND, LILLIAN, Olympic champion, b. New York city, 1907. She broke the world's record in the discus throw at the tenth international Olympic games in Los Angeles, August 2, 1932, with a throw of 133 feet, 2 inches.

She first learned to compete in field athletics while an undergraduate at the University of Southern California in 1925, and was national women's champion in javelin throwing and shot putting the following year. She gained the national title for the discus throw in 1927.

Miss Copeland represented the United States in the Olympic games at Amsterdam in 1928, placing second in the discus throw. In 1935 she participated in the Tel-Aviv Maccabiad and won three events.

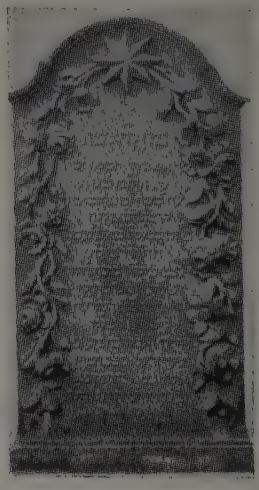
Lillian Copeland

COPENHAGEN, capital of Denmark; in 1940 it had about 6,000 Jews out of a total population of 860,000. Jews did not begin to settle in the city until the latter part of the 17th cent. A Jew is known to have been baptized in Copenhagen in 1620, and it is possible that others were there about the same time. There are references to Jewish merchants from Altona and Holstein who passed some time in the city about 1650 and who were protected by the king. In 1671 Jews were permitted to settle in the kingdom of Denmark, and the first Jew who received permission to reside there was Isaac Fürst, in 1673. By 1682 there were nineteen Jews in the city, and two years later King Christian V permitted Israel David, the court jeweler, and his partner, Meyer Goldschmidt, to assemble with other Jews to conduct their "morning and evening prayers, on condition that these devotional exercises take place behind closed doors and without any sermon, so as not to cause any offense."

Interior of the main synagogue at Copenhagen

The community gradually grew in numbers, and the first synagogue was erected in 1729. Its first rabbi was Abraham ben Salomon, who was succeeded by Israel ben Issachar Berendt, the author of *Ohel Yisrael*, on ritual slaughtering. Next came Zebi Hirsch ben Samuel Halevy (1793) and the Gedaliahs, father and son. Since the services were strictly Orthodox, they did not appeal to the younger members of the community who were rapidly absorbing Danish culture. In time these demanded a rabbi who would be able to speak in Danish and would be acquainted with modern European culture. A split arose in the community, and a number were converted to Christianity. The synagogue burned down in 1795, and the community was unable to rebuild it because of its division.

At this juncture the progressive scholar Mendel Levin Nathanson (1780-1868) succeeded in arousing new interest in things Jewish. In 1805 he organized Den Mosaiske Friskole for Drenge, a free school for boys, the first Jewish parochial school in Denmark, and in 1810 the Caroline-Skolen, an educational institution



Tombstone in the old Jewish cemetery in Copenhagen

for Jewish girls. In these schools, Jewish history and religion, as well as general knowledge, were taught in Danish. The successful methods of these schools became noted and attracted the attention of school inspectors and government officials, who, as well as the press, praised the progress shown by the Danish Jews. It was largely due to the favorable impression made by these schools that equal rights were granted to the Jews of Denmark in 1814.

In 1816 the first Danish-born Jewish scholar, Isaac Noah Mannheimer (1794-1865), was appointed spiritual leader of the community. He was the first to introduce into Denmark the ceremony of "confirmation." Since there was no synagogue, his followers attended religious services at each other's homes. On Mannheimer's resignation in 1828, the community brought Abraham Alexander Wolff (1801-91) from Giessen to become chief rabbi of Denmark. The services were in accordance with the Conservative ritual, but in order to attract the younger members of the community, Wolff introduced choral singing and preached a sermon in Danish. In April, 1833, a beautiful synagogue was built in Copenhagen due to the combined efforts of Wolff and his followers. Wolff's influence and erudition soon put a check on conversions to Christianity, and his power of debate had a convincing effect on the younger generation.

On June 5, 1849, the king of Denmark bestowed complete civic and political equality on his Jewish subjects. This permitted the Jews to enter the political field and take part in the activities of Danish life formerly closed to them. They organized philanthropic centers to aid the poor of Jews and Gentiles, and launched publications that would reflect the life of the Jews in Denmark. The first Jewish publication was *Wochenblatt* (1911-21), followed by *Jødisk Samfund* (1913-17), *Jødisk Folketidende* (1914-16), *De Yngste* (1917-19), *Israeliten* (1920-23), and several other monthly journals published in German. The only two publications existing in 1940 were *Mosaisk Samfund* and *Jødisk Familieblad,* both appearing monthly. A very important series of journals were published in Copenhagen during 1917 to 1925, entitled *Tidsskrift for Jødisk litteratur og historie.* The Zionist Organization is well represented in Denmark and has its own publication.

The chief growth in the Jewish population of Copenhagen occurred in the period after 1870, most of the settlers coming from the adjacent regions of Germany. In 1940 the chief rabbi was Dr. I. Friediger, and the community included practically all the notable Jews of Denmark. The German occupation in April, 1940, threatened the position of the Jews of Denmark, but there have been no reliable reports of any measures against them.

See also: DENMARK. MORRIS GOLDBERG.

Lit.: Cohen, A. D., *De Mosaiske Troesbekjenderes Stilling i Danmark forhen og nu* (1837); Nathanson, M. L., *Historisk Fremstilling af Jødernes Forhold og Stilling i Danmark, navnlig Kjøbenhavn* (1860); Salomon and Fischer, *Mindeskrift i Anledning af Hundredaarsdagen for Anordningen af 29 Marts 1814* (1914); Trap, C., *Jøderne i København* (1907).

COPISAROW, MAURICE, scientist, who collaborated with Dr. Chaim Weizmann and made valuable scientific discoveries. He was Dalton Research Scholar and Honorary Research Fellow at Manchester University, receiving his doctorate in science there. He was Demonstrator in Chemistry at Manchester University and during the first World War engaged in analytical research for the Ministry of Munitions. In 1918 he made a valuable chemical discovery saving the British government large sums of money in its munitions bills. In 1922 he was stricken with blindness, attributed to his work with T.N.T. He has published numerous articles in English, American and German scientific journals on plant physiology, colloidal chemistry, inorganic and mineralogical chemistry. In 1937 he was granted a government pension in recognition of his services.

Lit.: *The Jewish Chronicle,* July 10, 1937, p. 22.

Aaron Copland

COPLAND, AARON, composer and pianist, b. Brooklyn, N. Y., 1900. His piano teachers were Victor Wittgenstein and Clarence Adler, and his earliest work in composition was done under Rubin Goldmark. In 1921 he was enrolled as the first student of composition at the Fontainebleau School of Music, where for three years he studied with Nadia Boulanger. Returning to the United States in 1924, he won a Guggenheim Memorial Foundation Fellowship which enabled him to continue his European studies for another two years (1925-27).

Copland first gained public recognition in 1925, when his *Symphony for Organ and Orchestra* (re-scored without organ and published as his *First Symphony,* 1931) was performed in New York under Walter Damrosch, and in Boston under Serge Koussevitzky, with Nadia Boulanger as soloist. In 1927, his suite, *Music for the Theatre* (first performance, Boston Symphony Orchestra, 1925; published in 1932), was chosen to represent the United States in the festival of the International

Society for Contemporary Music at Frankfort, Germany. The *Piano Concerto,* written at the suggestion of Koussevitzky, was first performed in 1927 by the Boston Symphony Orchestra with the composer as soloist. Its success as a serious work cast in the jazz idiom led to other performances in New York and at the Hollywood Bowl.

The importance of Copland as a composer is rivaled only by his significance as an interpreter of the works of his contemporaries. A lecturer at the New School for Social Research, a sponsor of concerts devoted to modern music, a writer for leading periodicals, and a protagonist of the music of his day, Copland has been a vital force in bringing the new music of modern composers to the attention of American audiences. From 1928 to 1931 he organized the Copland Sessions concerts in New York. He was also the first director of the Yaddo Festival of Modern American Music. He is on the executive board of The League of Composers and president (1940) of the Society of American Composers.

Among Copland's other important compositions are: *Vitebsk* (trio-study on a Jewish melody; 1919); *Piano Variations* (1930); *Dance Symphony* (1931); *Symphonic Ode* (1932); *Short Symphony* (1933); *Statements* (1935); *El Salon Mexico* (1936); *Three Cabaret Dances* (1937); the ballets *Grohg* (1925; revised 1932) and *Hear Ye! Hear Ye!* (1934); *Second Hurricane* (play opera for children; 1936); *Music for Radio* (written and performed for the Columbia Broadcasting System, 1937); the music for the motion picture *Our Town* (1940).

Lit.: Rosenfeld, P., *By Way of Art* (1928); Howard, J. T., *Our American Music* (1931); the periodical *Disques,* September, 1932.

COPLANS, MYER, physician, b. England. He received his Bachelor of Medicine degree from London University in 1901. In 1902 he served as a civil surgeon in the South African Field Force during the Boer War and was awarded the Queen's Medal (with four clasps). Returning to England, he received his Doctor of Medicine and his Master of Surgery degrees at London University and the Diploma in Public Health at Cambridge, both in 1904. From 1906 to 1914 he was demonstrator in bacteriology and public health at the University of Leeds, and was made Beit Fellow in 1914. At the outbreak of the World War he left academic work to enter active service, with the rank of major, until the end of hostilities.

In 1914 and 1915 he was in charge ot the medical service of the Belgian Civilian Epidemic (typhoid). Later he was transferred to Italy as assistant director of the medical services at the general headquarters of the Italian Expeditionary Force. During the War, Coplans was mentioned in dispatches five times; he was made Companion of the Distinguished Service Order in 1917 and awarded the Order of the British Empire in 1919.

Belgium recognized his service by making him Chevalier of the Order of Leopold I and by giving him the Croix de Guerre. Italy awarded him the Croce di Guerra and the Italian Silver Medal al merito della Sanità Pubblica.

After the War Coplans returned to research. He was appointed technical consultant for the Laboratoire des Vaccines Pasteur (pour l'Étranger), Paris. He wrote many articles for *Lancet,* the *British Medical Journal,* the *Journal of Tropical Medicine and Hygiene,* and other scientific publications. He was also the author of *Water Purification and Other Subjects in Preventive Medicine* and of *The Salinity of the North Atlantic,* Chart No. 1400, published by the Hydrographic Office of the United States Navy (1914). In 1940 he was living in London.

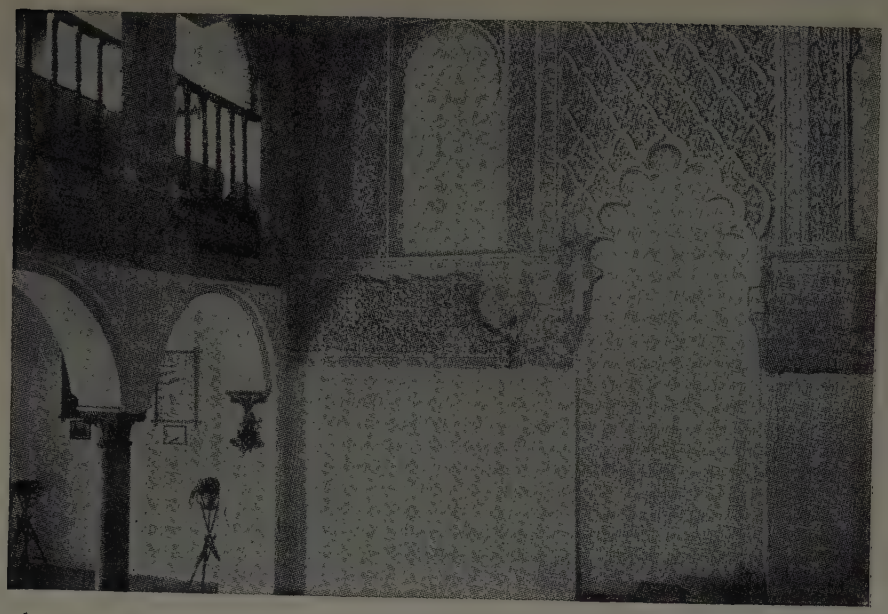
CORALNIK, ABRAHAM, Yiddish journalist and essayist, b. Uman, the Ukraine, 1883; d. New York city, 1937. After receiving a traditional Jewish education and a Ph.D. degree from the University of Vienna, he began his literary career in 1903, first as contributor, then as an editor of the chief Zionist organ, *Die Welt.* He contributed articles and essays to a number of leading German periodicals, and in 1911 began to write in Russian as correspondent for *Ryetch* (The Word). In 1915 he came to the United States and joined the staff of the *Tog.* After a period in Russia from 1917 to 1920 he resumed his position on the *Tog,* to which he remained a regular contributor to his death.

Coralnik wrote numerous biographical and critical essays, which were published in five volumes (1928), and several German plays. Although some critics consider his style somewhat pedantic, he is generally credited with having done much to raise the standards of Yiddish journalism. He was an active Zionist, becoming a member of the Steering Committee at the Fifteenth Zionist Congress, and in 1929 becoming one of the Zionist representatives on the council of the Jewish Agency for Palestine.

CORCOS, FERNAND, attorney and writer, living in Paris. He is one of the leading French Zionists, being one of the founders of the French Palestine Committee and having made a trip to Palestine to study Zionist problems. He also labored for the protection of the Jews in French Morocco, Algeria and Tunis. His works include: *Le sionisme au travail* (2 vols., Paris, 1923 and 1925); *Une visite à la Russie nouvelle* (Paris, 1930); *L'Amérique . . . un paradis* (Paris, 1929).

CORCOS, HEZEKIAH Manoah Hayim ben Isaac (in Italian, Tranquillo Vita), rabbi and physician, b. Rome, 1660; d. Rome, 1730. He was a grandson of Hezekiah Manoah Corcos (1580-1650), also rabbi at Rome, and one of the most eminent Italian Jews of his time. He persistently opposed Paolo Medici, a convert and anti-Semitic agitator whose sermons led to a persecution of the Jews in Bologna, and regarding whom he delivered a written statement to the papal court. Another memorandum treated of the excessive imposts with which the Jews were burdened; thereupon the imposts were lowered. He energetically opposed the blood accusation at Viterbo in 1705, and presented to the government a written declaration (*Memoriale*) wherein the untenability of the accusation was shown; the same was proved in his *Summarium,* a collection of statements by Christian authorities on the blood accusation. In sympathy with the teachings of Cabala, he founded societies for the cultivation of mysticism. He wrote his Jewish works mostly in Italian, and introduced that language as the official tongue of the Jewish community in Rome.

CORCOS, JOSEPH, Talmudist. At the end of the 15th cent. he emigrated from Spain to Palestine where,



Interior glimpse of erstwhile synagogue at Cordova

together with Joseph Caro, he was soon considered one of the most distinguished Talmudists. His commentary on the *Yad Hahazakah* of Maimonides was printed for the first time in Smyrna, in 1757. His responsa were published by Azulai (Leghorn, 1792-95).

CORCOS, VITTORIO MATTEO, painter, b. Leghorn, Italy, 1859; d. Florence, Italy, 1937. He began his career under the direction of Domenico Morelli in Naples in 1869. In 1871 he went to Paris, where he remained over fifteen years before returning to Italy. Corcos was chiefly known as a portrait painter, and the greatest celebrities in art, literature, finance and society were among his sitters, who included such sovereigns as William II of Germany, Queen Amelia of Portugal and Queen Marguerite of Italy. His *Dreams* was acquired by the National Gallery in Rome.

CÓRDOBA, capital of the third most important Argentine province of the same name. Among the 300,000 inhabitants (1940) are 5,300 Jews, about one-quarter of whom are Sephardic. Though Córdoba is one of Argentina's oldest cities, Jews have settled there only since 1900. They congregate now in the Centro Unión Israelita, which maintains a synagogue, a school, a cemetery and a club. In addition, there are several Zionist and charitable societies. The Sephardic Jews have their own school, synagogue and cemetery. The Jews of Córdoba are engaged in practically every occupation: in trade, industry, manual labor and as professors at the university.

About 20,000 Jews live in the entire province. There are organized communities in Rio Cuarto, Bell Ville and Villa Maria, and smaller groups of Jewish settlers in fifty other towns and cities. "Bremen Colony," set up by Russian Jews in the 1890's, was unsuccessful.

CORDOVA, city in Andalusia, Spain, on the Guadalquivir. The city was an economic and cultural metropolis for Jews in its prime under the caliphs of the 10th cent. It owed its wealth to the prudence of its Islamic rulers and to the economic abilities of the Jews, who made up a great part of the population. The most noted of these Jews were Hasdai ibn Shaprut, Joseph ibn Abitur, and the Ibn Gau brothers. Under them Cordova was the seat of Jewish learning to the beginning of the 12th cent.; Moses ibn Ezra, Joseph ibn Migas, Judah Halevi and Maimonides all received their education there.

In 1013 the Jews of Cordova, who had espoused one side in a civil war, were attacked by the other; many were killed and others reduced to beggary. The community was never as prosperous thereafter and eventually was destroyed by the Almohades in 1148; it recovered only after the city was captured by the king of Castile in 1236. However, it never regained its former literary prominence for Jews. The Arabic language still remained the vernacular of the Jews, but there were no more Jewish authors who wrote in it. There were several Jewish financiers in Cordova at the beginning of the 14th cent.; they are extolled as the benefactors of the community. In 1315 there was completed at Cordova a synagogue which was confiscated in 1492, built over later as a secular structure, rediscovered in 1884, and is now maintained by the state as a national monument. During the general attacks on the Jews throughout Spain in 1391 some of the Jews of Cordova were killed and despoiled; a large number of them saved themselves by means of baptism, and gave a strong Jewish infusion to the general community for some centuries to come. From that time on the Jewish community was insignificant. In 1473 there was a general movement of the Andalusians against the converted Jews; many Jews of Cordova who were true to the faith fell victims, and the New Christians, or Marranos, were driven en masse from the city. The year 1492 brought to an end the small remnant of the Jewish community of Cordova.

CORDOVERO, MOSES (usually abbreviated to ReMaK), Cabalist and rabbi, b. Safed, Palestine, 1522; d. Safed, 1570. He forms a link between the early speculative Cabala, of which he was the last and greatest representative, and the new practical Cabala of Isaac Luria. He studied rabbinical literature under Joseph Caro's direction, and later established a Yeshiva of his own. The Cabalist Solomon Alkabetz, his

brother-in-law, was his master in the study of Cabala.

Cordovero's main work, *Pardes Rimmonim* (Garden of Pomegranates), is the clearest and most rational exposition of the main teachings of Cabala as found in the classic mystical writings. It is distinguished by methodical thought, logical argument and lively style. Published at Cracow in 1591, it was reprinted many times, and parts were translated into Latin. The most important problems discussed are those of the relationship between the infinite and the finite, the modes of activity of the emanations, the ten Sefiroth, which are the intermediaries between the finite and the infinite, and the interpenetration of the universe by God.

His other works are: *Or Neerab* (Pleasant Light; Venice, 1587), a popular abridgment of the *Pardes,* in which he urges the cultivation of Talmudic dialectics as a necessary preliminary to esoteric knowledge; *Tomer Deborah* (Palm of Deborah), a treatise on ethics and morals, on a Cabalistic basis; *Elimah Rabbathi,* on fundamentals of mystic theology; *Sefer Gerushin* (Book of Wanderings), a diary of his daily walks with Alkabetz, containing his mystic Biblical interpretations.

Altogether about thirty works, some of which are extant only in manuscript, issued from his pen, including commentaries on the Bible, the *Zohar* and the prayers. These works were abridged and popularized by his great disciples, who spread the doctrines of their master far and wide. Spinoza seems to have derived his conception of God from Cordovero. In a letter to his friend Oldenburg, Spinoza wrote that he had derived it from an old Jewish philosopher, meaning Cordovero.

Cordovero was opposed to the wonder-working, or practical, Cabala of Isaac Luria. He taught that purity of body and soul as well as profound Biblical and Talmudic knowledge were essential for those who would devote themselves to Cabala.

Lit.: Gelbhaus, *Die Metaphysik der Ethik Spinoza im Quellenlichte der Kabbalah* (1917); Horodezky, *Torath Hakabbalah Shel Rabbi Mosheh Cordovero* (1924); Schechter, S., *Studies in Judaism,* Second Series, p. 237 et seq.

CORFU, an island off the west coast of Greece, with a population of about 106,000 (1940). It is probable that Corfu, like all the other important islands of the eastern Mediterranean, had Jewish inhabitants in ancient times. The present settlement, however, goes back to the 12th cent. only. When Benjamin of Tudela visited Corfu in 1160, he found but a single Jew, a dyer; in 1588, 400 Jews were living in Corfu; in 1663 there were about 500 families, and in 1760, 1,171 individuals. The number at one time rose to as high as 5,000, but later diminished and in 1934 was about 2,000.

The community originally consisted of Jewish immigrants from the Byzantine empire who retained the Greek language even in their ritual. It is especially remarkable that they read the Haftarah for Yom Kippur from *Jonah* in the vernacular, as is proved by a still extant fragment of the Modern Greek text, written in Hebrew characters. This text is one of the oldest literary witnesses for the Modern Greek dialect. Up to modern times they recited liturgical songs on the other holidays in two or even three languages: Hebrew, Modern Greek, and Apulian.

In 1317, Philip of Taranto, the ruler of Corfu, issued a decree conferring special privileges on the Jews. He ordered that they should not be plundered, that they should not be required to render forced heavy labor on ships or serve as executioners, and that their Sabbaths and holidays must be left undisturbed. From a decree of the ruler Marie de Bourbon, in 1365, it is evident that the Jews of Corfu enjoyed exemption from taxation. In 1386 the island came into the possession of Venice; a Jew, David Semo, was one of the six delegates appointed by the republic to arrange for the transfer.

The treatment of the Jews in Corfu was generally favorable. The population acknowledged that the Jews were industrious, skillful and honorable; yet in 1406 it was ordered that Jews must wear a badge in the shape of a circle and the size of a cake of bread, and that they might buy houses outside of the ghetto only up to the value of 4,000 ducats. In 1524, after the ghetto had been torn down in order to erect new fortifications, resulting in the dispersion of its inhabitants over the entire city, the Christians demanded that a new ghetto be established; this was determined upon, but not carried out until 1622. After 1492 many refugees came to Corfu from Spain, and in the years after 1540 there arrived others who had been expelled from Apulia. These formed independent communities, in contradistinction to which the Greek Jews called themselves Terrieri, or "settled in the country." In 1571, when Venice planned a general expulsion of the Jews after the battle of Lepanto, an exception was made in favor of the Jews of Corfu, after the council of the island had brought in an extremely favorable report about them. In 1716 the Jews fought bravely side by side with their neighbors in the defence of the island against the Turks, gaining testimonials of praise from Count Schulenberg and Demetrios Strategos.

During the period when the community flourished, Corfu had a number of prominent rabbis and scholars, including David Hakohen, who went from there to be rabbi of Padua; Moses Hakohen, author of the book of poetry *Yashir Mosheh* (Mantua, 1612); Menahem Vivante (1710), Joshua Hakohen (1744), Shemtob Amarillo (up to 1830), M. I. Hazan, I. R. Tedeschi; Joseph E. Levi (up to 1887), who was editor of a periodical *Mose, Antologia Israelitica;* and A. da Fano, who was called from there to be rabbi at Milan. In 1899 M. Caimi issued a periodical in Modern Greek, called *Israelitikos Chronographos.*

When Corfu came under French rule in 1797, the Jews received full civic equality. They enjoyed these rights until 1815, when England, which had acquired possession of the island under a protectorate at the close of the Napoleonic wars, once more abrogated them, and they were not restored until 1863, when Corfu became part of the new Greece. In 1891 the Greek population was stirred up against the Jews by a ritual murder charge, but it was soon proved that the murdered girl, Rubina Sardi, was actually a Jewess. Since the World War the Jewish population of Corfu has been diminishing, many emigrating to Trieste and other Italian cities where they form colonies of "Corfiotes."

ARMAND KAMINKA.

Lit.: Romanos, *Hestia,* June, 1891; idem, in *Revue des études juives,* vol. 23, pp. 63-74; Kaufmann, *ibid.,* vol. 32, pp. 226-35; Neubauer, *Facsimiles of Hebrew Manuscripts in*

the Bodleian Library (1896) plate 21; Gaster, "Die Totenklagen oder Kinoth nach dem Ritus von Korfu," in the Poznanski festival volume, *Sefer Zikkaron* (1927).

CORIAT, family of Jewish scholars who lived in Morocco in the 16th to 19th centuries. The name is derived from Coria, a city in Spain. The earliest known member of the family, Isaac ibn Coriat, was rabbi in Marrakesh in the latter part of the 16th cent. and wrote several Cabalistic works which are no longer extant. His grandson, Judah Abraham Coriat (b. Fez, about 1700; d. Tetuan, 1789), was rabbi in Tetuan, and wrote many responsa, nearly all of which were destroyed when the city was taken and plundered in the course of a civil war. A small number of them were saved by his son Isaac ben Judah Coriat (b. Tetuan, about 1740; d. Jerusalem, 1804), who migrated to Palestine in 1790, and were later published under the titles *Topah Zabib* and *Nofeh Sapir* (Pisa, 1812). Isaac himself wrote notes to *Kiddushin* and *Baba Metzia,* which were published after his death under the title *Maaseh Rokem* (Pisa, 1806). His younger brother, Raphael Abraham ben Judah Coriat (d. Leghorn, 1805), had left Tetuan for Mogador in 1787; in 1792 he moved to Gibraltar and subsequently to Leghorn. He wrote a book of homilies and responsa, *Zechuth Aboth* (Pisa, 1812), in which he incorporated some of the responsa of his great-grandfather. His son, Judah ben Raphael Abraham Coriat (b. Tetuan, 1760; date of death unknown), accompanied his father to Mogador, where he served as rabbi; he wrote a commentary to the Pentateuch, *Maor Veshemesh* (Leghorn, 1830).

CORIAT, ISADOR HENRY, psychiatrist, neurologist, b. Philadelphia, 1875. Taken to Boston as a child, Coriat was educated there and remained to practice medicine after he took his M.D. degree from Tufts Medical College in 1900. In 1909 and 1910 he also took special work in philosophy at Harvard. He was still practicing in Boston in 1940.

Coriat was one of the first Americans to propagate the Freudian theory of psychoanalysis. His original work in this field has included comprehensive study of stammering as a psychoneurotic manifestation. *Stammering, a Psychoanalytic Interpretation* was published in 1928 and was accepted in Europe as well as in the United States as an authoritative study of the subject. Among Coriat's other books are: *Abnormal Psychology* (1910); *The Hysteria of Lady Macbeth* (1912); *The Meaning of Dreams* (1915); *What is Psychoanalysis* (1917); and *Repressed Emotions* (1920).

Coriat was collaborating editor on the *Journal of Abnormal Psychology* from 1906 to 1926. Later he became collaborating editor on the *Psychoanalytic Review* and in 1940 was still occupying that position.

During the World War he was a neurologist for the Medical Advisory Board and also contract-surgeon in neuro-psychiatry for the United States Army. He was twice president of the American Psychoanalytic Association (1924-1925 and 1936-1937) and was vice-president in 1935. From 1936 to 1937 he was also vice-president of the International Psychoanalytic Association. He is a fellow of the American Medical Association.

Lit.: Kagan, Solomon R., *Jewish Contributions to Medicine in America* (1934) 177-80.

CORINTH, a city in Greece. Situated on a narrow isthmus between Greece proper and the Peloponnesus, it was uniquely important in ancient times as the junction of the only land route from the north to the south of Greece and the shortest sea route from Asia Minor to Italy. It early attracted Jewish settlers, not only because of its extensive commerce, but also because of its purple dye industry, which the Phoenicians had established there.

In 146 B.C.E., when Corinth was annihilated by the Romans to facilitate the rise of its commercial rival Delos, the Jews migrated with the other inhabitants to the neighboring town of Sikyon, where a Jewish source attests to their presence in 139-135 B.C.E. (*I Macc.* 14:38-41; 15:25). Returning to Corinth after it was recolonized (48 B.C.E.), the Jews founded a new community which grew rapidly into one of the foremost in the Mediterranean. Its importance was one of the reasons why it was chosen by Paul as the basis of operation for spreading the teachings of Christianity among the Jews of Greece and their sympathizers (*Acts* 18:1-18). His preaching in the synagogue threw the community into a great turmoil, pitting groups of members against each other.

The Pharisees, or orthodox group, not numerous but powerful, forbade Paul to continue preaching in the synagogue, when they noticed his intentions to undermine established Jewish principles. Many Hellenized Jews, who through their contact with the Greek and Roman world had become assimilated and bore such Hellenized names as Crispus and Sosthenis, were favorably inclined to Paul, as was also a large body of pagans attached to the synagogue, and attending its services regularly because of their leaning to Judaism. It was the latter, disciplined in the rituals of the synagogue, who became the medium through which Paul disseminated Christianity.

Ousted by the Pharisees, Paul and his followers established an independent congregation directly adjoining the synagogue, and when the increasing conflict led the Pharisees to fear either complete disruption of the community or its expulsion from Corinth, they complained to Gallio, the Roman proconsul (51 C.E.), that Paul was preaching a religion not sanctioned by Roman law, as was that of the Jews. But the opinion of this Roman governor, designating Paul's group as a sect of Judaism (*Acts* 18:12-16), enabled Paul to continue preaching, his congregation consequently becoming the earliest stronghold of Christendom. The little Jewish community of Corinth is thus a landmark in the history of religion, and is remembered for its staunch struggles with one of the most difficult problems confronting ancient Jewry.

A short while after these trying episodes, the Jewish community was augmented by the influx of Judeans deported by Vespasian (70 C.E.) to dig a canal through the isthmus (Josephus, *Jewish War,* book 3, chap. 10, section 10), and undoubtedly ransomed when the proposed project was abandoned. The new Palestinian settlers erected a synagogue of their own which, as an inscription on a fragment of an excavated lintel indicates, they called "Synagogue of the Hebrews" (the designation "Hebrew" was customarily used by Aramaic-speaking Jews to differentiate their center from those Jews who spoke Greek or Latin). Another relic

of Jewish religious life in Corinth of the 3rd cent. C.E. is the symbol of a six-pointed star (Shield of David) on a fragment of a marble base, possibly the base of a candelabrum. Archeological research has located the site of the ancient Jewish quarter on the northern outskirts of the central area of the town.

With the successive waves of barbarians that invaded Corinth (260 and 395 C.E.) the Jews, together with the other inhabitants, abandoned the city, which henceforth was reduced to a mere village, and settled on a neighboring island, Aegina. Here the Corinthian Jews, in conjunction with Jewish refugees from Athens and Argos, erected a synagogue, gathering funds for that purpose for four years. This synagogue, as excavations show, represents a new type of architecture; it is one of the most beautiful structures of ancient Jewry that has been discovered, and testifies to the great prosperity of the community which built it. Jews returned to Corinth in the 8th cent., when the town was refortified by the Byzantine empire, and a Hebrew epitaph of a dyer, datable as later than the 7th cent., which has been excavated at Corinth, links the Jews with the purple dyeing industry, for which Byzantine Jews were world famous.

The persecutions of Basil (868-86), affecting more than 1,000 Jewish centers in the Byzantine empire, and of Romanus (913-44), led to a temporary set-back, but failed to exterminate the Jewish communities of the Peloponnesus; the following three centuries were the most peaceful and prosperous in the life of the Jewish community, as they were in that of the city itself. Although King Roger of Sicily, in his sweeping raid upon Corinth (1146), almost depleted the Jewish community by deporting its inhabitants to establish the silk and purple dyeing industry in Sicily, the community still contained in the time of Benjamin of Tudela (1160-73) no less than 300 Jewish families.

At the advent of the Frankish rule (1204-1430) the Jewish community of Corinth was the fourth largest in Greece, ranking next in order to Thebes, Salonika and Halmyros. Under the oppressive rule of the Franks, who were notorious for their ill-treatment of Jews, the community rapidly declined, although fragments of three excavated Hebrew epitaphs show that Jews continued to reside in Corinth. In all probability, all the Jews had left Corinth before the inhabitants of the impoverished and diminished town were moved for protection against the Turks into Akrocorinth, the fortress on the summit of the mountain, since the area at the side of the fortress, designated by tradition as a Jewish quarter, is proved by diggings to have been unoccupied. There were no Jewish inhabitants at Corinth in the period from 1430 to 1821, and there are none in modern Corinth, a small village near the site of the ancient and medieval city. BELLE D. MAZUR.

Lit.: Mazur, Belle D., *Study on Jewry in Greece,* vol. 1 (1935); vol. 2; Starr, J., "A Hebrew Epitaph of a Dyer in Corinth," *Byzantinische-neugriechische Jahrbücher* (1936) 42-49; *Corinth,* vol. 3, part 2, pp. 226, 265; Finley, "Corinth in the Middle Ages," *Speculum,* vol. 7 (1932) 481 et seq.

CORNWALL, English county in the southwest extremity of the island of Great Britain. Although it has had a lengthy Jewish history, Cornwall had a very small Jewish population in 1940, and virtually no organized Jewish communal life even in towns with as many as sixty or seventy Jews. The only two synagogues in the county had been closed, and the Jewish community organizations disbanded.

There is evidence that before the expulsion of the Jews from England in 1290 there were Jewish inhabitants in Cornwall. Those who were pledged to the Earl of Cornwall are known to have worked in the tin mines of the county.

A congregation was organized in Falmouth about 1740 under the leadership of Moses Alexander. A Jewish cemetery was established, and in 1806 a synagogue was erected in Smithick Hill. In 1880, however, the congregation disbanded. In Penzance, a seaport near Land's End, a congregation was founded about 1750, and a cemetery was laid out shortly thereafter. A synagogue was erected on New Street in 1807, but the congregation survived only three more years. The building was in use as a meeting-house of the New Plymouth Brethren in 1940.

Historians have long speculated about the connection of Cornwall with ancient Israel. The evidence, based chiefly on philological data, is far from conclusive. According to the German Friedrich Max Müller, "Britain," a Cornish word, might have come from the Hebrew *Berat Anac,* "the field of tin and lead." The Cornish town of Marazion, according to the same source, might have derived its name from the Hebrew phrase *Marath Zion,* "bitterness of Zion." There are also remote indications of similarity between the Cornish dialect and Hebrew. Jewish traders may well have accompanied the Phoenicians who came to Cornwall for tin. The theory has been put forth that Solomon sent his emissaries as far as Cornwall. There is also the legend that at the time of the First Temple a group of Danite refugees fled to the Cassiterides, or Tin Islands, off the Cornish coast.

See also: ANGLO-ISRAELISM.

Lit.: Müller, F. M., *Chips from a German Workshop* (1867-75) 299-329; Hyamson, Albert, *A History of the Jews in England; Journal of the Royal Institute of Cornwall,* vol. 2, pp. 324-42; *ibid.,* vol. 4, pp. 83-84.

CORONATION STONE, *see* ANGLO-ISRAELISM; LOST TEN TRIBES.

CORONEL, NAHMAN NATHAN, bibliographer, b. Amsterdam, 1810; d. Jerusalem, 1890. In 1830 he went to Palestine, settling first in Safed and later in Jerusalem. He gathered a number of rabbinical manuscripts there; some he published, others he sold to European libraries. While on a trip to Vienna he presented the Austrian emperor with a number of rare manuscripts, and in return was awarded the gold medal for art and science. The most important of his editions of manuscripts were: *Beth Nathan* (House of Nathan; Vienna, 1854), giving variant readings to the tractate *Berachoth* as found in Cairo manuscripts, together with notes on the tractate by Isaiah di Trani the Elder; *Seder Rab Amram Gaon* (Warsaw, 1865); Menahem Azariah da Fano's *Alfasi Zuta* (Jerusalem, 1885).

CORPORAL PUNISHMENT (*makkoth; malkuth*). Corporal punishment was the penalty imposed in Jewish law for those offenses which were too mild for capital punishment, yet were felt to deserve some form of retribution. Imprisonment being almost un-

known in Jewish jurisprudence, the minor offender, instead of being given a jail sentence, received a stipulated number of lashes, regulated according to the severity of the offense and his physical condition.

The Bible has almost nothing to say of corporal punishment. *Proverbs* refers on numerous occasions to the use of the rod of correction for wayward children (for instance, 13:24; 22:15; 23:13; 29:15). There is likewise a reference to the punishment of slaves (*Ex.* 21:20). It is evident, however, that it must have been a minor form of punishment in ancient times, since obviously not all infractions of the Biblical law were punished by death. According to rabbinic tradition, which is probably sound, corporal punishment was invoked in all cases where the Biblical law does not expressly provide the death penalty or exile. *Mak.* 3 enumerates a number of offenses punishable by lashes, such as violation of the dietary laws or the Sabbath rest, shaving, tattooing for the dead, or wearing garments made of wool and linen mixed. Medieval authorities attempted to compile more complete lists; thus Maimonides lists 207 offenses that were punishable by lashes.

The mode of corporal punishment in Talmudic times was as follows: after the conviction of the offender, the judges determined the number of lashes; this number had to be a multiple of three and could not exceed thirty-nine. The hands of the culprit were then tied to a post and he was stripped to the waist. The lash which was wielded by the bailiff (*hazan*) of the community was a fourfold strand of calf leather a span in diameter. The blows were given in rotation, first upon the breast, then on one shoulder, then on the other. While the flagellation was proceeding, a reader would intone passages from the Scriptures containing warnings of punishment for wrongdoing and declarations of God's forgiveness of sin. If during the punishment the culprit showed signs of extreme terror or pain, the rest of the sentence of flagellation was remitted. The Mishnah especially notes that after the offender has been punished, his offense is to be forgotten; he is once more a "brother" (*Mak.* 3:11-15).

The infliction of lashes as a punishment was not only employed by the courts against those who had broken the Jewish law, but also by the heads of rabbinical academies for breaches of their own regulations. Some of the greatest rabbis of the Talmudic period are said to have undergone flagellation during the time they attended the rabbinical academies. The punishment of stripes for infringements of the Biblical law did not apply outside of Palestine; but in cases of such violations of the Biblical law, the rabbis of the Diaspora would impose a disciplinary lashing (*makkoth marduth*).

Originally corporal punishment was not considered especially ignominious. During the Christian Era, however, under the influence of their non-Jewish environment, the Jews began to regard it as a disgrace, and to replace it in lesser offenses by fines. Ultimately flagellation became the punishment for such extreme cases as persistent defiance of Jewish observances and heretical opinions. It might be imposed, for instance, as a condition for removing from an offender the ban of excommunication (as in the case of Uriel Acosta). By the 19th cent. it had practically fallen into disuse even in countries where Jews were allowed a certain amount of autonomy in their internal affairs. SIMON COHEN.

Lit.: Mendelsohn, *Criminal Jurisprudence among the Hebrews* (1891); Duschak, M., *Das mosaisch-talmudische Strafrecht.*

CORPSE, *see* BURIAL AND BURIAL CUSTOMS; DEAD, RESPECT FOR; FUNERAL.

CORRIENTES, a northern province of the Argentine Republic, whose capital, also called Corrientes, includes a thousand Jews among its 40,000 inhabitants. The Sephardim were the first Jewish settlers; their community numbered about 300 persons in 1940. The communal institutions of the 700 Ashkenazim consist of the Sholem Alechem Center, a synagogue, school and library, bank and social club. The Jews of the city are for the most part retailers, although there are a few doctors and lawyers among them.

Jewish settlers are found also in Curuzú Cuatia, Paso de los Libres, Alvear, La Cruz, Mercedes and Santo Tomé. The total Jewish population of the province is in the neighborhood of 2,000.

COSMETICS. The Jewish attitude toward the use of cosmetics, as developed in the Bible and the Talmud, is basically favorable, but it is combined with warnings against overuse. This applies to ointments, perfumes, paint and powder.

Olive oil was one of the chief products of Palestine, and in its pure form it had wide usage as an ointment. Balsam oil was also used. Pliny speaks of the best balsam wood as being grown on the hills of Judea. The use of camphor oil as an ointment seems to have been discovered by the Arabs. The word *camphor* may be related to the Hebrew *kofer,* which means *cover* and is sometimes used for *henna* (*Song of Songs* 4:13). Ibn al Baitar speaks of "Jewish camphor." Myrrh, nard and marjoram were also known.

Except for ritualistic practice, the primary use of oil was medicinal. Even in ritualistic anointment its purpose may have been to counteract the effects of the hot sun, and therefore to have a beautifying effect through medicinal processes. Kings were supposed to be beautiful (*Isa.* 33:17).

In *Esther* 2:12 the use of oil in the process of beautification is more specifically mentioned. "After that it had been done to her, according to the law of women . . . six months with oil of myrrh and six months with sweet odors." *Song of Songs* 4:10 says: "How much better is thy love than wine, and the smell of thine ointment than sweet spices," implying a use of sweet-smelling oils as perfume.

Perfumery was used separately from ointments as well as with them. The burning of incense was permitted even on the Sabbath, in the Temple. The reference to *besamim* (spices) appears frequently both in the Bible and the Talmud, which cite many instances to show that the use of perfume was highly refined. *Sab.* 62a speaks of women's putting myrrh and balsam oils in their shoes, so that the fragrance would be forced out while they walked. Women also wore balls of perfume suspended from necklaces.

In *Song of Songs* 3:6 we find: "Who is this that cometh up out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?"

The Hebrew word here translated as merchant is *rochel,* which was ordinarily used to describe traveling merchants, or peddlers. This would seem to signify that perfumes and other cosmetics were dispensed by special traders. According to *B.K.* 82a, when Ezra the Scribe brought the Jews back to Palestine he ordained ten special rules. One of these was that cosmetic peddlers were to travel throughout the country, dispensing their wares to all villages. Local merchants were not allowed to interfere with them, which may have been a step to prevent price-fixing.

Toward the use of cosmetics by women in particular the attitude was one which obviously tried to build up the esthetic element in family life, and so to secure family life. In the Talmudic interpretations it is always for their husbands that women must beautify themselves. But attacks on the overuse of cosmetics are replete with accusations of harlotry (*Jer.* 4:30; *Ezek.* 23:40).

According to *Yer. Git.* 50a, a woman becomes ugly if she does not use cosmetics. There is also a passage favoring the use of eye cosmetics in general, to prevent eye disease after old age sets in. Since the common eye cosmetic of the Near East is even today antimony, which is an eye medicament, it seems plain that to paint the eye—*kohal*—meant to apply antimony—*gahal* in Arabic. The process is described in the Talmud as being the application of a dark powder. According to *II Kings* 9:30, "Jezebel . . . painted her eyes, and attired her head." In *Job* 42:14 the name of one of the daughters of Job's old age is given as Keren-happuch, "horn of eye paint," a name which would seem to denote an invitation to future beauty.

Sab. 94b mentions a hairdresser for women. In the same passage a heavy salve is described which, after having been allowed to remain on the face for some time, leaves the skin fresh and rosy. This reads like a description of what is today called a mud pack.

The Mishnah decreed that each husband must give his wife ten gold dinars for her toilette box. Gamaliel, however, said that the allotment should be made according to the customs of the local community (*Keth.* 64b). *Midrash Lam.* 1 cites the story of Miriam, the daughter of Nakdimon ben Gorion, who lived at the time of the destruction of the Second Temple. Miriam appeared before the judges, asking that her father be made to give her a certain sum of money for cosmetics. The sum of 500 gold dinars was set, at which she became angry and said she hoped that the judges might not be able to give their own children more than that. Their answer was "Amen." Legend has it that she was punished for her vanity after the destruction of the Temple, when she was left so poor that she had to gather grain from the camels' leavings for her food.

On the other hand, the attitude favoring the use of cosmetics for the purpose of sustaining family life was again shown by Akiba, who said that a woman must not fail to beautify herself and to make herself attractive to her husband, even at times when she is physically indisposed. But an ideal of undecorated beauty is paramount in Judaism, as shown by *Keth.* 6b, which suggests that an appropriate song of praise for a bride would say that though she has neither paint nor eye-coloring on her face, she is still beautiful.

There is little information about specific Jewish attitudes toward cosmetics in the Middle Ages. It may be assumed that the habits were those of the community at large, but that sumptuary laws imposed limitations on personal decoration as well as on costume.

LIBBY BENEDICT.

Lit.: Cooley, Arnold James, *The Toilette in Ancient and Modern Times;* Hartmann, A. Th., *Die Hebräerin am Putztische und als Braut;* Rosenzweig, Adolf, *Kleidung und Schmuck;* Krauss, Samuel, *Talmudische Archäologie;* Preuss, Julius, *Biblisch-Talmudische Medizin.*

COSMOGONY, *see* CREATION.

COSMOLOGY, a general term for ideas about the nature of the universe and its place in the scheme of things, in contrast to cosmogony, the term for ideas about its origin. Though many religions of ancient times had cosmogonies, Judaism was the first religion to have an organized cosmology. While the picture of the universe that prevailed among the Israelites and Jews was not much different from that of other peoples and varied with the progress of astronomical knowledge, their concept of the universe was conditioned on their acceptance of monotheism. Believers in a plurality of gods could explain the world as an arena of clashing forces; Judaism, by virtue of its adherence to the idea of one God, was compelled to explain it as the manifestation of a single divine purpose.

To the Jew the universe was the manifestation of the might and the power of God. "The heavens declare the glory of God, and the firmament showeth His handiwork" (*Ps.* 19:1). It was the dominion of God, ruled by His own laws, and too marvellous for human comprehension (*Job* 38 to 41). Everything that was created was good (*Gen.* 1:31) and therefore even that which was apparently evil had its purpose in the plan of God. The prophet could boldly declare that as God had created all things, so He had created evil; "I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things" (*Isa.* 45:7). The Psalmist could depict the entire world as uttering a constant stream of praise to God (*Ps.* 148), and the rabbinic writers echoed the sentiment. Later philosophic writers compared the relationship of God to the universe as that of the soul to the body.

In early Jewish thought, it was but natural to conceive of the universe in terms of human existence. The earth was born, that is, it had been created at a definite period of time; so, too, it would die and pass into annihilation. "The heavens shall vanish away like smoke, and the earth shall wax old like a garment" (*Isa.* 51:6). Eschatological writers speculated upon the probable duration of the universe, and divided history into ages of the world that represented a progression from the remote beginnings to the approaching end of days. While such speculation was eventually discouraged by Jewish teachers, it remained a part of the Jewish articles of faith that eventually there would be an end to the present world and the inauguration of a world to come.

The central position in the universe was given to man. He was the highest of all created things, save only the angels (*Ps.* 8). Rabbinic writers express the viewpoint that it was only for the sake of man and for the Law which he was to observe that the world was created (*Midrash Gen.* 1). Cabalistic writers went still further and depicted the universe as a gigantic human

being, the macrocosmos that was analogous to the microcosmos, or humanity; while man in turn, in his different parts, was a replica of the universe.

Modern Jewish theologians, basing upon the discoveries of astronomy and geology, have abandoned the primitive notions about the universe that prevailed in early Judaism. But the essential idea is still the same. The universe is to them an articulated whole, working under the law and the direction of God, and serving to show forth to mankind His greatness and power. Judaism of the present, as did Judaism of the past, sees the universe as the work of a supreme Intellect who molded it in accordance with His own plan, and who rules it in wisdom, power and beneficence.

SIMON COHEN.

Lit.: Kohler, K., *Jewish Theology* (1918) 146-51; Peters, J. P., in Hastings, J., *Encyclopaedia of Religion and Ethics*, vol. 4, pp. 151-55; Loewe, Herbert, *ibid.*, 167-68.

COSSACKS, *see* CHMIELNICKI MASSACRES; HAIDAMAKS; UKRAINE.

COSTA RICA, a republic in Central America, whose population of 639,137 (1940 estimate) includes 600 to 700 Jews, most of whom live in the capital, San José.

The earliest Jewish settlers in modern times were Sephardim. Their ancestors had fled to Holland or Brazil at the time of the Spanish and Portuguese Inquisition, and had later settled in the Dutch island colony, Curaçao, whence the first Jews came to San José during the 1890's. This group became leading merchants, agents and exporters, and later entered the professions. Numbering only about fifty souls (1940), they maintain their communal organization, the Unión Israelita, and hold services in private homes. Intermarriage among the ten old Sephardic families is customary. Occasionally members of this group attain some degree of public office, as Alfredo Sasso, grandson of the first Jew to settle in Costa Rica, who was president of the San José chamber of commerce (1925-30) and later consul-general at Caracas, Venezuela. Other prominent families are the Pizas and Maduros.

The bulk of the country's Jewish population consists of the families of immigrants who arrived in the 20th cent.—Ashkenazim, chiefly from Poland, and a few Turkish Sephardim. These engaged in pack-peddling, the more successful later becoming small storekeepers and manufacturers. About sixty refugees were admitted from Nazi Germany. The Ashkenazim of San José are organized in the Centro Israelita, and support a synagogue, with cantor and Shohet, and a cemetery. There is also a Zionist society in the capital, with its own library.

The Costa Rican constitution guarantees liberty and equality of religion to all, although Roman Catholicism is the state religion. Beginning about 1935, however, anti-Jewish activity was fostered by German agents in Costa Rica as part of the intensified German program of infiltration and domination. The anti-Semitic drive was centered in the activities of the Liga Patriotica and similar organizations whose membership consisted in large part of foreigners. The installment trade of Jewish peddlers was especially vigorously attacked. But despite violence and constant propaganda, in 1940 the government was still resisting all efforts to force anti-Jewish legislation.

Fifty thousand acres of Costa Rican territory at Guanacaste, near the Pacific coast, were purchased by the Refugee Economic Corporation for a Jewish settlement in 1937. But the project was never established, for the following year the court of cassation ruled that colonization by a "foreign corporation" was unconstitutional.

Two American Jews, Lewis Einstein (1911-13) and Leo R. Sack (1933-37), have served as minister to Costa Rica from the United States. DAVID LANDMAN.

Lit.: Sandberg, Harry O., in *American Jewish Year Book*, 1917-18, pp. 78-79; *American Hebrew*, July 4, 1930, p. 223; *ibid.*, Aug. 20, 1937, p. 3.

COSTA, DA, a Marrano family who fled from Spain in the 17th cent. and settled in Holland, Germany, Italy, England and America. Some of its branches bear the name of Mendes da Costa or Mendez da Costa, possibly from an ancestor of that name. The Da Costas were artists, financiers, philanthropists and scholars and include such a notable figure as Uriel da Costa (or Acosta). They intermarried with nearly all the Sephardic families in Europe and America.

Andrea Mendez da Costa was a chamberlain of Catherine of Braganza, the queen of Charles II of England. His brother Antonio, a physician, had cured Catherine of an illness while she was in Portugal; accordingly, after her marriage to Charles in 1662, she was not only instrumental in bringing the brothers to England, where they returned to Judaism, but also appointed Andrea her chamberlain (1665). Moses da Costa, also known as Antonio da Costa, was the son of a Marrano who came to England in 1655. He was very successful as a merchant and was even made one of the directors of the Bank of England. Jan d'Akosta (Lakosta) was a well-known court-jester of Peter the Great of Russia. Solomon da Costa Athias was an English broker of the 18th cent. who amassed a great fortune during the fifty years he lived in London. He was renowned for his generosity, which was extended to Jew and non-Jew alike, and on several occasions he offered his assistance to leaders of the House of Commons. He presented a large collection of Hebrew books and manuscripts to the British Museum in 1759. Israele de Emanuele da Costa, another member of the family (b. Leghorn, Italy, 1819; d. 1897), was a rabbi in Italy. He published a complete set of prayer-books according to the Sephardic ritual, together with an Italian translation, compiled a Hebrew grammar and a Hebrew-Italian dictionary, and wrote a number of stories and songs.

Lit.: van Oijen, Vorsterman, *Stam en Wapenboek*, vols. 1-3; *Jewish Encyclopedia*, vol. 4, pp. 288-92.

COSTA, BENJAMIN MENDEZ DA, renowned philanthropist, b. England, 1704; d. England, 1764. He belonged to the famous Mendez da Costa family, and was a direct descendant of Antonio Mendez, physician to Queen Catherine of Braganza. A rich merchant, and an unstinting donor of his riches to charitable works, he was remarkably loved and honored by Jew and Gentile alike. Even those Christians hostile to everything Jewish proclaimed him to be "one truly good Jew." In 1734 he founded "Mahaneh Raphael," a Yeshiva which he endowed generously to take care of its own students and to disburse funds among the children of the public schools. In 1762, in conjunction

with Isaac de David Levy, he founded a second Yeshiva, where the writings of Maimonides and his commentators were to be studied. To the poor of all creeds he gave £3,000 a year, an enormous sum for that day. His will released his debtors on his death, and provided for the continuation of help to those whom he had aided in his lifetime. He was one of the founders of the Jewish Board of Deputies, and one of its early presidents.

Lit.: Picciotto, James, *Sketches of Anglo-Jewish History* (1875) 89, 95, 155-56; *Jewish Encyclopedia,* vol. 4, pp. 290-91.

COSTA, EMANUEL MENDEZ DA, philosopher, naturalist and botanist, b. England, 1717; d. England, 1791. To the already illustrious name of Mendez da Costa he added the renown of his scholarship. He was a member of the Antiquarian Society and a librarian and fellow of the Royal Society of London, to which he was elected in 1747. The scientific publications of the day counted him as one of their most learned contributors; among his writings were the *Natural History of Fossils, Elements of Conchology* (1776), and *British Conchology* (1778). His collection of anecdotes of literary men was famous. In his valuable library there was found, after his death, a list of the original Jewish settlers in England, a list which he seems to have considered quite authentic.

Lit.: Picciotto, *Sketches of Anglo-Jewish History* (1875) 95.

COSTA, ISAAC DA, poet and author, b. Amsterdam, 1798; d. Amsterdam, 1860. He was related on his father's side to Uriel Acosta, and on his mother's side to the economist David Ricardo. His father had intended that Isaac should study law, but he began to write verses in his teens. In 1817 he took his degree as doctor of law from the University of Leyden, and in 1821 as doctor of philosophy. In 1822 Costa, at the behest of his friend Bilderdijk, noted Dutch poet, became a convert. Costa translated Aeschylus, and in several of his original works treated historic Jewish themes from the standpoint of the church. Foremost among these works, all written in Dutch, are: *Israel en de Volken* (2nd ed., Haarlem, 1848-49; *Israel and the Gentiles,* London, 1850); *The Jews in Spain and Portugal; The Jews of Spain and Portugal in the Netherlands.* Costa was married to Hannah Belmonte, a cousin, and his works relating to her family, the Belmontes (von Schonenberg) and *The Noble Families Among the Jews* are interesting contributions.

COSTA, JOSEPH MENDES DA, sculptor, b. Amsterdam, 1863; d. Amsterdam, 1939. His father owned a stone-cutting establishment, a circumstance which probably gave impetus and direction to his artistic development. The Jewish quarter of Amsterdam, where Costa spent his youth, provided the types for the best of his work, for example *Das Geschiewes.* He carved statues representing scenes and characters from the Bible, notably: The sacrifice of Abraham, Job and his friends, Jeremiah, and David. Costa's art has a robust style which aims not so much to achieve plastic beauty as to portray fundamental human emotions, forms, ideas and action. This characteristic is manifest also in his well-known figures of animals, of which "Melancholy Apes" is a splendid example. Because of his talents as a sculptor of animals, the University of Groningen conferred upon him the degree of Doctor of Biology honoris causa.

Sir Michael Costa

COSTA, SIR MICHAEL, composer and conductor, son of Cavaliere Pasquale Costa, b. Naples, 1808; d. Brighton, England, 1884. He studied music under his father, and at the Naples Conservatory. At the early age of fifteen he composed a cantata, *L'Imagine* (1825), for the theatre of his school. This was followed by his operas *Il Delitto Punito* (1826) and *Il Sospetto Funesto* (1827). His later works were his opera *Malek Adhel* (1837), which was first performed in Paris and later acclaimed in London, and his oratorios *Eli* (1855) and *Naaman* (1864).

His fame, however, does not rest upon his creative work which has, for the most part, become dated, but upon his activities with the baton. He was one of the earliest significant figures in the history of orchestral conducting. After his visit to London in 1829, to assist at the Birmingham music festival, he was active there as conductor at Her Majesty's Theatre (1832), at the Philharmonic Society (1846-54), at the Royal Italian Opera (1847), and at the Sacred Harmonic Society (1848); as composer, conductor and director at Her Majesty's Theatre (1871); and as director of a number of music festivals in England. He introduced an efficiency into orchestral performances which, up to the time, was virtually unknown. He brought to orchestral performances an increased technique, and to performances he brought the color of his temperament. He received the Royal Order of Frederick in 1860, and decorations from Germany, Italy, Turkey and other countries. In 1869 he was elevated to the peerage by Queen Victoria.

Lit.: Dictionary of National Biography (1930) vol. 4, pp. 1197-99; Ewen, David, *The Man With the Baton* (1936); *Quarterly Musical Magazine,* vol. 10, p. 462.

COSTA, URIEL DA, *see* ACOSTA, URIEL.

COSTUMES. I. Biblical and Talmudic Period. The costumes of the Israelites, and later of the Jews in ancient Palestine, according to the statements of the Bible and Talmud, do not seem to have differed in general from those of the neighboring peoples. Several Biblical verses enjoined upon the Israelites a certain deviation of the garb of the Jews from that of their non-Jewish environment. Thus *Num.* 15:38-40 contains the command to wear fringes on the four corners of their garments, and *Lev.* 19:19 contains a prohibition against wearing clothing made of mixed wool and linen (*sha'atnez*). The Jews represented on early Christian monuments wear tight-fitting trousers, short undergarments, and the characteristic skull-caps. In the Talmud, the only reference to a peculiarly Jewish costume is that stating that the scholars wore a garb distinctive of their rank.

II. Middle Ages and Modern Times. In the earlier part of the Middle Ages, the Jews for the most part dressed as did their neighbors. Deviation in their garb did not become usual in the Occident until the Mohammedans and the church compelled the Jews to wear a characteristic mark on their clothing, in order to distinguish them from believers. In addition, the Jews in times of danger, contrary to the prohibition contained in *Deut.* 22:5, usually adopted the expedient of disguising themselves, in order to keep others from recognizing them as Jews; for such protection, as always while they were traveling, women were permitted to wear men's clothing, false beards, and swords, and men to wear the otherwise prohibited dress of a monk. In times of persecution the Oriental Jews occasionally dressed in white in order to pass as Mohammedans. Wherever a particular garb of Jews is mentioned in literary sources, it may be concluded that beards were worn in a period when it was not customary to do so. By reason of the compulsion imposed upon them to wear clothing distinct from that of their non-Jewish environment, and motivated at the same time by their own desire not to imitate the customs of the other peoples (*hukkoth hagoyim*) even as regards their dress, the Jews in the course of the centuries evolved the conscious effort of differing in garb and manners from their environment. It is characteristic that in this process they often retained many adopted styles of dress long after these had been replaced by other modes and thereby stamped them as distinctive Jewish modes.

The following detailed observations may be made:

1. *Hair and Beard; Hair-dress of Women.* Regulations regarding the wearing of a beard, like those dealing with their mode of dress, were enjoined upon the Jews in the Middle Ages and partly, too, in modern times. In Nuremberg, in 1345, their beards had to be trimmed every four weeks; on the other hand, in Spain, in 1412, they were forbidden to shave or even to trim their beards. During the reign of Frederick the Great the Jews were not allowed to shave off their beards

Costume of the high priest. Reproduced by courtesy of the Union of American Hebrew Congregations

entirely; under Maria Theresa they were obliged to wear beards. The Jewish musicians of Posen had their own individual style in beards. One of the modes voluntarily adopted from their non-Jewish neighbors by male Jews and customary even today among the Orthodox goes back to the Biblical command of sidelocks (Peoth). According to Maimonides, when Oriental Jews shaved their heads, they left forty hairs. The wearing of a head-covering originally represented for the Jews, as in all parts of the Orient, a mark of respect such as slaves were compelled to show to their masters (*I Cor.* 11; *Targum Onkelos* to *Ex.* 14:8; *Kid.* 33a). In Babylonia this custom prevailed among the Jews earlier than in Palestine; in the Middle Ages it first became prevalent in Spain, following the Mohammedan model. On the other hand, as late as the 12th cent., adults in France and children in Germany used to be called up bareheaded for the reading of the Torah. In France only the person saying grace covered his head at table. In later times praying bareheaded was branded as a heathen custom, though as late as the 16th cent. Solomon Luria declared it only a pious custom, not based on religious law. That women wore their hair covered is mentioned as early as the Mishnah (*Keth.* 7:6; *B.K.* 8:6; *Sotah* 9:1), and this custom is based on *Num.* 5:18. The Jewish women of Algeria powder their hair green and wear it hung over their shoulders; those in Cochin, upon leaving their home, tie a silk cloth around their hair. Married women, in accordance with the religious precept, covered their hair with a cloth for reasons of modesty. When the wig (Sheitel), instead of the cloth, was introduced in the latter part of the Middle Ages for such covering of the hair, the rabbis violently opposed it in their sermons; in Hamburg the Sheitel was called *tour,* from the Old French *atour.* The feminine head-dress in Poland consisted formerly of a cap (*Kupkele*). Above it, on a background (*Grint*), was a pearl-embroidered fillet or band; below the *Kupkele* the *Hurband* was worn. Even today Jewish brides in Poland wear the costly *Stirnbindel* (forehead-band), perhaps as a substitute for the crown wherewith, according to the early custom mentioned in the Mishnah, Jewish brides were mentioned in ancient manuscripts as having been adorned. These forehead-bands, in the form of a diadem, were sewed before the high holidays and studded with new pearls or precious stones.

In Lithuania, rich and poor pay great attention to the question of head-adornments; the rich considered head-attire one of their principal possessions. The head-adornment usually consisted of a black velvet band similar to the *Kokashnik* of Russian women. Its rim was scalloped out in grotesque shapes and richly studded with large pearls and brilliants, and it was worn above the forehead. A smoothly fitting hood called *Kopke,* as in Poland, covered the back of the head. In the center of this head-piece was fixed a bow of tulle and flowers. Over the nape of the neck stretched from ear to ear a lace frill, with little earrings of brilliants attached to the temples near the eyes. This expensive band formed an important part of a woman's equipment, and no woman could ever be seen without it.

In Algiers Jewesses still wear a nightcap. In Morocco the *Asfifa,* a kind of diadem with a veil or decorated cloth hanging down from its back, constitutes an important part of a woman's festive toilette. In Turkey Jewish girls wore a small cap to which a huge coin was attached by means of a string of pearls; Jewish women wore a squat, cylinder-shaped cap with a pearl-embroidered or gold-adorned Sheitel to the rim of which small gold coins (*Frontera*) were sewed; in addition, they wore a shawl or broad ribbon of colored silk (*Tocado;* in Spanish, *toca,* equivalent to turban), which was used to wrap around the cap or its brim, and a second shawl which, fastened to the rim, fell back over the shoulders and covered the hair, in accordance with the religious regulations. In order to prevent the hair at the temples from being visible, the women wore on one temple a bouquet of flowers and on the other a "plume," an ornament in the form of a curled, spiral-shaped feather. The second shawl, which fell back over the shoulders, was later replaced by heavy silk tassels. In more recent times, these, too, went out of style.

In Western Europe women's hair was occasionally held together by a sort of mesh-hood. Men, on the other hand, were forbidden to wear wigs. Raphael Kohen of Altona in 1781 excommunicated a Jew who wore a bagwig, and in 1760 the doctor of the Jewish community of Fürth, on his appointment, had to promise not to wear a wig, so as not to set a bad example. According to an ordinance of 1786, no Jewess living there was permitted to curl her hair; when Moses Sofer of Pressburg was in Vienna, he was displeased at seeing Fanny von Arnstein with her hair curled. Jewish women in the Algerian cities colored their eyebrows and eyelashes black.

2. *Hat (the head-dress of men).* The skull-cap (*Yarmulke, Keppelche*), known since the 10th cent. as a head-covering, was worn also by the Jews. An example of a flat hat (*Brettel*) may be seen in the German Museum. Such hats are still used here and there by the precentor or reader as a head-covering on the Sabbath; similarly, the Spanish cloak is still worn today by members of the Hebrah Kaddisha (burial society) in Hamburg-Altona in the performance of their functions. In the 17th cent. Jewish citizens of Nuremberg and persons who enjoyed the right of protection in that city were permitted to replace with a skull-cap or flat hat (*Shabbesdeckel*) the Jewish hat of various but usually pointed shapes prescribed by the church as one of the Jew-badges (1267; *pileum cornutum,* pointed hat). Both heretics and persons who had had relations with Jews were compelled to wear the Jewish hat as a punishment. (In Rouen, Christians who had gone bankrupt wore green hats, and in Frankfort, yellow hats.) Pope Pius IV permitted the Jews to wear a black hat when traveling, as did the Christians.

The so-called Jewish hat was yellow in England and Avignon, red in Venice, green in Prussia, red or yellow in France by papal command, yellowish gold in Rome or Padua, and saffron-yellow in Venice; in Italy it was covered with taffeta.

In more recent times the head-covering of poor Jews of Lithuania for weekdays was a cap with flaps on both sides; the cap was worn usually with the flaps raised, but in winter they could be pulled down over the ears. On both front and sides these caps had triangular pieces of fur. Such a cap was called a lap-cap (*Lappenmütze*

Jewish costumes in various periods: (top row) Jewish dress in medieval Germany; (second row) Jewish attire in Poland between the 14th and 18th centuries; (third row) Jewish garb in Nuremberg (1755); (bottom row) German Jews at the beginning of the 19th cent., as portrayed in an etching by Johann Michael Voltz (1814)

or *Klapove Hitl*), a name derived perhaps from the earlaps or from its similarity to the head-attire of the Laplanders. Under this cap every Jew, whatever his rank or occupation, wore a little velvet cap (*Kappel*) which was never removed. It was regarded as a serious wrongdoing to go about bareheaded (*bekalluth rosh,* a term used instead of the correct *begillui rosh*).

The well-to-do Jews of Lithuania used to wear, as the Jews of Galicia and Ruthenia still do today, a sable cap called *Streimel,* which is tall, extended forward into a point and was a velvet cap studded with strips of fur or with sable. On weekdays the Jews of Poland used to wear, as some still do today, a little silk cap (*Yarmulke*), and over it the Spodek (Polish for "saucer"), a high fur cap trimmed with plush, or the *Kolpak,* made of sable; on the Sabbath and on holidays they wore the Streimel (in Polish *stroj* means "gala attire"), such as has already been mentioned in connection with the Jews of Lithuania.

The Streimel worn by rabbis was trimmed with thirteen sable tails. The Yeshiva students (Bahurim) also wore sable caps. If other persons wore such caps, as not seldom happened, it was considered arrogance on their part. As long as the cylinder-shaped hat was the fashion, the Polish Jews, too, wore it. In Russia, beginning with the rule of Nicholas I, the velvet cap was replaced by one of silk, the *Moskalka* of today, worn especially by the Hasidim, while the wearing of fur caps (*Duchowny*) was permitted only to Jewish scholars. In Hamburg, according to an old report, only persons wearing fur caps stood at the eastern wall of synagogues. In Algeria the Jews used to wear red and black caps, but they were forbidden to wear the Arab turban. The Sephardim of Palestine still wear the Tarbush without tassels, but Jews from Poland and Lithuania who have immigrated into Palestine wear the cap native to their homelands. The Jews of Morocco, especially the poorer classes, wear for the most part a dark triangular cloth arranged so that two corners are tied under the chin and the third hangs down loose.

3. *Shirt.* In Lithuania and Poland, up to the time of the draconian measures of Nicholas I (1825-55), the Jews used to wear a white shirt the sleeves of which were closed by narrow bands. At the neck the shirt formed a kind of collar which was neither starched nor reinforced. The shirt was closed at the neck too by white bands or ribbons, great care being taken in the choice of the sashes used; a certain extravagance was employed in the selection of the material for these cravat-like bands. Not until later did the custom develop of wearing wide dark neckerchiefs, which were forbidden in families which laid stress on tradition. The very long shirt was closed rather high up, and was made of the finest linen. The Hasidim in Galicia retained the use of such a shirt until the 20th cent.

The Sephardim of Palestine also wore a long white shirt. Jewish women of Turkey wore a long shirt reaching to their feet over their trousers or occasionally beneath them. Over the shirt women wore a bodice of silk for which the favorite colors were, in Lithuania, rose and red. In Algeria the bodice was overlaid with gold.

The bodice in Lithuania was very short; at its bottom were sewn three rolls of wadding overlaid with stiff cotton. The sleeves were so long that they often reached to the fingers. The entire bodice was edged in fur, which was undoubtedly an indication of especial luxury. Persons of superior rank always preferred sable; the neck-piece was closed by means of a standing collar which was always worn, even in summer. *Carpo-Voluska* (carp-scales) was employed as material for this bodice, goods made of small, silvery, dully-gilded scales which were so thickly set that the woollen fabric could scarcely be distinguished. The multi-colored costume of Jewish women in Russian Lithuania gave evidence, even in many of its details, of an Oriental character; that worn by the rich was very valuable, and huge sums were spent for expensive material and artistic jewels.

4. *Outer Garments of Men.* Outer garments entirely without pattern were in fashion in the Middle Ages as *Volture,* and as *Falten* in Western Germany. The *Sauve* worn by the East German Jews is said to be derived from the Hebrew *sobeb* (to surround). In Poland even today Jews wear a long coat fastened with a girdle, in accordance with the old Polish dress and after the fashion of the nobles. In the warmer seasons they wore the lighter *Bekeshe* (Polish *bekesza,* "cloak"; a word of Hungarian origin), in winter the warmer *Shubitze* (from Polish *zupica,* a peasant frock without sleeves), and over it, on holidays, the silk *Chalat* (Polish *chlat,* blouse or upper garment), also the *Raziwulka* (derived from Prince Radziwill). The rich preferred fur; the poor wore a linen smock (*Sukman*), and on journeys a cloak. Lithuanian Jews wore the *Leibel* (caftan) over their shirt and the *Saleshka* (Polish), and over it the long chalat made of expensive wool. On workdays the lower classes wore clothes of semi-cotton; on holidays they wore clothes made of "rissel," a cheap wool. In summer the poor dressed in nanking, a cotton material with narrow dark-blue stripes; in winter they dressed in clothes made of grey thick cloth. This chalat was quite long, reaching almost to the ground. The overgarment was called *Kube.* Scholars and persons of distinction were permitted to wear the *Delye,* which had sleeves reaching to the ground. But the garment would have been incomplete if the hips had not been encircled by a girdle.

The Sephardim of Palestine wear white trousers, a waistcoat with sleeves (*Mintyan*), a long white robe made of silk (called *Kunbas* or *Kaftan*) with a silk girdle, a short mantle reaching to the hips (the *Parmalye* or *Damir*), which was worn both at home and outside, and, over all these, a second cloak (*Djubbe*), which was donned only upon leaving the house. Many Jews leave a portion of the Kunbas, about an ell in length, without a covering, "in remembrance of the destruction of Jerusalem." However, this part is covered by the Parmalye. The every-day dress of the rest of the Jews of old Turkey consisted of a short robe, a short top-cloak over it, a girdle and trousers. The short robe was fastened above the waist with many buttons. The top-cloak with its wide sleeves reached only to the girdle and left the chest half uncovered. In Morocco, where white clothes were the rule, the Jews are compelled to wear dark ones. But Jewish women appear on the streets in light or showily colored clothes with rich gold or other embroidery.

Jewish costumes in various countries. (left to right) Tunisian Jewess and child (19th cent); Algerian Jew (19th cent.); Galician Jews in kaftan and in prayer shawl (19th cent.); Bohemian Jewish merchant wrapped in prayer shawl (18th cent.)

The cloak (caftan) of the Jews is similar in form to that of the Moors, except that it has smaller sleeves. Many wear a red cloth girdle. The trousers, which are held up as are those of the Moors, may be white. In Aden the Jews were clothed only below the waist by a black cloth, but in colder weather they wore sheep-skin or goat-skin.

5. *Women's Jackets and Under-Waistcloths.* In Lithuania great care was expended on the under-waistcloth. For this, silver- or gold-embroidered material with a real Oriental design was selected. Half-moons were greatly preferred. The upper part was covered with white lace imported from France. These laces of ecru were mostly of floss or cordon silk and were designed artistically. In Poland part of the woman's dress was a camisole (*Wiestl*) with brocade or silver (gold) embroidery. The clothing was simple and dark; in place of the Wiestl a jabot (*Bristech*) was worn, closed at the neck with frills. On the holiday Shemini Atzereth (the eighth day of Sukkoth) the Bristech worn had a fish-scale design. In Morocco the waistcoat, stomacher and girdle are richly embroidered and trimmed. Turkish Jewish girls wear highly puffed or tight-fitting sleeves and a richly embroidered open *gilet* or upper cloak.

6. *Women's Cloaks.* The cloak worn by Jewish women in Lithuania was of a special pattern. It was exceptionally narrow, being barely a pace wide, and always loose at the bottom. Satin was usually the favorite material employed for such cloaks. It had lengthwise stripes at intervals of about two finger-breadths and made of the finest gold-embroidered materials. Only the forepart of the cloak, insofar as it was covered by the skirt, was not provided with these costly gold edges. In Lithuania the material of the cloak with its alternation between embroidered lengthwise stripes and satin stripes was generally called *Güldengestick*. The richly adorned outer garment of the Turkish Jewess, with its tight-fitting long sleeves, half revealed the breast and fell downward from the girdle like a wide, open mantle.

7. *Trousers.* In Lithuania the trousers reached down only to the knee and were fastened with bands; Hasidim in Galicia still wear such kneebreeches. In Turkey the trousers consisted of a broad sack (*Shalvare*) reaching down to the ankles and fastened about the body by means of cords, or of sack-shaped trousers (*Tshakshire*) reaching to the knees and closed at the calves of the legs with hooks and eyes. These trousers were of dark wool or linen. Under-cloaks and trousers were unknown even to the women of the best Lithuanian Jewish families. In Algeria Jewish women wore on the Sabbath a second trouser of white wool and wide breeches.

8. *Undergarments.* In Aden the undergarment consisted of a rather long piece of material wrapped around the body and held in place by a girdle. Its borders and corners were trimmed in gold.

9. *Girdle.* Great care was expended on the girdle. The wearing of the girdle was considered the fulfillment of a religious command. It was supposed to divide the pure upper part of the body from the lower part. Especially on the Sabbath and holidays the girdle worn was of the most expensive make. Even persons of the lower classes used to select a silk girdle in order to usher in the festivals. The girdle supported the trousers.

10. *Skirt.* The skirt was an absolute prerequisite for completing a woman's costume. It was worn even on the street and, of course, on all festive occasions. It was long, and reached down to the hem of the cloak. Well-to-do women used multi-colored silk material or a white, expensive batiste embroidered with velvet flowers and artistic designs and gold threads. The

poorer women contented themselves with woollen material or colored cotton. The *Fartuch* (a corruption of the German *Vortuch,* "apron") is still worn underneath the dress.

11. *Stockings.* White stockings (and black undershoes) were worn by certain Polish Hasidim. Openwork stockings were preferred by women of the richer families. Since the elastic garter was not yet in use, stockings were held in place by broad satin bands which often were found on garters embroidered in cross-stitch. Knitted and crocheted garters were tied in front with such bows.

12. *Shoes.* Shoes in Lithuania closely resembled sandals. They were very low, had no heels, and were held in place by small black bands tied cross-wise and often extending as far up as the calves of the legs. These shoes were made of black woollen material or of morocco leather, and were worn at all seasons of the year. High boots and galoshes were unknown at that time. Women preferred their sandals very short and narrow, so that often they walked with a tripping gait. In Algeria Jewish women wore yellow Arabian slippers. In the Caucasus the women wore on their feet little chains of silver or glass with little bells. As is still the custom today in the Orient, people prayed barefooted in the synagogue in the time of Pethahiah of Regensburg in remembrance of Moses' summons by God on Mount Horeb (*Ex.* 3:5) and of the angel's appearance before Joshua (*Josh.* 5:15). Otherwise it was considered a disgrace to go about barefooted; for this reason, the Moors compelled the Jews to go barefooted outside of the Jewish quarter (Mellah).

13. *Holiday Dress; Color of Clothes.* A distinction was generally made between holiday and workday clothing. On weekdays woollen clothing was worn, otherwise linen and silk garments were the rule. The *Sargenes* (*sarroch, serrôc,* "shirt") of the Western German Jews, called *Kittel* by the Jews of Eastern Germany and called *Röcklein* when used by women, served as a wrap on holidays for those who owned no special holiday garb; hence the custom of wearing the Kittel on the Day of Atonement, at weddings, and at the Seder. Non-Jewish women often wore the Röcklein. In Piedmont the bride was unadorned at the wedding, and wore a shroud. No distinction was made between the Tallith (prayer-shawl) worn on the Sabbath and that worn on weekdays.

In Occidental countries black was generally worn, especially during mourning; in the Orient, bright colors were, and still are, used. Thus in Jerusalem the Ashkenazic Jews wear plush mantles (red, orange or violet) on the Sabbath. In many Mohammedan countries, however, black clothing was prescribed for the Jews, and in Germany "a grey cloak." Persons appeared before the court dressed in black; black was worn also by those who were excommunicated. A special group of persons in the Middle Ages, the "Abele Zion," dressed in such fashion. White was considered a sign of joy, and is worn even today by the Hasidic Rebbes. In Hamburg on New Moon the Jews wore a blue cloth; on the Sabbath they wore cloaks, on Shabuoth green, on Rosh Hashanah and Yom Kippur black, and black mantles for the synagogue, a blue *Kontush* (a cape with a short collar). On "Schwarz Shabbes" (the Sabbath before the 9th of Ab) black cravats were worn, on the Sabbath white, and in earlier times in Hamburg men and women wore a black cloth on their heads at funerals. Mourners wore a special mourning cape when they went to the synagogue.

14. *Outer Clothing and Mantles.* The mantle, which Christian scholars too formerly wore, was generally used by the Jews whenever they appeared in public. On the Sabbath they wore a mantle whose right side was closed up and without a sleeve, in order to remind them of the prohibition of work on that day. In Turkey the *Djubbe* was worn to the synagogue or on festivals; in winter this Djubbe was trimmed with fur. A long smock (*Anteriya*) was worn under the Djubbe as holiday attire. The mantle and the Djubbe were of cloth. In Algeria the Jews wore white burnous.

In Lithuania a kind of mantle was worn over the clothes; this was called *Katinka* or *Tshuhai* (the Russian word *tshuga* means "woman's waistcoat"), and often it was embroidered with gold. Except for the wives of rabbis and their families, every Jewish woman was obliged to wear this embroidered piece inverted when on the street. The sleeves of this garment were wide, in the shape of a bell, puffed on top and narrow at the bottom. The Katinka was rather long, and had broad smooth surfaces in front. The back was fastened at the waist. Satin was usually used for its material, and since the Katinka was almost always employed as a garment for the colder season, it was padded and lined with wool or satin. But this mantle was only seldom worn as a wrap, probably because it was worn above a very expensive garment and would have prevented this from being seen. Hence it was customary merely to throw the mantle over the shoulders so that the sleeves hung down the back. Many women, particularly the "Gabbetes" (the presiding officers of the women's auxiliary organizations), usually slipped into only one sleeve and left the other hanging over their shoulder. In Morocco Jewish women dressed like the Moorish women when at home, but on the street did not wear the Moorish *Chaik* (plaid), but a short, usually white wrap which reached down to the hips; this covered the head, but left the face free, and was fastened in the front.

15. *Veil.* In Algeria Jewish women wear a long white veil attached to the back of the fez, which, unlike that of Arab women, is of motley color. Jewish women in Turkey, like the Turkish women, when walking on the street, wore a long mantle with a portion which was thrown back over the shoulder; over it they wore a cloth of white linen which covered the head-dress and half the face. Instead of the linen cloth white veils were later worn; the latter, in more recent times, have been displaced by European modes.

16. *Ornaments.* The wearing of ornaments was, with few exceptions, forbidden. Such exceptions were scholars, who were required by the religious laws to be especially scrupulous as regards their dress, their families, bridal couples, and certain dignitaries. In Lithuania, however, it was customary for women of superior rank to wear large brilliants in their ears. Chains of large pearls were worn about their necks; their fingers were almost entirely hidden by shining jewels, and often the financial standing of a man was estimated by

the wealth of jewelry which his wife wore. In Cochin Jewish women wore large armbands and earrings. Each of the women of rich Turkish families wears a pearl necklace and one of gold coins. In Morocco well-to-do Jews wear rings, chains, and brooches, while the women generally prefer to wear clothing European in style, European footwear, parasols, fans, gloves, and the like.

17. *Regulations Concerning Clothing and Extravagance, Issued by Jewish Authorities.* The Jewish authorities in the Diaspora insisted at all times upon a certain restraint in external forms, upon plain materials, and dark (black) color of clothing. Modesty of outward appearance was regarded as imposed by unhappy surroundings and by mourning for the destruction of Jerusalem. Hence striped, gay and diaphanous material was opposed. The *Shulhan Aruch* (*Yoreh Deah* 178) forbade the Jews to adopt the clothing of their heathen neighbors, insofar as it pandered to an outspoken extravagance, was of frivolous character or served idolatrous purposes. On the other hand, however, an occupational garb, such as that of the physician, as well as the national costume, was permitted for all those who had to deal in a professional capacity with the authorities.

Luxury in clothing was repeatedly forbidden by the resolutions of Jewish communities and central autonomous organizations in various countries in the Middle Ages as well as in modern times. A conference of the deputies of the Jewish communities of Castile, held in Valladolid in 1432, issued a series of decrees forbidding luxurious clothing, and in particular gold ornaments. A statute of the Jewish community in Cracow, given in 1595, makes restrictions upon luxurious dress among the Jews, especially among the Jewish women. The Vaad of Lithuania in 1628 issued minute regulations about elaborate dress, especially on the part of those who were not rich. All classes of Jews were forbidden to wear velvet, while only brides whose parents were of independent means could wear silk. The wearing of pearls as a decoration of garments was entirely prohibited. In times of special calamity, such as the Frankfort fire of 1711 or the Cossack massacres in 1648-49, the Jewish communities issued special regulations requiring extremely sober dress.

In the Jewish community of Hamburg-Altona-Wandsbeck hooped cloaks were forbidden, and in one of the "clothing regulations" of 1715 issued to combat the extravagance of the Jews as well as of the Christians, laces only on the veil and underwaistcoat were permitted, only the veil and hood were allowed as head-adornments, only black velvet for a bridal dress, and only one ring, without precious stones. Once a month the women were publicly admonished in the synagogue to wear modest dress. In Eisenstadt offense was taken if a woman brought "a new finery," i.e. a knitting-bag, into the synagogue. There, too, clothing regulations, such as those of Maharam Ash, forbade hooped cloaks and similar innovations, as in other places. In most recent times, especially in Germany, rabbinical associations, in public pronouncements, frequently opposed the increasing extravagance of the Jews in their dress, in order to prevent anti-Jewish hatred from being intensified by means of a too ostentatious display of luxury in their dress.

18. *Restrictions on Jewish Dress Issued by the State Authorities.* The regulations issued by the state authorities as to the costumes of the Jews were often more rigid than those imposed by the Jews themselves. During the Middle Ages and down to modern times, such regulations, like the Jew badge, were intended to separate Jews from Christians, to make them easily recognizable, and in some cases to humiliate them. Thus in 1397 Queen Mary of Aragon decreed that Jews had to wear, beside the Jew badge of yellow, a broad cowl and garments that might be only black or dark blue. The kings of Castile issued numerous decrees (1351, 1412, 1432, 1465, 1476) prohibiting Jews from adorning their clothes with gold, silver or pearls; their garments were not to be made of silk or scarlet and they were not permitted to wear neckerchiefs. In 1552 the Jews of Austria were forbidden to wear any clothes except those made of wool and ordinary fur. There were similar restrictions in Germany, though in Poland they were comparatively rare.

After the second half of the 18th cent., with the rise of toleration, practically all the regulations about the dress of the Jews were abolished. The Jews in Western Europe began to dress like the other citizens, although the more conservative among them violently opposed any change in the traditional Jewish garb. In Germany, distinct Jewish dress had disappeared by the middle of the 19th cent. On the other hand, the bulk of the Jews in Eastern Europe made no change in their garb and the Hasidim in Galicia retained it to the 19th cent. In Russia the Czarist government not only did not insist that the Jews dress in different fashion, but even strove by force to make them conform to the general mode. Alexander I and Nicholas I, aided by the Jews who desired modern ways (Maskilim), used both law and taxation to compel the Jews to dress as Russians. The Jews defended their traditional garb in the spirit of martyrs. There were raids by police upon Jewish neighborhoods and many cases of violence and atrocity; long Bekeshes were slashed by policemen on the street, wigs were torn from the heads of women, side-locks were cut off. This compulsory "modernization" resulted only in the development of a new and distinctive Jewish style of dress which preserves the styles of Nicholas I in the 20th cent. In Lithuania and White Russia, however, modernization was more pleasant to the Jew, and even religious Jews dress but little differently from the rest of the population. The Jews of the United States, from the very beginning, adopted the dress of their neighbors; if they do sometimes wear the costume of the countries of their origin, this is abandoned within one generation.

MAX GRUNWALD.

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COUGHLIN, FATHER CHARLES, *see* ANTI-SEMITISM.

COUNCIL OF THE FOUR LANDS (Hebrew, *Vaad Arba Aratzoth*), the chief governing body of Polish Jewry, which at that time possessed a large measure of autonomy, from the last quarter of the 16th cent. down to 1764. The four lands were Great Poland, Little Poland, Red Russia (Podolia and Galicia) and Volhynia, to which Lithuania was for a time added. It consisted of representatives of the Kahals, or autonomous communities in the individual towns and cities, and it served as a medium for discussion of mutual problems, a court of appeals for disputes between communities, for relations with the government and for regulating the internal affairs of Polish Jewry.

1. Origin. From the earliest times of the Jewish settlements in Poland there had been organizations of Jewish communities in individual districts (*medinoth*). As the Polish state gradually grew out of these individual districts, the Jews tended more and more to band together, in order to present a united front in dealing with the government in matters of taxation and rights. Accordingly when, under Sigismund I (1506-48), all the communities in Poland were joined together for taxation purposes, it was natural that the Jewish communities themselves should join together. The earliest formation of a general group, however, arose out of the necessity of having some tribunal to settle disputes between communities. In the early part of the 16th cent. the great annual fairs, especially that at Lublin, were used as the occasion for holding trials, conducted by the rabbis, of all cases that could not be settled by the local courts. The communities of Poland thus learned the advantages of a common court and council.

The relationship between the provincial assemblages, in the districts, were still tenuous, until it became necessary to unite for a common cause. In 1549 the king of Poland introduced a poll tax for all the Jews of the country. This led the provincial organizations to draw closer together, and in 1580 resulted in the creation of a general organization of Polish Jews, which the Poles themselves called "the Jewish parliament" (*Zjazd Zydow koronnych*). The Jewish tribunals, which had been in existence since 1533, and which had been recognized by King Sigismund I, who had set up tribunals of two judges each in Lemberg, Cracow, and Posen, and of one judge in Lublin, now had a permanent basis.

2. Organization. The Council of the Four Lands lasted from 1580 to 1764. The Lithuanian Jews belonged to the organization from its beginnings to 1623, when they separated and formed a similar organization of their own. After 1623 the members of the council were elected from eight (later twelve) districts into which the country was divided by it for tax collection. At first the council met only once a year; later this became twice, at Jaroslaw in the summer, and at Lublin in winter, a meeting which took place at Candlemas (February 2; Polish, Matka Boska Gromnicza). During the 18th cent. the meetings were generally held in the cities which belonged to the finance minister, such as Ryczywol, Pilica or Konstantynow.

Each of the districts elected two or three delegates to the assembly, as did some of the larger independent communities, such as Posen and, in the 18th cent., Cracow and Przemysl. After 1753 the number of deputies amounted to twenty-five. The officials of the assembly, consisting of a marshal, syndics, secretaries and treasurers, were paid out of the funds of the Council. The deputies were provided with subsistence, either by their own communities or by the provincial unions. The office of marshal was the highest in Polish Jewry; it was never filled by a rabbi, but always by laymen, who were either physicians, such as Dr. Emanuel de Jonah, the personal physician of the Sobieski kings, or rich merchants and bankers, such as Abraham of Lissa (about 1740-53), Abraham the son of Hayim of Lublin (1753-61) and Meir of Dubno (1761-64). Sometimes provinces and rich families battled with one another to secure this dignity; thus the dispute between Abraham of Lissa and Abraham of Lublin almost led to a split in the organization.

The Jewish tribunal at Lublin, which was under the direction of the Council, was always headed by a rabbi, the last of whom was Hayim Cohen Rappaport. It dealt with matters of religion and education, and decided disputes between communities and districts on the basis of Talmudic law.

3. Activities. a) Taxation. Since the government laid upon the Council the responsibility for collecting the taxes imposed upon the Jews, a sum which rose from about 20,000 gulden in 1600 to 220,000 in 1717, it fell to the organization to apportion the taxes among the districts. It had a commission to decide the amount of tax each district was to raise; the districts then apportioned the taxes among their communities, and the communities made assessments upon their individual members.

b) Economic Problems. Many of the acts of the Council had to do with commerce. Thus in 1581 it forbade the Jews to farm such taxes as tolls, bridge imposts and ale-house imposts in Western Poland. In 1607 it passed a decree that made it possible for Jews to loan money on interest, despite the Biblical prohibition. In 1624 there was a regulation dealing with competition in business, and in 1681 and 1707 the problem of exchange was discussed.

c) Administration and Religious Matters. In 1583 the question of who should vote in the Jewish communities was regulated; in 1595 the functions of the communal officials were stipulated, and in the same year a dispute between Cracow and the neighboring communities was settled. Communities outside of Poland sought the aid of the Jewish parliament; advertisements for the arrest of delinquents and notices of bankruptcy were sent to it, and through it were circulated in all of Poland. In the latter part of its existence, the Council took upon itself the regulation of religious matters. It approved or forbade commentaries to the Talmud, prayer-books or similar works. In 1676 the assembly, in its meeting at Jaroslaw, laid a great ban upon Sabbatai Zevi and his followers; this was repeated in 1722. In 1751 the Council participated in the Emden-Eybeschütz controversy, and several sessions of the assembly dealt with the Frankist movement, which it endeavored to counteract.

d) Education and Social Service. Many of the meetings of the assembly took up questions of the education of children, the establishment and regulation of schools,

the distribution of suitable textbooks, and similar problems. The chief problem of practical aid arose out of the Chmielnicki massacres of 1648 and later. These imposed upon the Council the tremendous task of rehabilitating the shattered estate of Polish Jewry. In reality this was beyond its powers, and it suffered a blow from the massacres from which it never recovered. It did what it could, however, by taking care of orphans, supporting the Talmud Torah schools, furnishing outfits for brides, and similar aid to the victims of the outbreaks.

4. End of the Council. The Chmielnicki massacres had dealt the Jewish communities of Poland a blow from which they never recovered. The disordered condition of the Polish state fostered a like disorder among the Jewish communities, and the "free veto," by which a single member of the Polish parliament could stop any legislation, had its fruits in the Jewish parliament as well. Assembly after assembly dissolved without action. The delegates of individual communities or of certain provinces left the assembly or did not attend its sessions. The whole weight of enforcing the acts and regulations of the assembly was left to the provincial assemblies. To add to the confusion, the economic situation of the Polish Jews was rapidly deteriorating; in every year their taxes increased and their income diminished. The Jewish marshal had to contract debts, the interest of which, sometimes as high as thirty per cent, swallowed up the greater part of the revenue. Communities, provincial assemblies and Council were head over heels in debt; their chief creditors were the monasteries, churches and Catholic religious orders. In the meantime the Polish government was complaining that the taxes paid by the Jews were too low; the nobles dreamed that the Jews had millions and spoke in the Sejm for an increase in the sum demanded of the Jews and the reintroduction of the poll tax. For a while the Jews were able to resist these attacks; but eventually their struggle was in vain. In 1764, after the first partition of Poland, both the Council and the provincial assemblies were abolished by the government. At that time the indebtedness of the provincial assemblies amounted to 2,315,523 Polish gulden, and that of the Council to 173,374; a special commission was given the task of liquidating this amount. From this time on the function of gathering the Jewish taxes in Poland proper, as well as in Lithuania, was laid upon the individual communities.

See also: POLAND. MAJER SAMUEL BALABAN.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vol. 1; Balaban, "Yevreiskiy Sejm v Polske," *Istoria yevreiskaya naroda,* vol. 11 (1914) 161 et seq.; idem, *Historija i literatura zydowska,* vol. 3 (1925) 215-27, 332-44, where further literature is given; *Jewish Encyclopedia,* vol. 5, pp. 304-8; Mahler, Raphael, "A Budget of the Council of the Four Lands in the 18th cent.," *Yivo-Bleter,* vol. 15 (1940) 63-86; idem, "Hebrew Documents Concerning the Central Autonomy of the Jews in Poland," *Historishe Shriften,* vol. 2 (1937), 639-49; Weinryb, "From the Pinax of the Community of Cracow," *Tarbitz,* vol. 8 (1936-37) 185-207; Halperin, Israel, "The Council of the Four Lands and its Relations to Foreign Countries," *Historishe Shriften,* vol. 2 (1937) 68-79; idem, in *Zion,* Oct. 1935, pp. 82-88; vol. 3 (1937-38) 51-57; Sonne, I., *ibid.,* Jan., 1936, pp. 252-55.

COUNCIL OF THE JEWISH AGENCY FOR PALESTINE, *see* JEWISH AGENCY FOR PALESTINE.

COUNCIL OF JEWISH FEDERATIONS AND WELFARE FUNDS, an American organization composed of local federations, welfare funds and community councils. It was organized October 29, 1932, in response to a long-felt need for the establishment of a central agency among Jewish federations and welfare agencies. It serves as a national coordinating agency to integrate the activities of local agencies with each other and with national organizations, and to organize local Jewish resources to meet group needs. The number of member agencies, which increased from 16 at the time of organization to 117 in 1938, grew to 191 in 1940.

The Council maintains a research department which studies the administration and financing of Jewish social agencies. Through its field service it keeps contact with member agencies throughout the country. In 1935 the Council absorbed the Bureau of Jewish Social Research which since 1919 had functioned as a fact-gathering bureau for Jewish social agencies.

The formation of the Council was aided by the financial assistance of a group of important foundations, chief among them the New York Foundation which had been the main source of support of the Bureau of Jewish Social Research. Subscriptions from local member agencies supply part of the Council's funds.

The Council holds annual regional conferences in various cities to discuss problems of Jewish organization and to formulate policies. Meetings of a General Assembly are also held annually. In 1939 and 1940 the Assembly met in Baltimore and Detroit, respectively.

Publications by the Council include special studies for members, a campaign Work Book, various data on budgetary and finance problems, confidential reports to members on regional, national and overseas agencies which seek local support, and *Notes and News,* a periodical containing information about public and private welfare activities. In addition, the Council publishes a *Yearbook of Social Work,* with statistical information on various phases of federation and welfare work.

In 1940 the officers of the Board of Directors were as follows: William Shroder, chairman; Sidney Hollander, president; Henry Wineman, Ira Younker, and William Rosenwald, vice-presidents; Solomon Lowenstein, treasurer, and Elias Mayer, secretary.

See also: BUREAU OF JEWISH SOCIAL RESEARCH.

COUNCIL OF JEWISH JUNIORS, *see* NATIONAL COUNCIL OF JEWISH WOMEN.

COUNCILS, CHURCH, *see* CHURCH COUNCILS.

COURIEL (family), *see* CURIEL.

COURLAND, a duchy formed in the 13th cent. by the Livonian knights; in 1561 it came under Polish control, in 1795 it was made a province of Russia, and in 1918 it was incorporated into the republic of Latvia. No Jews lived in the duchy prior to 1561, although in the nearby bishopric of Pilten, which was later attached to the duchy (1611), a number of Jews were encouraged to settle in the 16th cent. and are said, on the basis of a rather improbable report, to have enjoyed full rights of citizenship. Jews came to Pilten and Courland in larger numbers in the 17th cent. as refu-

gees from the Chmielnicki massacres of 1648 and after.

The cities of the duchy were hostile to the Jews and endeavored to have them expelled, but they enjoyed the protection of the landed proprietors and of the dukes, who often used to make the Jews their tax-farmers. As a result of this tax-farming, however, some of the landed proprietors were turned against the Jews; accordingly, there were sufficient votes in the Landtag of the duchy to pass resolutions that the Jews should be expelled, but these resolutions were never carried out, and the Jews of Pilten for the most part remained in the country.

Their stay in the country was dependent upon the payment of a stipulated annual sum for protection, arrangement to that effect being made in the duchy proper in 1732 and in Pilten in 1750. The Jewish community of Mitau (modern Jelgava) had a cemetery of its own as early as 1730, and there were organized Jewish communities in a few other places, such as Hasenpot, Polangen, Bausk, Jacobstadt (modern Jekabpils) and Friedrichstadt (modern Jaunjelgava).

The Biron family of dukes, who began to reign in 1737, were well-disposed toward the Jews (one of them had a Jewish court purveyor), but the Landtag opposed every augmentation of Jewish rights. It was not until the 1780's that a number of restrictions limiting the occupations Jews were permitted to follow in Courland were removed.

After Russia occupied Courland in 1795, the Jews of Pilten were left undisturbed, but those in Courland proper were under a threat of expulsion for some time, and it was not until 1799 that their rights of residence and trade were confirmed and their communal organizations were officially recognized. At that time there were 4,581 Jewish families in Courland, of whom 896 lived in cities and 3,685 in towns. In the next decades there was an immigration of Jews from Lithuania; these became peddlers and itinerant workers. As a result, the number of the Jews increased to 23,030 in 1835.

Since Courland was not in the Pale of Settlement, the authorities frequently expelled the Jews who had immigrated after 1799. In 1835 a law was passed that the Jews who were enumerated in the census of that year were granted full right of residence in the province. In the 1830's and 1840's, however, hundreds of Jewish families were transferred from Courland to other parts of the empire, some to the colonies in southern Russia. In the next decades Jews from Courland migrated to St. Petersburg and countries other than Russia, while other Jews entered the province from Lithuania and White Russia. In 1893 the residence of such new arrivals was declared fully legal; by 1897 the Jewish population had grown to 51,072, 7.5% of the total population.

Since Courland was not a part of the Pale of Settlement, the Jews there were not subject to the May Laws of 1882, and the Kahals (Jewish communal organizations), which had been abolished elsewhere in Russia in 1844, were permitted to function until 1893. German influence was strong in the province because of its nearness to the German empire and its trade contacts, and the Jews of the province were strongly affected by this; in 1897, 30% of them gave German as their mother-tongue. For the same reason, the movement for the modernization of Jewish life spread to Courland at an early date. A secular Jewish school was established in Mitau as early as 1824, and many Jews in the 1860's and 1870's had acquired a European education.

For the history of Courland after 1919, *see* LATVIA.

BERNHARD WEINRYB.

Lit.: Wunderbar, R., *Geschichte der Juden in der Provinz Liv- und Kurland* (1853); Joffe, J., *Regesten und Urkunden zur Geschichte der Juden in Riga und Kurland* (1910); Hessen, J., *Yevrei v Rossii* (1906) 379-400; idem, "Yevrei v Kurlandii," *Yevreiskaya Starina* (1914) 145-62, 365-84; Brutzkus, J., in *Voskhod* (1896) vol. 7, pp. 19-39; vol. 9, pp. 109-22.

COURNOS, JOHN, author and editor, b. Kiev, Russia, 1881. He was brought to America at the age of ten, and settled in Philadelphia. He received his early education there, worked in a woolen mill, and at fourteen was an office-boy on the Philadelphia *Record*. From this post he rose to the position of associate editor, finally devoting himself chiefly to art criticism.

In 1912 he settled in London as a free-lance contributor to English periodicals. Cournos served on the Anglo-Russian Commission to Leningrad (Petrograd) in 1917 and 1918, and was in the English Foreign Office the following year. In 1920 he was an investigator for the Save the Children Fund for the relief of famine-stricken areas of central Europe, and, as an authority on matters pertaining to Russia, he was translator of Russian documents with the Wireless Marconi House of London.

His first novel, *The Mask*, appeared in 1919, and was followed by a series of literary works, chiefly novels and translations from the Russian. In addition he contributed to literary and political publications, American, English and Russian. Cournos was soon characterized by the critics as a writer with an unusual command of words and situations and a particularly keen understanding of human character.

Cournos is the author of *The Wall* (1921), *Babel* (1922), *In Exile*, a book of verse (1923), *The New Candide* (1924), *Sports of the Gods*, a play (1925), *Miranda Masters* (1926), *O'Flaherty the Great* (1927), *Wandering Women* (1930), *Shylock's Choice* (1930), *The Devil is an English Gentleman* (in two volumes, 1932). He published a compilation of *Short Stories Out of Soviet Russia* in 1929. His *Autobiography* appeared in 1936. He was a frequent contributor to newspapers, magazines, and literary publications, including the *Yale Review*, the *Fortnightly Review* and the New York *Times Book Review*.

Cournos urged the acceptance of Jesus as the leading prophet of the Jews in an article in the *Atlantic Monthly*, "An Epistle to the Jews" (1937). This, and a symposium on the subject, which followed, made the author the object of attack by the Jewish press and rabbis. Cournos restated his thesis in expanded form in *An Open Letter to Jews and Christians* (1938).

COURT OF ARBITRATION, *see* ARBITRATION.

COURT JEWS, agents of the rulers of a number of principalities in Central and Eastern Europe during the period from the close of the Thirty Years' War (1648) to the end of the 18th cent. Wealthy, clever

and enterprising, they were of considerable aid to the petty rulers and the absolute monarchs in spanning the gap between the devastation that had followed the destructive religious wars, leaving wide stretches financially prostrate, and the development of the industrial economy that was to inaugurate a new era of prosperity at the end of the century and a half of their activity. Their duties embraced a variety of activities: they supplied bullion for the treasury and often supervised the mint, supplied the court with money and goods, undertook diplomatic and commercial missions, supplied the army in war and peace, and introduced and developed new industries and agricultural products.

Because of their usefulness they enjoyed great privileges. They were not restricted in their movements (as were the Jews in general), were exempt from internal tolls, were under the direct jurisdiction of the court tribunal, and enjoyed easy access to the prince. They often wielded great power, but if their plans miscarried or conditions in the realm were unpropitious, they ran the risk of dismissal, disgrace and even death. Their occupation usually became hereditary, and a moneyed aristocracy of Court Jews arose. Occasionally, contending families vied with one another for the prince's favor, and they were not always scrupulous in their choice of means toward gaining this end.

Some of the more important Court Jews played an exceedingly important role in Jewish life in particular and in certain instances, in the shaping of the destiny of Europe in general. At the Vienna court they were especially powerful. Thus Samuel Oppenheim served from 1674 until his death in 1703—a critical period in Austria's history—as financial agent of the government, supplied the army in the war against the Turks, financed the Spanish War of Succession, and developed such ramified and important activities that the failure of his House after his death caused a grave financial crisis. More fortunate was Samson Wertheimer, chief rabbi of Hungary, who for a period of thirty years (1694-1724), as *Oberfaktor* at the Vienna court, served as banker and financial agent. Among other leading representatives of this group were the Gompertz family who served the rulers of Brandenburg, Prussia, with varying fortune; Jost Liepmann and his beautiful wife Esther who served Frederick I; Behrend Lehmann who served August the Strong of Saxony as diplomatic resident and financed the latter's acquisition of the Polish royal crown. The martyrdom of Joseph Süss Oppenheimer (Jud Süss) who in 1738 rose to the position of cabinet minister at Württemberg under Duke Karl Alexander by virtue of his great talents and financial genius serves as a reminder of the precarious political position of the indispensable but hated Jew who moved in the circles of kings and princes.

The Court Jews, naturally, played an important part in the Jewish life of their era. They acted as intercessors (*Shtadlanim*) in the interests of their brethren and occupied a commanding position in the local and provincial organizations of the Jewish communities of the times. They secured many rights and privileges for their fellow Jews. Very often communities owed their origin to these men who were allowed to settle in regions otherwise forbidden to Jews and subsequently established Jewish communities there. Frequently it was due to their influence that Jewish communities were allowed to function by obtaining permission to build synagogues, to acquire cemeteries and to slaughter animals according to the Jewish ritual. Economically, these men were pre-eminent in their respective communities and gave employment to many of their coreligionists. They also encouraged the arts and the cultural activities of the period. Since they moved in the court circles they inevitably made contact with the social and scientific culture of their time and thus served as intermediaries between the Ghetto and the European peoples and constituted the vanguard of the movement toward Emancipation.

Patents for court agents, striking in their gorgeous designs, constitute the prize specimens of the Jewish collections of historical documents.

SAMUEL RABINOWITZ.

Lit.: Sombert, Werner, *The Jews and Modern Capitalism* (1913) 49-60; Freudenthal, Max, "Aus der Zeit der Hoffaktoren," *Jahrbuch für jüdische Geschichte und Literatur*, vol. 26 (1925) 36-52; Stern, Selma, *Jud Süss* (1929).

COURTS. The Jewish court system has the longest continuous history of any in the Western World. Its origins are traced back in the Bible to Moses; it functioned in capital cases until the 1st cent. C.E., in other criminal cases to the end of the Middle Ages, and in civil cases it has survived, in modified form, even in the 20th cent.

Reports in the Bible speak of Moses as setting up judges for groups among the people in the wilderness period (*Ex.* 18). Both the judges and the kings exercised judiciary functions, and cases decided by the latter are several times recorded in the Scripture. The Law commanded that judges and lawgivers be appointed in all the cities of Israel (*Deut.* 16:18), and Jehoshaphat is credited with the establishment of a widespread judicial system (*II Chron.* 19:5-7). During the period of the Second Temple a new system developed after the return of the exiles from Babylonia, and a new law corpus arose which, with the Bible as basis, contained further amplifications on the part of the teachers, amplifications which were later gathered in the Mishnah and Talmud. There were two kinds of courts: the fixed Sanhedrins, for the judging of criminal cases, and the temporary courts of arbitration for civil cases. The fixed Sanhedrins were appointed by the responsible Jewish heads, first by the high priests, and then by the Hasmonean kings with the advice of the Jewish scholars.

Even before the end of the Jewish state (70 C.E.), Jewish communities outside of Palestine, especially in Egypt, enjoyed a large measure of self-government. Josephus (*Antiquities*, book 14, chap. 7), describing the organization of the large Jewish community in Alexandria, mentions that the head of the community, in addition to his other administrative functions, "held court, and took care that the laws and regulations of the community were carried out."

For the most part the Roman emperors were favorable to Jewish internal autonomy. Jewish courts were recognized and protected by Roman law. To the Jews themselves these rights meant more than political rights because they were concerned for the maintenance of their communal identity. The imperial protection continued even after the fall of Jerusalem; it was interrupted in the Bar Kochba period (about 130-35), but after that continued without interference, and

by the end of the 4th cent. Jewish courts had the status of courts of arbitration. During the period of Roman rule neither Jews nor Christians willingly resorted to pagan courts. The question of Paul to a Christian community, "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?" (*I Cor.* 6:1), was simply an application to the Christian community of the rule generally followed by contemporary Jews. The corruption of the Roman courts fully justified this attitude.

When Babylonia became the center of Jewish life, following the destruction of the Jewish state, the Jewish communities under Parthian and Sassanian rule were given wide legislative, judicial and administrative powers. The exilarch, who was the Jewish representative before the government, exercised judicial authority over his people.

Under Islam (7th cent. and after) the toleration of Jewish autonomy exceeded even the Roman and the Eastern precedents. The exilarchate and gaonate became a powerful central institution, and obedience to the decisions of the courts was ensured by compulsions increasing in severity up to excommunication.

The status of the Jewish community as a corporate body continued under Christian rule throughout the Middle Ages. The Jewish community wielded great influence over its members because it was empowered by the state to collect taxes from its members. The courts therefore could enforce their decisions, and flourished in the Middle Ages. In addition, the Jews themselves preferred their own courts. There they obtained the equal rights that were denied them outside of the ghetto. They had greater confidence in the well developed system of Jewish jurisprudence on the basis of the Talmud, and they knew that the secular courts based their procedures on the assumption that the litigants were Christians. The institution of Jewish courts was a vital principle in Jewish self-government, and aided Jews to maintain their identity as a group. Jewish rabbinic authority, therefore, condemned Jews who brought their disputes to non-Jewish courts. On the other hand, the Christian attitude segregated the Jews in judicial as well as in communal matters.

The medieval charters granted by the rulers to the Jews generally make specific mention of the granting of the right of their own court system. A typical instance is the charter granted by King John of England in 1199:

> Know that we have granted and by our present charter confirmed to our Jews in England that the breaches of right which shall occur among them, except such as pertain to our crown and service, as touching homicide, mayhem, deliberate assault, housebreaking, rape, larceny, arson and treasure trove, be examined and amended among themselves according to their law, so that they may administer their own justice among themselves.

In Jewish communities in Germany during the Middle Ages a system of higher and lower courts functioned. The usual number of the judges was three, and the courts consisted of laymen as well as rabbis. Jewish tradition looked with disfavor upon legal counsel, since every Jew was expected to be able to present his own case. The authority of the Jewish community was firmly maintained.

In Italy the authority of the Jewish communities weakened as the hostility of the non-Jewish population increased, coming to a head with the Inquisition. A pronouncement of the synod of Ferrara in 1554 declared that if a Jewish litigant had taken his case before a non-Jewish court, he could not afterward bring it back to the Jewish court without the consent of the other litigant. The leniency of the provision is significant, pointing to the fact that the Jewish communities of Italy were not strong enough to prohibit appeal to non-Jewish courts.

Talmudic law prohibited the use of non-Jewish courts in any case (*Git.* 54b). The first synod at Troyes (1150), however, permitted it if it was mutually agreed in the presence of witnesses who would attest to the agreement by their signatures. The relaxation of the Talmudic prohibition may have been due to the greater feeling of tolerance on the part of the French rabbis, as well as recognition of the spirit of the time, which was full of accusations against the Jews. The synod of 1603 at Frankfort prohibited appeals to secular courts. It was an attempt to regain authority for the synods, which had been weakened since the persecutions in the time of the Black Death (1348-49).

A series of resolutions adopted by the Christian synod at Valladolid in 1432 attempted to regulate the jurisdiction and powers of the courts in the Jewish communities of Castile, as well as the manner of their election and rules of procedure. Written briefs were provided for. A writ obtained from the rabbi of the court, in order to be valid, had to be presented to the opposing party or placed in front of his door in the presence of an adult member of his family within fifty days. Bodily apprehension was permissible only by the written order of judges, signed by himself and witnesses, and stating the reason, except in a case of defamation or a capital crime. The preamble states that the assembly was convened at the king's invitation.

The forms of punishment employed by the Jewish courts in the Middle Ages included public reprimand, fines, flagellation, deprivation of certain rights, imprisonment, expulsion and varying degrees of excommunication. Where the right of capital punishment was granted to the Jewish courts by the state (as in Spain up to 1379) it was never exercised without the sanction of the government, and the execution of the sentence was left to non-Jewish bailiffs. Congregations had their own prisons or separate rooms in the official prison which were reserved for Jewish offenders.

A curious item which throws light on the efficiency of the Jewish courts in Eastern Europe is a complaint, by a Russian commissioned to investigate the state of the peasants in White Russia, that many peasants turned to Jewish courts for the litigation of their cases.

The highest point of Jewish autonomy was reached in Poland about 1650 to 1750. As far back as the 14th cent., a charter of rights and privileges had been granted to the Jews, and this was subsequently ratified and even enlarged by later kings. Successive rulers of Poland felt that their fiscal interests would be aided by granting the Jewish communities (Kahals) a large measure of autonomy. Accordingly, as in the charter of Sigismund Augustus (1551), Jews were granted the right of electing their own rabbis and judges, who were authorized to administer all religious and ritual matters, perform marriages and grant divorces, execute

transfers of property and other legal transactions, and settle disputes between Jews in accordance with the "Mosaic Law." They were given the right to impose punishments for the refusal to submit to their authority, and local officials were instructed to assist the Jewish courts. If a Jew disregarded the sentence of these courts, they could appeal to the king, who could sentence the offender, if he so decided, to death and confiscate his property.

From the middle of the 16th to the 18th cent. the central body of Jewish autonomy in Poland was the Council of the Four Lands—Great Poland, Little Poland, Polish or Red Russia (Podolia and Galicia), and Volhynia. The Council was vested with wide powers, extending even to criminal cases. Local affairs were administered by the Kahal, or governing body of the communities. There were two types of courts: the local court for local matters, and the court of appeal in litigation between two communities or between private individuals and a Kahal. With the partitioning of Poland, the antagonism of the Church and the unfavorable attitude of the Russian government toward Jewish autonomy, the Council disappeared, and the authority of the community Kahals declined until they were abolished in most of Russia in 1844. In Riga and some towns in Courland they continued to exist until 1893.

A new epoch in Jewish history began with the period of emancipation in Western Europe. When the Jews won equal rights before the law in France in 1791, the price that they paid was their communal autonomy. In the same way, wherever the condition of the Jews improved politically, measures were usually taken to dissolve the Jewish courts and communal organizations. Jewish organizations still continued to exist under the new governments of Europe, but they dealt with purely religious matters, and the members of the community took their litigation to the local courts.

Nevertheless, the Jews continued to maintain their courts in many places, particularly where the community was large enough to support them. Wherever there was a recognized rabbinical authority there was a Beth Din, a legal tribunal whose authority and binding power were no longer enforced by the state, but depended solely upon Jewish self-discipline and voluntary acceptance. The voluntary nature of these courts makes the effort of the Jews to sustain them all the more remarkable.

In the Russian areas, where the Jews were still unemancipated, Jewish autonomy declined because of the weakened conditions of the communities and internal strife. Though the jurisdiction of the court was generally limited to religious matters, it had power over marriage and divorce. The Russian ministry recognized the rights of such courts to sit; therefore members of the Jewish community voluntarily brought to them many cases in civil law, such as cases involving congregations and individuals, family disputes, as well as cases involving debts and employment. These separate Jewish courts ended with the overthrow of the Czarist government in 1917.

Since the first World War there have been no Jewish courts with government authority, since the minority rights granted to the Jews were too shortlived to see the creation of such institutions. There are, however, a number of courts which Jews have voluntarily maintained. The reason for this is that they prefer to bring their disputes to Jewish courts. They are less technical than the ordinary courts, are so inexpensive as to be within reach of the poor, and are administered by judges who have volunteered their services. The Jewish immigrant finds it easier to bring his troubles to a court where he is in the presence of the members of his own group, can talk freely in his native Yiddish and thus clearly state his cause. Disputes often arise in Jewish fraternal and religious organizations, or even in families, involving special Jewish laws and customs which could not be understood by a civil tribunal. Many Jews, for the sake of the Jewish good name, want to avoid airing Jewish disputes in the public courts. Finally, there is a feeling of confidence in the unique quality of Jewish courts of justice, validated by the two-thousand-year-old history of Jewish jurisprudence.

The best functioning Jewish tribunal in Western Europe is the London Beth Din, a voluntary court of arbitration and conciliation supported by the United Synagogue, and under the supervision of the chief rabbi. Though it is chiefly concerned with ritual matters, it gives much time to civil and domestic problems. The judges are all rabbis, and the litigants sign a legally enforceable agreement to accept the decision of the court.

Jewish courts in Palestine are of two kinds, rabbinical and secular, the latter being secular courts of arbitration in the form of Jewish peace tribunals (Mishpat Shalom Ibri), Labor Federation courts, and courts of the Central Committee in small rural settlements. The history of these institutions sheds light upon their character.

Under the Turkish government the Jewish communities had local autonomy under their own chief rabbis, but there was no central authority. A first attempt to organize Palestine Jewry, in 1903, was unsuccessful. Another attempt in 1909 was weak and shortlived, but did succeed in creating a special commission of nine to function as a Jewish Board of Arbitration, thus creating the first organized Jewish court for the entire Palestinian Jewry.

In 1918, after Palestine had come under British control, Dr. Chaim Weizmann attempted to bring about a unified center of ecclesiastical authority, but was unsuccessful. However, in 1921, a special committee, acting in behalf of High Commissioner Sir Herbert Samuel, summoned a rabbinical assembly which elected two chief rabbis, Rabbi Abraham I. Kook for the Ashkenazic community and Rabbi Jacob Meir for the Sephardic community. These, with six other rabbis, were to constitute the rabbinical council. Subsequently, three laymen were added to assist in matters of order and procedure, as well as to supply information in matters outside of the religious law. The government of Palestine recognized this council and its court as the sole authority in matters of Jewish law. The powers of the court, as defined by the orders and regulations of the government in 1922, were the following:

a) Exclusive jurisdiction in matters of marriage and divorce, alimony and confirmation of wills;

b) jurisdiction in any other matter of personal status, if all parties to the action agree to accept such jurisdiction;

c) exclusive jurisdiction over any case dealing with a religious endowment (Wakf);

d) power to draw up wills according to Jewish law;
e) control over Jewish charitable endowments if the majority of the managers or trustees invite or accept such control;
f) right to appoint officials to execute these duties;
g) right to act as a court of arbitration if the parties make a written agreement to submit their disputes to it.

The secular courts also trace back to the time of the Turkish regime, when many Jews, finding the rabbinical courts too conservative, turned to the idea of establishing their own courts. In 1909 the Palestinian Council selected a committee of nine to serve as a board of arbitration. At first such peace tribunals were hampered by the opposition of the rabbinical courts, but eventually succeeded in winning public confidence. Their decisions are upheld by the civil courts, in accordance with the arbitration ordinances promulgated by the government. Under the regulations issued by High Commissioner Lord Plumer in 1927, each local community has the right "to appoint a tribunal of arbitration to which members of the community may resort in accordance with the provisions of the arbitration ordinance in force from time to time, for the settlement of civil disputes."

Local tribunals handle civil cases involving sums not exceeding £100. There are three district or circuit tribunals which handle cases involving sums over £100; these also serve as courts of appeal. There is a Supreme Tribunal which is the highest court of appeal. The judges are either legally trained or else laymen elected by committees of the local communities. They are guided in their decisions by considerations of Jewish law, equity, laws of the country, and former decisions of the tribunals which serve as precedents. From time to time the members of the tribunals meet to work out rules of procedure.

The constitution of the Labor Federation of Palestine (Histadruth Haobedim) provides for the establishment of courts for its members. It is obligatory upon every member of the Histadruth to repair to these courts and to abide by their decisions. They deal with disputes affecting individual members, or organizational units, or between employers and employees, when the employer consents to bring the dispute to these courts. There are small local courts, large local courts, and a central High Court.

In small rural communities local committees still function as arbitration courts, and these are set up by the litigants for each separate case as it arises.

The situation in American Jewry has a character all its own. Undoubtedly the need of a medium for the internal settlement of Jewish disputes was felt from the time when Jews first settled on the continent. Here, as elsewhere, the rabbinical court, with its Din Torah ("judgment according to the Torah"), must have served as a recourse, and rabbis must have exercised their traditional functions in urging the application of the traditional principles of Jewish justice to specific controversies arising within the life of the Jewish community. It was a phase of human relations normal to every Jewish group.

The number of Jewish courts that have been set up by American Jews is not large in proportion to the Jewish population. Tribunals of arbitration have been set up by such fraternal organizations as the B'nai B'rith and the Berith Sholom; the Canadian Jewish Congress has an arbitration committee, but its activity is not extensive. In a number of communities in the United States, such as Baltimore, Cincinnati, Cleveland, Detroit, Harrisburg and St. Louis, the effort has been made, under the aegis of the community council, to establish a committee or an institution for the purpose of arbitration of Jewish disputes.

These are secular institutions; rabbis have given cooperation and have participated in their administration, but the tribunals have no ecclesiastical authority. The Beth Din, dealing with religious matters, functions wherever a rabbi of recognized standing sponsors it, but it is not a community-sponsored effort.

The outstanding examples of Jewish courts are to be found in New York city, the largest Jewish community in America. Unfortunately, the disorganized state of the New York Jewish community is reflected in the sporadic establishment and unorganized functioning of institutions not all of which deserve the name of "Jewish court." The pioneer effort in this community was made in 1920, when the Jewish Court of Arbitration was organized. A large part of its sponsors later constituted the board of the Jewish Conciliation Court of America, chartered in 1930. This court, administered by a board of directors composed of leaders in the rabbinate, the professions and business, has developed techniques of procedure which have served as models for similar institutions in other cities.

A wide variety of cases comes before this tribunal. Aged parents claiming support from their children, husbands and wives whose relations are strained because of economic or temperamental difficulties, members of fraternal and benevolent societies who claim "sick benefits," "death benefits," or cemetery privileges, disputes arising in congregations, religious schools and other Jewish organizations, sometimes involving breach of contract between an employee and the organization, claims of marriage brokers for fees—these are the typical gamut of cases brought before court.

There are three judges at every session—a rabbi, a lawyer and a layman; this allows every case to be considered from several angles. The judges are selected from lists of persons of recognized standing in the community. The procedure is simple, direct, informal and free of technicalities. Litigants are not permitted to have lawyers argue their cases, but, in accordance with traditional Jewish court procedure, must present their cases themselves; they may speak in Yiddish or English, whichever is the more convenient for them. No fees or charges of any kind are collected. It is the effort of the court to reconcile the parties and to have them come to an agreement rather than to hand down a judgment. Many cases are settled amicably *in camera* before they come to an official hearing. Attached to this court is a social service worker, who carries the influence of the court into the home, invokes the aid of other social agencies if necessary, and is able to bring material assistance if a situation requires temporary relief which can not be obtained elsewhere. All costs of administration are met by voluntary contributions.

The authority of the court has been tested and sustained in the Supreme Court of the State of New York, which held that it was properly functioning under the Arbitration Law of 1920. Judges in civil courts fre-

quently refer cases, which in their opinion involve a peculiarly Jewish situation, to the Jewish court. Typical cases of this sort which have been handled by the Jewish Conciliation Court after they have been thus referred to them by Federal or state courts are one involving the reorganization of a Hebrew school and another concerning the rights of the members of a synagogue to own and to dispose of pews.

See also: ARBITRATION; BETH DIN; LAW.

ISRAEL GOLDSTEIN.

Lit.: Goodenough, Erwin R., *The Jurisprudence of the Jewish Courts in Egypt* (1929); Baron, Salo W., *A Social and Religious History of the Jews* (1937); Shohet, David, *The Jewish Court in the Middle Ages* (1931); Finkelstein, Louis, *Jewish Self-Government in the Middle Ages* (1924); Abrahams, Israel, *Jewish Life in the Middle Ages* (1932); Assaf, S., *Batte Hadin Vesidrehem* (1924); Dickstein, Paltiel, "Takkanoth of the Histadruth Courts," *Hamishpat* (1927) 65 et seq.

COVENANT (*berith;* original meaning perhaps "cutting" or "covenant meal," used mostly in connection with *karath,* "to cut"), in the first instance the legal designation of a treaty engagement between men or peoples for purposes of mutual protection (*Gen.* 14:13). In ancient Israel the concept was often used to describe only the guarantee of the maintenance of mutual peace (*Gen.* 26:28-29; *Gen.* 31:44-54), or simply the form of concluding peace after a war (*I Sam.* 11:1; *I Kings* 20:34). The act of entering into a covenant proceeded as follows: the parties concerned would pass between the laid out pieces of an animal sacrificed for the purpose with the oath that thus would they be cut into pieces should they violate the covenant (*Gen.* 15:9-11; *Jer.* 34:19). The expression *karath berith* was preserved and used to designate the act of entering into a covenant or imposing conditions upon another or others (as in *I Kings* 20:34) even when the ceremony was no longer practiced.

In Judaism *berith* is used to designate the manifestation of the religious relationship between God and His people. In Biblical times it was used directly for the Jewish religion (*Mal.* 3:1; *Dan.* 11:28). In later Judaism it was extended to ritual; circumcision became the "covenant of Abraham." *Berith* was chiefly conceived of as a God-given law, not properly as a contract mutually concluded. Thus we read of *luhoth haberith,* "tables of the covenant" (*Deut.* 9:9), and of *sefer haberith,* "the book of the covenant" (*Ex.* 24:7).

Under the influence of the prophets *berith* received the moral conception of a completely mutual bond. Israel undertakes complete obedience to God's command, and in return God grants the pledge of forgiveness, always, however, with the threat of punishment in the event of disobedience (*Jer.* 7:23; *Ezek.* 11:20). The covenant, thus mutually established, is theoretically, at any rate, capable of dissolution. However, because of merit of the fathers (*zechuth 'aboth*) and divine mercy the covenant is not dissolved even in the event of disobedience on the part of the people (*Lev.* 26:42-44). A return of the people to the fold after God has punished them is always awaited, and even though this takes place only partially, God's unlimited mercy is always relied upon (*Hosea* 11:8-9; *Jer.* 31:10-14; *Isa.* 54:9-10). In this latter form the concept of *berith* has remained alive in Judaism through the ages and has found particularly striking expression in the prayers of the three weeks preceding Yom Kippur (Selihoth).

The blood of the victim sacrificed at the establishment of the covenant is called the "blood of the covenant" (*dam haberith*). *Lev.* 2:13 speaks of the "salt of the covenant" in the meal offering, which here probably symbolizes the permanence of the covenant. This has led to the custom, still observed today, that salt must never fail to be present on the table, which at meal-time is likened unto an altar.

Stones and pillars have since ancient times served as signs and witnesses of the covenant between God and the people of Israel (*Gen.* 31:44-54; *Ex.* 24:4; *Deut.* 27; *Josh.* 24:26-27). The important passages where religious covenants are mentioned in the Bible follow:

1. *Gen.* 6:18; 9:9, with Noah; the rainbow is the external symbol.

2. *Gen.* 15:18; also 17:7-14, with Abraham; the duty of circumcision is the symbol here.

3. *Ex.* 24:7 et seq., with Israel through the agency of Moses. The tables of the law are witness of this covenant; according to *Ex.* 31:13 the Sabbath is the "sign." Israel's obligation here also includes the list of "judgments" contained in *Ex.* 21 to 23.

4. *II Kings* 23: 1 et seq., with King Josiah at the putting into force of the *sefer haberith,* the (newly discovered) "book of the covenant."

In all these instances the symbol (*'oth*) chosen served as an admonition of the obligations assumed and also as an eternal witness of the solemn act and a pledge of its fulfilment.

5. *Jer.* 31:31 speaks of a *berith hadashah* (a "new covenant") which God will make with the people of Israel in the future to replace the "old covenant," which was broken by the people. Jeremiah here means the broadening and deepening of the religious feeling, understanding and will, which he so earnestly desired.

From the latter sprang the belief in early Christianity that with the words ("For this is my blood of the covenant," *Matt.* 26:28) spoken at the Last Supper, which recall the sacrificial blood of the covenant at Mt. Sinai and which attest his last will, Jesus introduced a "new covenant" between God and mankind. This was to abrogate the "old covenant," and would itself be everlasting (*Heb.* 13:20). In the Greek Bible versions *berith* is always translated by *diatheke,* which was rendered into Latin as *testamentum,* and gave rise to the terms Old and New Testament. Baptism became the symbol of this new covenant (*I Peter* 3:21).

MAX JOSEPH.

Lit.: The Bible dictionaries on the word Covenant; Kraetzschmar, *Die Bundesvorstellung im Alten Testament* (1896).

COVENANT, ARK OF, *see* ARK OF THE COVENANT.

COVENANT, BOOK OF, *see* BOOK OF THE COVENANT.

COVICI, PASCAL, publisher, b. Botoshani, Roumania, 1888. He was brought to Chicago at the age of eleven. Though he attended Lewis Institute, Chicago, the University of Chicago and the University of Michigan, he did not believe in degrees and did not work for one.

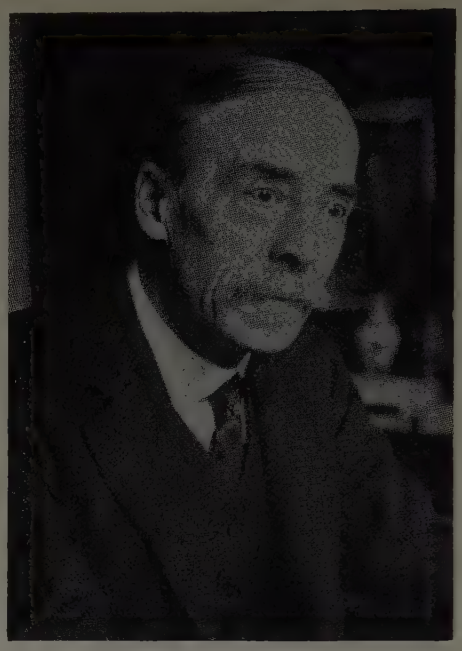
Covici was for a time manager of a grapefruit ranch

and publisher of a weekly newspaper in Florida, but in 1922 he was back in Chicago operating a book store. Chicago was then a literary center; Covici's friendship with many of the writers of the period, including Ben Hecht and Maxwell Bodenheim, resulted in his entering the publishing field. The house of Covici, McGee was founded in 1922; its first success was Ben Hecht's *1,001 Afternoons in Chicago* (1923). In 1924 the firm was dissolved, following a federal court litigation resulting from a preface which Hecht had written for his book *Fantazius Mallare* (1922). The same year the firm of Pascal Covici was established. Among its publications was a limited edition of the collected poems of George Robert Gissing and Edgar Saltus. In 1928 Covici came to New York to found the firm of Covici, Friede. Among the publications of Covici, Friede were *The Well of Loneliness* (1929), John Strachey's *The Coming Struggle for Power* (1933), and the first published work in book form of John Steinbeck, *Tortilla Flat* (1935). In 1938 the firm of Covici, Friede was liquidated and Covici joined the Viking Press.

COVO, distinguished family of rabbis in Salonika, Turkey, in the 17th to 19th centuries; the name is derived from the town of Covo, near Milan, Italy. The earliest known member of the family was Elijah ben Judah Covo (d. Salonika, 1688), a teacher of Zebi Hirsch Ashkenazi. His *Addereth Eliyahu* (Mantle of Elijah), a collection of responsa, was published, together with other rabbinic writings, under the title *Shene Meoroth Hagedolim* (Two Great Lights; Constantinople, 1739). Joseph ben Shemaiah Covo was rabbi in Salonika in the 18th cent. and wrote homilies and responsa under the title *Gibeoth Olam* (Everlasting Hills; published by his grandson Raphael Hayim Abraham, Salonika, 1784). Raphael Covo himself became rabbi at Salonika in 1772 and wrote a book of homilies, responsa and funeral orations, *Hayye Abraham* (Life of Abraham; published by his son Jacob, Salonika, 1804). Another grandson of Joseph ben Shemaiah, who bore the same name and has sometimes been confused with him, was rabbi at Salonika in the second half of the 19th cent. He wrote notes on the *Shulhan Aruch, Porath Yosef* (Fruitful Branch of Joseph; Salonika, 1797). Another member of the family, Jacob Hananiah Covo, was chief rabbi at Salonika in the middle of the 19th cent. and received decorations from the Turkish government for his services to education.

COWAN, PHINEAS, lieutenant-colonel in the British army, b. Chatham, England, 1832; d. London, 1899. Cowan came to London as a child and lived there until his death, engaging in business with his father and brothers in the firm of L. Cowan and Sons, soap-makers and sugar-refiners.

He was interested in the Volunteer Movement and became a member of the Honorable Artillery Company. In 1863 he joined the 3rd City of London Rifles with three volunteer companies which he raised. He was promoted through the ranks, and became lieutenant-colonel in 1875, retiring five years later. Cowan also served as sheriff of London and Middlesex from 1883 to 1884 and as alderman of the city of London from 1885 to 1892. In addition, he was one of Her Majesty's



Frederic Hymen Cowen

Lieutenants of the City of London. He was associated with the Jews' Hospital and Orphan Asylum, and served as vice-president of the West London Hospital.

COWEN, SIR FREDERIC HYMEN, conductor and composer, b. Kingston, Jamaica, 1852; d. London, 1935. He was brought to England at the age of four and studied under Benedict and Goss, making his debut as pianist in 1863. From 1865-68 he studied at Leipzig and Berlin. Returning to England, he began the first of a series of successful tours as concert pianist. In 1876, his first opera, *Pauline,* was presented by the Carl Rosa company in London, but it was not until the first performance of his *Scandinavian* symphony sometime later that he first achieved note as a composer. Subsequently he composed several operas, including the *Rose Maiden* and *The Language of the Flowers,* two operettas, a ballet, cantatas, oratorios, *a cappella* choruses, about 300 songs, 6 symphonies, 3 orchestral suites, a sinfonietta, several marches for orchestra, a piano concerto in A minor, a quartet for piano and strings, a quartet for strings, and two trios.

Cowen's music is generally characterized by a facility of style, skilful workmanship, and a grace and charm. He has, however, been even more successful as conductor than as composer. In 1877 he succeeded Sir Arthur Sullivan as the conductor of the London Philharmonic Orchestra, directing this world-famous symphonic organization from 1877 to 1892, and from 1900 to 1907. For eighteen years (1896-1914) he was conductor of the Liverpool Philharmonic, and for three years of the Halle Orchestra at Manchester. He was summoned to Australia as conductor of the Melbourne Centennial Exhibition (1889-91). In 1897 he conducted the music festivals of the choral society and the permanent orchestra at Bradford; and at the end of 1899 led the Scottish Orchestra of Glasgow. He was made an Honorary Doctor of Music by Cambridge in 1900. In 1911 he was elevated to the peerage.

He is the author of an autobiography *My Art and my Friends* (1913).

His brother, LIONEL COWEN (b. Kingston, Jamaica, 1846; d. at sea while returning from Tasmania, 1895), was an artist known for his coloristic genre pictures, which were exhibited at the Royal Academy and other art galleries in England during 1869-87 and in Germany in 1874.

Lit.: Ewen, David, *Composers of Today* (1934); Willeby, Charles, *Masters of English Music* (1896).

COWEN, ISRAEL, communal worker, b. Houston, Texas, 1861; d. Chicago, 1922. He received his early education in the public schools of Texas and California, in New York city, and at the Royal Gymnasium, Ostrow, Germany. He graduated from the law school of Northwestern University, Evanston, Ill. (1883), and was admitted to the Illinois bar the same year. From 1896 to 1899 he was master in chancery in the Superior Court of Cook County, Ill. Cowen was a leader in Jewish affairs. He was president of B'nai B'rith, District No. 6, in 1893, of the Jewish Chautauqua Society of America, and of the Chicago Federation of Synagogues. He served also as a member of the Board of Delegates of Civil and Religious Rights, and a trustee of the Chicago Hebrew Institute.

Lit.: Publications of the American Jewish Historical Society, No. 29, pp. 157-58.

COWEN, JOSEPH, merchant and Zionist, b. Plymouth, England, 1868; d. London, 1932. An outstanding Zionist, he was one of the first English Jews to ally himself with Theodor Herzl in the Zionist movement. He attended the First Zionist Congress in Basel, and in 1902 accompanied Herzl on his visit to the sultan at Constantinople. He played an important role in the establishment of the Jewish Colonial Trust, of which he was chairman of the board of directors. One of Herzl's closest friends until his death, Cowen collaborated closely with his successor, David Wolffsohn. As one of the directors of the *Jewish Chronicle,* he secured for the Zionist movement the support of this influential organ of English Jewry. At the beginning of the World War he supported Chaim Weizmann in his efforts to interest English Jewish and non-Jewish circles in the aims of Zionism. In 1916 he became chairman of the first political committee established for the purpose of conducting in England organized propaganda in behalf of these aims. He was a member of the Zionist Commission which went to Palestine in 1918, and from 1920-25 was a member of the Executive of the Zionist Organization, serving part of this time as treasurer. For a number of years he was president of the English Zionist Federation.

Selig Brodetsky said of Cowen that he "always seemed to him to embody English Zionism."

Lit.: The Jewish Chronicle (London), June 3, 1932, pp. 9-10.

Philip Cowen

COWEN, PHILIP, publisher, b. New York city, 1853. The son of German immigrants who lived on the East Side, he early turned to printing, wrote local notices for his father's B'nai B'rith lodge and served as New York editor of *The Association Review,* published by the Philadelphia Y.M.H.A. In 1878 he established himself as printer in his native city and a year later founded *The American Hebrew* in cooperation with eight other public-spirited brethren. He was editor-publisher of this journal for twenty-seven years. Identity of the editorial board was unrevealed for many years; their names are given in vol. 1 (p. 238).

As an immigration official on Ellis Island (1905-27), Cowen came in contact with many notables and found occasion also to befriend deserving ambitious youth. Thus in 1937 Mayor Fiorello H. LaGuardia publicly acknowledged the many favors he had received from Cowen when New York city's mayor was a struggling clerk in the immigration service. At the behest of President Theodore Roosevelt, Cowen went abroad (1906) to study the causes of immigration, paying special attention to Jewish conditions, persecutions and pogroms in Czarist Russia. Shortly before this mission he served as special agent for the Census Bureau, charged with the task of gathering Jewish statistics for the eleventh census. He retired (1927) as dean of United States immigration inspectors.

He was a founder and, for years, secretary of the Judaeans, and conducted (1927) an immigration inquiry office, under the auspices of the People's Institute, experimenting with the value of government contact with aliens prior to naturalization.

Cowen was sponsor and publisher of many books popular in their day. These include Oscar Straus' *Religious Liberty in the United States* and Alexander Kohut's *Ethics of the Fathers, Poems* by Daniel P. Hays, *Jewish Religion Ethically Presented* by H. Pereira Mendes, and a series of text books on religion and Jewish history by Maurice H. Harris.

Mrs. (Lillie Goldsmith) Cowen, who died in 1939, edited and published (1906) the Cowen Haggadah, the first adaptation in modern English of the Passover ritual. Copies of this were distributed to American soldiers of the Jewish faith in the first World War and hundreds of thousands of copies were sold in many parts of the world. Mrs. Cowen, descended from a family of Irish-Jewish scholars, was closely associated with her husband in his publishing and communal affairs.

The historic old synagogue at Cracow, built at the close of the 14th cent.

CRACOW, city in Poland, formerly capital of western Galicia. It was a free city from 1816 to 1846. In 1939, at the time of the German invasion of Poland, there were about 65,000 Jews in a total population of about 221,000.

1. **History of the Jews.** The Jewish community of Cracow is one of the oldest in Poland. The Judengasse is mentioned as early as 1304. It lay in the inner city (the present St. Anne street) and ended at the marketplace. The synagogue is first mentioned in a legal document of 1356; the cemetery, in one of 1374. During the 14th cent. the Jews were numerous and held an important position in Cracow. Jewish merchants and bankers were prominent, and Lewko, son of Jordan, was the court banker of Casimir the Great. The Christian (German) merchants were unwilling to tolerate the competition of the Jews; hence in 1392 the city council resolved to sell the Jews no more houses. The first blow was struck against the quarter occupied by the Jews in 1400, when the Jagellon academy was founded and located in two houses presented for that purpose by a baptized Jew. Houses were gradually "purchased" from the Jews in order to expand the academy. Finally, in 1469, the Jewish community was forced to turn over to the academy its two synagogues and its philanthropic institutions, and move to another section of the city, Plac Szczepánski. But the Christian merchants still labored to expel the Jews from the city entirely, and after many lawsuits and pogroms they finally succeeded.

In 1494 a great fire broke out in Cracow, and nearly all the new Judengasse went up in flames. The Christian citizenry took advantage of this misfortune and persuaded King John Albert to effect the complete expulsion of the Jews. They then settled in the nearby town of Kazimierz, now the eighth ward of Cracow, a place where there had been a small Jewish community for a century.

The year 1495 begins a new era for the Jews of Cracow, characterized by their endeavor to enlarge their place of residence in Kazimierz, to establish their right to do business there, and at the same time to maintain their businesses in the city itself. In Kazimierz the Jews lived in a compact quarter, the boundaries of which were several times enlarged, the last in 1608. However, the limits of this ghetto were always drawn too straitly, since a stream of fugitives from nearby Bohemia and Silesia poured into the city continuously. During the first half of the 16th cent. there was even a separate Bohemian Jewish community, which disputed the claim to first rank with the local Polish community. Fugitives from the 1670 expulsion of Vienna Jews and many Italian Jews also settled in Kazimierz.

The conflict between the Jews and the Christian merchants of Cracow lasted three centuries. Both sides relied on certain rights and privileges to do business which they had received from earlier times and which were confirmed by later monarchs and courts. Finally the Christian merchants made a "trade treaty" with the Jews, defining exactly in what businesses and to what extent the latter might engage.

With the rise of intolerance in the 17th cent., however, the disputes were renewed; this was the period of the devastating Chmielnicki outrages. Shortly thereafter, the Swedes captured Cracow and held it for several years. When the Swedes retreated, the businesses of the Jews began to flourish anew, and the Christian merchants were no longer willing to tolerate them. They stirred up pogroms, the bloodiest of which were those of 1664 and 1682. The riots began again when the union of merchants was founded in 1722; Christians and Jews sought to obtain their rights from the king and the nobles, deputies journeyed to Warsaw and royal commissions came to Cracow, in order to settle the long drawn out dispute. The expenses of the Jewish community were great and, as a result, it was compelled to borrow money at a very high rate of interest.

At the first partition of Poland, in 1772, Cracow remained in the republic, while Kazimierz became Austrian. This ruined all the businesses of the Jews at a single stroke, since they could not get across the border from Kazimierz to Cracow. Their petitions to Maria Theresa and Stanislaus Augustus brought about a diplomatic intervention in their favor, which ended in 1776 when Kazimierz was returned to Poland. Thereupon the struggle once more broke out and ended, as in the case of Lemberg and Lublin, only with the third partition of Poland (1795), when the entire section became a part of Austria. The Austrian regime barred the Jews from Cracow proper; they were permitted to live and transact business only in their ghetto of Kazimierz.

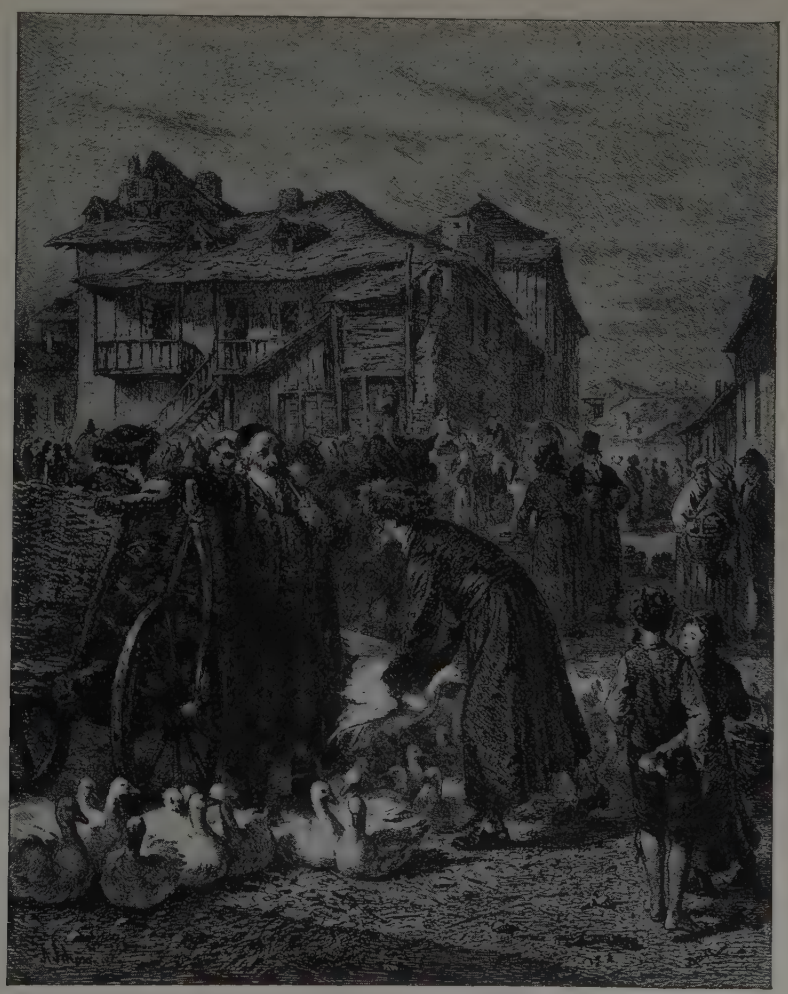
The same exclusion continued after the establishment of Cracow as a free city in 1816. Only the highly

educated and wealthy Jews, about one and a half per cent of their number, were allowed to reside outside the ghetto, and the others could trade at Cracow only on the occasion of the annual fairs. In 1846 Cracow again became a part of Austria, and from that time its history is the same as that of the Jews of that country as a whole, until 1919; after that, the same as that of the Jews of Poland.

2. Synagogues and Cemeteries. Cracow possesses the oldest synagogues in Poland. They are all located in Kazimierz, since the very oldest, in St. Anne street of Cracow proper, was replaced by the Jagellon academy. As far as can be judged, the great library of the academy was the former prayer-room of the Jews. The oldest synagogue in Cracow, the Alte Schul, traces back to the second half of the 14th cent. It is Romanesque in design and was covered with a roof after a fire. Like the old synagogues in Regensburg and Prague, it has two aisles and is sunk deep into the ground. The lofty attic, after the style of the buildings in Cracow, testifies to the fact that the synagogue was formerly built like a fortress. The "ReMO" Schul, built of wood by the father of Moses Isserles in 1553, and rebuilt in stone and brick by the community in 1557, is small, has a single aisle, is arched like a cask, and possesses wonderfully carved doors for the ark. In 1595 the Kuppah Mikuppath Hakahal was erected; in 1620 another synagogue was built by the merchant Wolf Bocian (Poppers), and the Alte Schul arose about the same time. About 1640 Eisig Reb Jekels (Jakubowicz), the "senior" of the Cracow Jews, built a synagogue of his own in beautiful Renaissance style, after he had emerged victor from a lengthy lawsuit with Bishop Jan Zadzik, who even appealed to Rome.

The oldest Jewish cemetery in Cracow was destroyed when the Jews were expelled in 1495. There are two old cemeteries in Kazimierz and one new one. No tombstones are found in the oldest one. The second old cemetery is not far from the "ReMO" Schul, and all the great Jewish men of the city are buried there. Every Lag Baomer thousands of Jews from all the nearby cities make a pilgrimage to the grave of Moses Isserles (ReMO).

3. Cultural Conditions. At all times the rabbinate in Cracow has been distinguished by men of great reputation. The series of these scholars begins with Jacob Pollak, the founder of rabbinic Pilpul in Poland, who was appointed in 1503 by King Alexander. He was succeeded by two rabbis who worked side by side, Asser Lemel, author of the Cabalistic book *Emek Haberachah,* and Perez. In 1532 Moses Fischel was appointed, and in 1547, Moses Isserles, Poland's most famous Jewish servant. In the 17th cent. the office was held by such men of high repute as Meir Lublin



The goose market at Cracow. From a 19th cent. sketch. Reproduced by courtesy of the Union of American Hebrew Congregations

(Maharam), Joel Serkes (d. 1640), author of *Bayith Hadash*, Lipmann Heller, Joshua Heschel ben Jacob, Nathan Shapiro (1617-33), author of *Megalleh Amukoth*, Aryeh Leib (1665-71), and Isaac Harif (1677-83). The great names of the 18th cent. include those of Judah Leib Shidlov (1713-31), his son Samuel, who participated in the ban against Luzzatto, and Joshua Jonas Theomim-Fraenkel (1742-45).

The Cracow Jewish community was the first in Poland to obtain autonomy. As early as 1595 it had drawn up a complete set of statutes for its organization; this has been preserved in Yiddish, and covers 103 pages. These regulations dealt with all matters of Jewish public and private life, and served as a model for the by-laws of other Jewish communities of Poland and Lithuania. It remained in force until 1818, when a new one was substituted by the free city of Cracow. In the 20th cent. Cracow was a headquarters for both the Orthodox and the Liberal Jews. The nationalist idea is especially strong; thus in the elections for the Sejm in 1922, the Zionist candidate, Rabbi Osias Thon, received nearly all (15,000) the Jewish votes.

In November, 1928, a modern Jewish academy was opened, with Dr. Rafael Taubenschlag, associate professor of Roman law at the University of Cracow, as curator. The most important rabbis of Cracow in the 19th cent. were Berush Meisels, deputy to the Kremsier Reichsrat of 1848, and later rabbi in Warsaw and participant in the Polish revolt of 1863, and Simon Schreiber, founder of Austrian Orthodoxy. Hayim Nathan Dembitzer, the assessor of the rabbinate, and Philipp Wettstein were noted historians.

4. Printing. The first printing-shop in Poland was founded in Cracow in 1530 with the publication of the Pentateuch, the five Megilloth and the *Tur Yoreh Deah*. Several sporadic attempts were later made to establish permanent printing houses. Finally, Rabbi Isaac of Prossnitz did succeed, engaging expert typesetters and proofreaders. His three descendants continued his exemplary work, issuing a number of important publications. MAJER SAMUEL BALABAN.

5. Events since 1933. That Cracow remained an important cultural center of Jewish Poland after the World War decade is shown by the foundation of the Beth Jaakob school system by the Agudah (1934), which started from here and spread not only through Poland, but took strong roots in Palestine and America also. All levels of schools, from kindergarten to a seminary for women teachers, were to be found here and these became the standard schools of the whole system. The office of this school system is now in Brooklyn (1940). Although the economic situation of the Jews in Cracow was better than that of the majority of those in Poland, the increasing nationalization of the Polish economic life and the anti-Semitism of the people and government made the situation in Cracow grow decidedly worse. Therefore the Jews established a school for gardening and created a home industry for the production of carpets. A Credit-bank in addition to the already existing Volksbank made provisions for extending credit for professional purposes.

Since Dr. J. Schwarzbart, the leader of the General Zionist Association, lived in Cracow the city was made the seat of these right-wing Zionists. In 1935 the conference of the Revisionists was of special importance for Zionism because at this time their leaving of the Zionist World Organization was planned. In 1937 the World Conference of the Mizrahi took place in Cracow; it demanded the facilitation of the immigration of rabbis to Palestine and the permission to make pilgrimages to Palestine for the Holy Days.

Portrait of a Cracow Jew. From the art collection of the erstwhile Jewish Community of Berlin

Owing to the extraordinary strength of the Jewish influence upon the economic life in the district of Cracow, anti-Semitism, even at the university, was not as dangerous as in other centers of Poland.

The invasion of the Nazis in the fall of 1939 became a catastrophe for the Jews in Cracow. All male Jews between sixteen and sixty were ordered by the Nazis to serve a period of forced labor. The Reich planned to create a reserved area for Jews near Cracow, like that in Lublin. This plan was not carried out, although a large number of Jews of Cracow were compelled to leave the city and to live in other places of the country. At the end of 1940 Cracow still had a small Jewish community and an official weekly was published there. WILLIAM STEIN.

Lit.: Friedberg, *Luhoth Zikkaron* (1904); idem, *Hadefus Haibri Bekrakou* (1900); Balaban, *Zydzi w Krakowie i na Kazimierzu*, vol. 1 (1913; 2nd ed., 1929); idem, *Dzieje Zydow w Galicji w Rzeczypospolitej Krakowskiej* (1916); Zunz, *Ir Hatzedek*; Vetstein, *Kadmoniuth Mipinkesaoth Yeshanim*.

CRADLE SONGS. *see* FOLK-SONGS.

CRAFTSMEN. *see* LABOR.

CRANE, NATHALIA, poetess, b. New York city, 1913. Born of an ordinary middle-class Brooklyn family, she attained a minor flurry in American literary circles by poems which she started publishing in the *New York Sun* at the age of nine. These poems were characterized by such maturity of approach and vocabulary that it was rumored that they were written by adults perpetrating a hoax on the public.

In 1924 Nathalia Crane's first collection of poems was published under the title *The Janitor's Boy*. This work is her outstanding achievement. It was followed by *Lava Lane* in 1925, *The Singing Crow* in 1926, *Venus Invisible* in 1928, and *Pocahontas* in 1930. The successors showed a growth from the child's limited range of experience and background manifested in the first work, but in other directions critics found little development.

She also published two novels, *The Sunken Garden* in 1926, and *Alien from Heaven* in 1929; the critical verdict was that the novels were stilted. Miss Crane was sent to college (Barnard and the University of Madrid) by an anonymous benefactor on condition that she publish no more poetry until graduation. In 1936 her first "post-college" work appeared, a book of verse entitled *Swear by the Night*. *The Ark and the Alphabet* (written in collaboration with Leonard Feeney, 1939) was a collection of children's poetry.

Miss Crane's poetry is generally lyric. At times gently humorous, it is on occasion rather conventional. The poetess is extremely fond of little word-tricks, especially alliteration. Her later work shows a penchant for quaint, recherché ideas.

CREATION. 1. In the Bible. The chief Bible accounts of creation are found in the opening two chapters of *Genesis*. The opening narrative, which runs from *Gen.* 1:1 to 2:4a, relates how the world was created by God in six successive days, followed by a day of rest. The order of creation is as follows: on the first day, light; on the second day, the firmament of heaven; on the third day, the land and vegetation; on the fourth day, the sun, moon and stars; on the fifth day, sea animals and birds; on the sixth day, land animals and mankind, both male and female. Man is made in the image of God (verses 26 to 27) and given dominion over all the animals. Each act of creation begins by the express word of God; each is regarded as good by God and the whole receives a special commendation. Then God rests on the seventh day, and hallows it as the Sabbath, or day of rest.

The passage which immediately follows (*Gen.* 2:4b-25) takes up the story of creation again. It starts by assuming that the heavens and the earth are already made. The first step is to moisten the surface of the ground by a mist, after which God forms man out of the wet earth, breathing into him the breath of life in order to give him existence. God next creates a garden in Eden as man's home and vegetation for him to eat; he creates every animal to be company to man; and only when these fail to satisfy the first man does He cast him into a deep sleep, remove one of his ribs and form it into a woman who is to be his helpmate. The story then continues with the account of the disobedience of the first human pair and how they are driven out of the Garden of Eden.

According to Bible critics, these two stories come from two of the sources of which the Pentateuch is composed. The second story is regarded as the older and is assigned to the Jahvist (J) source. It is more primitive in nature, and is a folk-story intended to explain the existence of various forms of life in the world, and the fact of love between the sexes, causing a man to be closer to his wife than to his parents (*Gen.* 2:24). The first story, which is assigned to the Priestly Code (P), is held to be of later origin, and to be to some extent dependent upon Babylonian creation myths; the resemblance between the *tehom*, or abyss, mentioned in *Gen.* 1:2 and Tiamat, the primeval monster from whom, in the Babylonian account, the world was formed, is especially striking. A further examination of the story in *Gen.* 1:1 to 2:4a reveals a strange duplication of action. Thus in *Gen.* 1:24 God commands that the animals be created, and the verse ends with the statement that this was so, i.e. animals came into existence; but verse 25 then continues by saying again that God made the animals. It has been suggested, therefore, that there were originally two narratives which were fused. In one, which was perhaps the earlier, the creation was not divided into days, but took place as the result of ten commands of God: in each case, as God speaks, the earth, plants, animals, and the like come into being. It is probable, too, that in this account, the creation of the sun, moon and stars was placed in its logical position immediately after the creation of light. In the other account, God actually makes everything in the course of six days, the story being organized so as to emphasize the institution of the Sabbath. The account of the creation of the sun, moon and stars seems to have been shifted from the beginning to the middle of the sequence for purposes of parallelism; the creations of the first and fourth, second and fifth, and third and sixth days are thereby made of the same nature. To this source, also, belong the repeated statements, "And God saw that it was good."

It is interesting to note that the sequence of creation as given in the story in *Gen.* 1 is almost identical with the story of the origin of the universe, of the world and of life as envisioned by modern geology and the theory of evolution.

There are a number of references to creation in other sections of the Bible. Some are mere references to the fact of the creation of the world by God, such as *Amos* 4:13; 5:8; 9:6; *Isa.* 40:26; 42:5; 45:7, 18; 51:9-13; *Job* 15:7; *Ps.* 104 is an elaborate exposition of the entire creation idea. *Ps.* 33:6 proclaims, "By the word of the Lord were the heavens made," and the entire book of *Psalms* is full of references to the creation story. *Prov.* 8:22 ff. contains the interesting theory of wisdom as existing as the first of all the works of God, and participating in the act of creation.

2. With the Allegorists. The Jewish thinkers of the Hellenistic period, especially Philo, faced the problem of reconciling the teachings of Judaism with current Greek philosophy. The speculations of the latter had developed a theory of ideas, of primordial forms which were impressed upon matter: the Jewish thinkers sought for a similar explanation of creation. Accordingly they fused together the account in *Proverbs* of wisdom as the first creation, and the statement in

Psalms that the world was created by the word of God, and developed the idea of the Logos, or Word of God that was the agent of creation. Thus they created an intermediary between God and the world, similar to the creative demiurge of the Greek thinkers, and felt that they had bridged the gap between a spiritual God and a material universe.

Early Christian philosophic thought went a step further and identified the Logos with Jesus. This idea is particularly brought out in the *Gospel of John,* which regards Jesus as co-existent with creation. "In the beginning was the Word, and the Word was with God, and the Word was God . . . All things were made by him . . . and the Word was made flesh, and dwelt among us" (*John* 1:1, 3, 14). This conception of the pre-existence of Jesus, welded to the Biblical narrative, became the Christian concept of creation.

3. In the Talmud and Midrash. The Talmudic rabbis, however, solved the problem of pre-existent wisdom and the creation in a different way. They identified the wisdom mentioned in *Prov.* 8 with the Torah, and declared that the Torah itself was created before all other things. It was, so to speak, the architect's blueprint which God followed in creating the world. It is the spiritual work to which the material world corresponds (*Midrash Gen.* 1 to 4). With a similar harmonizing tendency they explained the contrasting narratives of the first two chapters of *Genesis* by declaring that the first was only God's plan of creation and existed in His thought only; the second was the creation itself.

The rabbinic account of creation supplements the Biblical narrative by many additional details. Thus, the throne of God's glory was created even before the heaven and the earth. There is a discussion as to whether the heavens or the earth were created first, the final compromise being that they were created simultaneously. The help of etymology is invoked to explain the creation of the heavens (*shamayim*) as a combination of fire (*'esh*) and water (*mayim*). The rabbis explain the fact that the words "And God saw that it was good" do not appear in the story of the second day of creation as either being due to the fact that the work begun that day was not completed till the third day, or that on that day the place of punishment for the wicked was created. They explain the discrepancy between the statement in one place that the birds were created from the waters (*Gen.* 1:20-21) and that in another that they were created from earth (*Gen.* 2:19) by the theory that birds were created from a mixture of earth and water.

The difference in size between the sun and the moon is accounted for by a story in which the two were originally of equal size, but the moon was punished because it had unfairly sought to become the larger. According to the general opinion, the angels were created on the fifth day, and the Leviathan and Behemoth, the fabulous monsters, on the sixth. God consulted with the angels as to the advisability of creating man; different opinions were advanced, but God finally decided, in view of the fact that creation up to this time had been evenly divided into things of heaven and things of earth, to create one being that combined the nature of both heaven and earth. Man was created at the very end of the last day, in order that, if any one should boast of his lengthy ancestry, he might be reminded that even the tiniest gnat had a longer family tree (*Midrash Gen.* 8:1).

The rabbis did not overlook the fact (which later became the starting point of modern Bible criticism) that in the first chapter of *Genesis* the divine name *Elohim* is used, while in the second the name *Adonai* (YHVH) is introduced. They explained this as being due to the secret nature of the names themselves. *Elohim* stood for justice, *Adonai* for mercy. God, they said, had originally intended to create the world on the basis of strict justice; but when he perceived, after creating man, that a world of strict justice would lead to destruction because of the acts of the wicked, he associated with justice the quality of mercy, in order to give the sinners time to repent and amend their ways (*Midrash Gen.* 12:15).

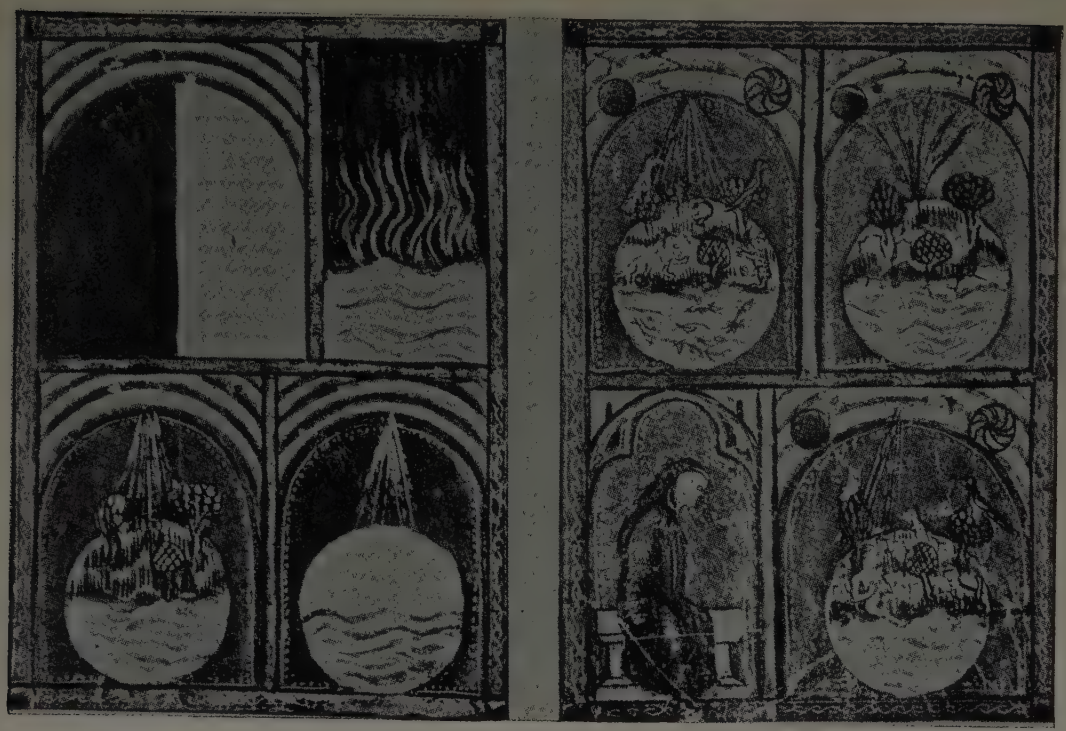
4. With the Medieval Jewish Philosophers. The task of the Jewish philosophers of the Middle Ages was to reconcile the teachings of Judaism with the current Aristotelian philosophy. The Jewish idea of creation, as given in the Bible and developed by the rabbis, was that of the intervention of God to produce material existence where there was none before (*creatio ex nihilo*); the philosophical idea was that matter was eternal and that all things had arisen out of some natural law.

The Jewish philosophers discussed this problem at considerable length, and gave different opinions, most of them favoring the idea of creation, though a few explained it away. Saadia, the first of the series of Jewish philosophers, examines thirteen theories of creation, including the Biblical story, and argues that all of them lead to irrational conclusions except that of creation out of nothing. Ibn Gabirol proposes a somewhat mystical view; there is a Will that has emanated from prime substance and this Will, which was the intermediary between God and the World, gradually evolved all existing things.

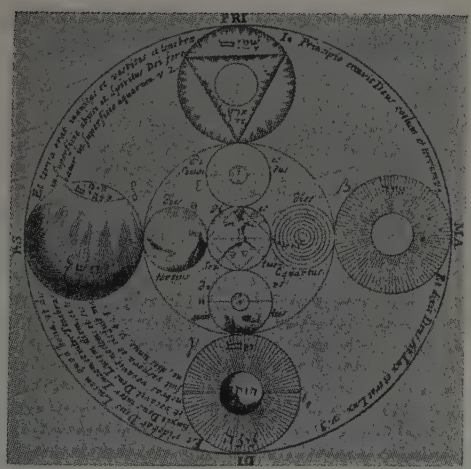
Bahya ibn Pakuda staunchly argues for creation on the same grounds that Paley was to use in later centuries: that the presence of matter indicates a Creator, since it is impossible for it to create itself. Judah Halevi is content to rest on the authority of the Jewish tradition, contending that the account given in the Bible is the authentic one. Abraham bar Hiyya tries to reconcile Aristotelian conceptions with Judaism by interpreting the former in such a way that they seem to imply an act of creation.

Maimonides does not attempt to demonstrate the truth of the idea of creation on any logical ground. He states that it cannot be proved, and that it is a matter of belief. Nor is it an essential belief of Judaism or definitely taught in the Bible; he says that if he were to accept the theory of the eternity of matter, he could explain away the Biblical word *bara',* "create," as meaning "to shape" matter that had already existed. Of the later Jewish philosophers Albalag, Gersonides and Nahmanides are generally inclined against the idea of creation *ex nihilo,* while Crescas and Albo practically elevate it to a dogma of Judaism.

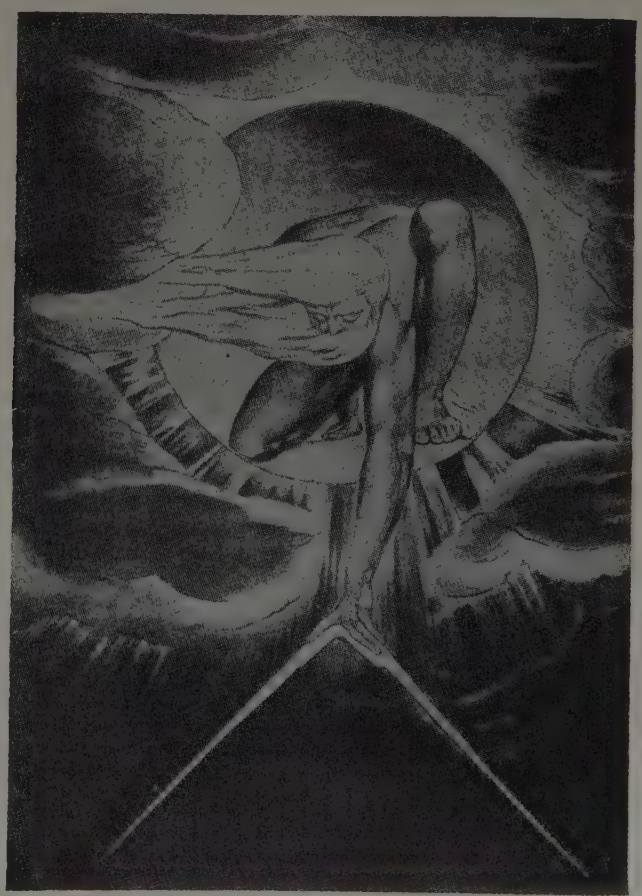
These arguments of the Jewish philosophers are largely dependent upon those of the Arabian thinkers who preceded them in their exposition of the Aristotelian philosophy. Like them, they argue that time



The first three (left) and last three (right) days of creation, as depicted in the Sarajevo Haggadah



A Cabalistic diagram of creation. From J. G. Schmidt's "Der von Mose und den Propheten übel urteilende Alchymist" (1706)



The creation of light, as conceived by William Blake, 19th cent. artist

is an attribute of matter and created with it; that the world is as it is because it is the expression of a divine will; that all existing things consist of matter and form; and that the impression of form upon formless matter is a proof of the existence and creative act of God.

5. In Cabala. The Cabalistic view of creation varies widely, both from the Biblical account and the Aristotelian theory of an eternal matter. It proposes a gradation in the universe from the most spiritual to the entirely material, and holds that the material universe emanated from the spiritual Deity in a series of ten stages, each less spiritual and more material than the preceding. The *Masecheth Atziluth* (Book of Emanation), written about the beginning of the 13th cent., speaks of four different worlds: *Atziluth* (Emanation), *Beriah* (Creation), *Yetzirah* (Formation) and *Asiah* (Activity).

The first stage in creation was the emanation from God Himself, the *En Sof,* of the primeval light and the ten Sefiroth (divine substances); the second was the creation of spiritual world forces; the third, the creation of individual existences in their qualities of number, measure and form; the fourth and final, actual creation of the material universe. In some of these Cabalistic conceptions human souls are created in the second stage and angels in the third. As each of these stages came into play there was a constant diminution of spirituality and a coarsening of spirit through matter, which brought about a degree of corruptibility in the last and lowest world, and allowed for the activity of the malevolent spirits, the demons.

This universe, therefore, according to the Cabala, is the last stage in the process of creation; it is paralleled by the three other universes, which represent its spiritual possibilities to which it can attain if it casts off the grossness of its nature and rises to its original heights. The aim of the Cabalist was to invoke the spiritual powers that he felt were in the world and to reach the spiritual realms. In the later Cabala, however, the mystics were more concerned with learning how the world was created, in the hope that they might share the secret. Hence there was much speculation as to the part played by the ten Sefiroth, the angels and the letters of the alphabet in the work of creation, and great Cabalistic mystics were credited with being able to invoke the presence of the spirits and of the letters so as to perform their own acts of creation. Thus there arose the legends of the Golem, which the great rabbi of Prague was able to call to life from mere clay by whispering into its ear the magic creative words. In the latter Middle Ages and the beginning of modern times great stress was laid upon the understanding of the Name of God, and the Baal Shem, or the Master of the Name, as the adept in such mysteries was called, was considered able to perform many wonderful acts, even that of creation itself.

Another characteristic idea of Cabala was that of the primordial man, Adam Kadmon, either as a combination of the Ten Sefiroth, each one of which is assigned to a different part of the human body, or as the intermediary between the En Sof and the Sefiroth. This Primordial Man, according to this view, arose in the first stage of creation, and it was from him that all the later creations emanated, down to the formation of the visible universe.

6. Modern Views. The modern Jewish theologian is faced with the problem of reconciling the traditional Jewish concept of creation with the epoch-making discoveries of science in the 19th and 20th centuries. Instead of the Biblical concept of a world that was created in six days and some five or six thousand years ago, modern astronomy and geology extend the term of the life of the universe to billions of years, and modern biology holds that existing forms of life are not static but the result of a continuous process of evolution which is still in action. Modern physics has strengthened the idea of the eternity of matter by pointing out that as far as it knows the sum total of material substance in the universe remains the same. These conclusions of modern thought are not mere speculations of thinkers that can be brushed aside, but the conclusions of a logical reasoning that is buttressed by an abundance of evidence and checked by repeated experiments. The problem that is presented to the modern Jewish theologian is therefore far more difficult to solve than any encountered in past generations.

It is clear, at the outset, that it is impossible to maintain the Biblical stories of creation in their literal sense. They were the speculations of the great men of Israel in the past, and based on the knowledge of the past; yet, as in the first chapter of *Genesis,* they bear a remarkable resemblance to the conclusions of geology and biology. But the Jew of today can still maintain that God is the Creator, though in a more spiritual and enduring sense. The idea of a creation that took place at a given time and which fixed forever the forms of all living things is replaced by the idea of a constant process of creation, a creative evolution that gives a new meaning to the phrase in the Jewish liturgy: "He reneweth every day the work of creation." The modern concept of God is that of a Being Who is the prime cause of the universe and without Whom there would be no existence. Creation becomes identical with necessity; God is the creator of the universe in the sense that He is necessary to its existence, that He is constantly making new creations by His will, and that the world is not the product of blind chance and the play of the elements, but the work of a supreme Ruler and Guide.

This modern concept of God as Creator, like the existence of God Himself, rests upon religious belief rather than upon philosophic proof or the authority of tradition. Science itself, with all its powers, is unable to explain the beginnings of existence; it can only describe the workings of the various forces in the world and the evolution of forms from the lowest to the highest. Modern Judaism accepts the conclusions of science, but it adds to them its own thought: that behind all existing things is the ever-present God, the perpetual Creator who is the ultimate Cause of all existence and of all its ever-changing forms.

SIMON COHEN.

Lit.: Kohler, K., *Jewish Theology* (1918) 152-55; Hastings, J., edit., *Dictionary of the Bible,* vol. 1, pp. 501-7; the commentaries on *Genesis;* Steinthal, H., "Die Idee der Schöpfung," *Jahrbuch für jüdische Geschichte und Literatur,* vol. 2, pp. 39-44; Neumark, D., *Geschichte der jüdischen Philosophie;* Husik, *History of Mediaeval Jewish Philosophy;* Bernfeld, S., *Daath Elohim;* Ginsburg, C. D., *The Kabbalah;* Ginzberg, L., *Legends of the Jews,* vols. 1 and 5; Cohon, Samuel S., in *Central Conference of American Rabbis Yearbook,* vol. 45 (1935) 217-18.

Creation portrayed in bas relief believed to have been wrought (1330) by Lorenzo Maitani and his pupils for the dome of the Orvieto cathedral

The third (left) and sixth (right) days of creation. From paintings by Edward Burne-Jones, English artist (1833-1898)

CREED. 1. Introductory. The religious experience of the Jewish people, which is known as Judaism, has expressed itself in a body of belief or *creed,* as well as in a *code of conduct,* a *cult* or organized worship, and a *community.* These four elements enter into the composition of every positive religion, and assume forms peculiar to its character and to the spirit of the people who profess it. So strikingly different is the construction which each of these elements receives in various religions that their characteristic features in one religion may not appear at all in another.

This fact notwithstanding, the view is often expressed that Judaism has no creed, dogmas or articles of faith. This view goes back to Moses Mendelssohn's apologetic attempt to present Judaism in the light of his deistic philosophy as a religion of reason, free from dogmatic faith and creedal fetters. Consequently Judaism appeared to him not as a revealed religion but as a revealed legislation, interpreting revelation as a form of reason. The Torah, he maintained, commands not belief but deeds (*Jerusalem, Gesammelte Schriften,* 1843, vol. 3, p. 319 et seq.). Mendelssohn himself recognized that religious deeds without religious convictions are "an empty puppet-show, not divine service." He even restated the Thirteen Articles of Maimonides, substituting the introductory formula "I am convinced" for "I believe." Nonetheless his authority continues to be invoked for the claim of the dogmalessness of Judaism. His followers support this claim by defining dogma in the restricted sense which it received in Christianity and particularly in Catholicism as a concise statement of religious faith adopted by the authoritative representatives of the Church and imposed upon its adherents as the basis of orthodoxy and of blessedness (Geiger, *Jüdische Zeitschrift,* 1862, pp. 278-280; Baeck, Leo, *The Essence of Judaism,* pp. 4-5).

To be sure, Judaism has no church or ecclesiastical authority comparable to that of Catholicism or even of some branches of Protestantism. Therefore it can have no creed or dogmas whose binding character derives from the circumstance of having been decreed by authoritative body. However, neither does the *Mishneh Torah* of Maimonides nor the *Shulhan Aruch* of Joseph Caro derive their authority in Jewish law from any ecclesiastical body but solely from the accuracy of their interpretation of the Torah and tradition. Every religion is unique not only in its essential beliefs, observances and institutions but also in the mode of their creation and expression. Only confusion results from judging one religion by the standards of another.

The process and condition of creed building in Judaism as well as the content of the creed differ from those of Christianity, Islam, or Buddhism. Dr. Baeck writes: "It is obvious that in a positive religion classical phrases would pass from generation to generation as the ancient and holy message of religious truth. Wherever there exists a treasury of faith, a *depositum fidei,* it is expressed in sacred words in which sounds the ringing, swinging song of revelation and history." While this, as he contends, "does not constitute a dogma in the most precise sense of the word," it is the stuff of which dogmas have been constructed in Judaism.

Precise definitions and systematic analyses of virtually all religious values came late in the history of Judaism. The word "dogma" (from the Greek *dokeo* = "to think") indeed appears in the Septuagint (*Dan.* 2:13; 3:10) and Josephus (*Apion* 1:8) and its Hebrew equivalent *'ikkar* in *Ben Sira* 37:17 (23) and in rabbinic literature (*Sab.* 2b; 38b), but it is only in Jewish medieval philosophy that it acquired its technical meaning of "root-principle" of religion. Despite the lateness of the term, certain basic convictions have dominated Judaism from the very beginning and have given unity to its entire development.

2. The Beginnings of Judaism. Judaism began at Mt. Sinai, where under the leadership of Moses, Israel entered into a covenant with God, pledging to worship Him alone as condition of receiving His protection and care. Biblical tradition identifies that covenant with the *Decalogue* (*Ex.* 19 to 20; *Deut.* 5; cf. *Ex.* 34). To encourage the people in their loyalty to God and to restrain them from straying after the gods of their neighbors was the burden of prophetic preaching. It was dramatized in Elijah's challenge to the people at Carmel to choose between God or Baal (*I Kings* 18:21). The literary prophets further stressed that what God demands is moral conduct and not mere ceremonial observance (*Amos* 5:4, 14, 21-24; *Hosea* 6:6; *Isa.* 1:11-17; *Micah* 6:8). Their teachings were combined with those of the priests and formed the Torah, which was solemnly ratified by the assembly of Ezra and Nehemiah in 444 B.C.E., and made the cornerstone of Jewish religious life. Though it contains no concisely formulated set of doctrines, the Torah rests on a doctrinal basis. It opens with the declaration that God is the Creator of the world and the Father of all men, and emphasizes that He rewards and punishes men in accordance with their deeds, that He called Abraham and his seed to be His people, and that He revealed His will to Moses to guide the people in the way of righteousness. He further ordained the sacrificial cult, and chose (Zion as) the seat of His sanctuary.

The challenge of other religious view-points and the inner conflicts in post-Exilic times led to the clarification of Jewish doctrine. In opposition to Parsi dualism, Deutero-Isaiah proclaimed the absolute unity of God. "I am the Lord, and there is none else, beside Me there is no God. . . . I form the light, and create darkness; I make peace, and create evil; I am the Lord, that doeth all these things" (*Isa.* 45:5-7). This belief is embodied in *Deut.* 6:4, which has come to be the watchword of Judaism: "Hear, O Israel, the Lord our God, the Lord is One."

3. Early Step Toward a Creed. The various divisions that arose in Judaism were compelled to define their positions on fundamentals and thus to justify themselves against their opponents. The Samaritan schism stemmed out of social and racial conflicts, but subsequently took on a creedal character. This sect made the claim that Mt. Gerizim rather than Mt. Zion was God's chosen place of worship. Next it disputed the foundation of religious authority. While it accepted the Pentateuch (with certain textual deviations), it rejected the Prophets and the Hagiographa from the canon of Scripture. It further refused to accept the doctrine of the resurrection, which emerged subsequent to its separation from the main body of Judaism, and the hope of deliverance through a Davidic Messiah.

On a more intensive scale the creedal problem figured in the controversy between the Sadducees and the Pharisees. While here, too, social, political and ritual questions were in the foreground, doctrinal considerations figured prominently. These concerned themselves with the authority of Tradition, the Messianic idea, and the Hereafter. The Essenes likewise differed from the rest of Jewry in creed as well as in ritual and in the mode of living. Christianity, too, came into existence as a Jewish sect, centering in the belief that Jesus was the awaited Messiah.

The proselytizing activity of the Jewish people in post-Exilic times tended to bring into prominence the basic demands of Judaism. The converts were taught to abjure idolatry, to worship the living God only, and to become part of the Jewish people (*Isa.* 56:3, 6; *Zech.* 8:20-23). Ruth's joining the Jewish fold is expressed in the classic words which she spoke to Naomi: "Thy people shall be my people and thy God my God" (*Ruth* 1:16). The Psalms class proselytes along with the "house of Israel" and "the house of Aaron" as "they that fear the Lord" (*Ps.* 115:8-13; 118:2-4). The *Ger Tzedek* or full proselyte was, in addition, required to undergo the rites of *Milah, Tebilah* and *Korban*—circumcision, ritual bathing and offering a sacrifice. The *Ger Toshab* or half proselyte, however, was merely to observe the minimum requirements of Judaism, known as the Noachian laws, i.e., the humanitarian laws based on the interpretation of God's covenant with Noah and his sons (*Gen.* 9:4-17). The *Sibylline Oracles* called on the heathens to abandon their errors, to adopt the monotheistic faith and to practice righteousness (see Kohler, K., *Origins of the Synagogue and Church,* pp. 157-163).

4. First Formulations. Philo, addressing himself to Jewish and non-Jewish intellectuals in Alexandria, was the first to formulate the principles of Jewish belief essential to "a life of bliss and blessedness." These "truths that piety and holiness enforce" were, according to Philo, taught by Moses, and are five in number:

(1) "that the deity is and has been from eternity" (against atheists); (2) "that God is one" (against polytheists); (3) "that the world came into being" (against the doctrine of the eternity of matter); (4) "that the world too is one as well as its Maker" (against cosmic pluralism); and (5) "that God also exercises forethought on the world's behalf" (*On the Creation,* chap. 61, trans. F. H. Colson and G. H. Whitaker).

Josephus, too, defending Judaism against the slanders of the Jew-haters of the Hellenistic world, offered a summary of Jewish beliefs, though not as concise as Philo's. That summary reduces itself to five unities: One God, one Law, one Temple, one Israel, and one Humanity, to which he adds: Worship, Retribution and Resurrection (*Against Apion* 2:27).

Neither Philo nor Josephus attached importance to the wording of their formulations, striving only to supply clear statements of the fundamental doctrines of Judaism.

Philo further found an epitome of the entire Torah in the Decalogue. "The Ten Covenants," he writes, "are summaries of the special laws which are recorded in the Sacred Books and run through the whole of the legislation." The first set of five expresses man's relation to God; the second set of five "contains the actions prohibited by our duty to fellow-men." Palestinian Judaism similarly accorded the Decalogue a place of preeminence, and made it part of the daily liturgy of the Temple by the side of the *Shema* (*Deut.* 6:4-9; 11:13-21; *Num.* 15:37-41). It was dropped out of the reconstructed liturgy of the synagogue because of the heretical contention—which seems to have been shared by Philo—that the Decalogue alone was given by God. Nonetheless, the rabbis continued to regard the Decalogue as the heart of the Torah and the fountain-head of Jewish belief and practice. According to the Midrash the number of the letters of the Decalogue in *Exodus* corresponds to the six hundred and thirteen commandments. As their actual number is six hundred and twenty, the seven extra letters were taken to represent the seven days of the week of creation, indicating that the world was called into being only for the sake of the Torah (*Midrash Num.* 18:21; 13:16). Like Philo, Saadia grouped the 613 laws of the Torah into ten sections, using the Ten Commandments as headings. This scheme of classification became a favorite with poets who composed *Azharoth,* or poems enumerating the commandments.

The Shema, which the rabbis found to correspond to the Decalogue (*Yer. Ber.* 1:8), has been retained since Temple times as the central part of the morning and evening services, and has served as the confession of Jewish faith. Following its declaration of the unity of God, and the call to love Him, to recognize that He rewards and punishes and to accept His commandments, comes the affirmation *'emeth veyatzib,* "True and firm" (and in the evening: *'emeth ve'emunah*—"true and faithful"). Israel Abrahams properly describes this prayer as "one of the few direct professions (of faith) in the original Jewish Prayer Book." The text of this profession runs:

"True it is that Thou art indeed the Lord our God, and the God of our fathers; our King, our fathers' King; our Redeemer, the Redeemer of our fathers; our Maker, the Rock of our salvation; our Deliverer and Rescuer from everlasting, such is Thy name; there is no God beside Thee."

5. View of the Talmud. The nearest that the Talmud comes to the formulation of a succinct statement of belief is in *Sanh.* 10:1. It reads:

"All Israelites have a portion in the world to come, . . . But the following have no portion in the hereafter: he who claims that the resurrection is not taught in the Torah, he who denies the divine origin of the Torah, and the Epicurean (atheist)."

As part of the authoritative Mishnah, this statement enjoyed universal acceptance and recognition, and figured as the text of the medieval discussions of Jewish dogmas. The enumeration of requirements for a share in the world to come strikes against the heretical trends among the Jews, and makes salvation dependent upon the belief in Divine providence, revelation and resurrection. During the Hadrianic persecutions a council of rabbinical authorities at Lydda voted that under the threat of death all the laws of the Torah may be transgressed excepting the prohibitions of idolatry, incest and murder (*Sanh.* 74a). Again the irreducible elements of Judaism were stated, albeit in negative form. In the positive they are: monotheism, morality, and the sanctity of human life.

These scanty expressions of the Jewish creed were

compensated by the liturgy. The Shema and its introductory and closing benedictions and the *Amidah*, or Eighteen Benedictions, sounded the cardinal beliefs of Judaism as well as the chief needs of the Jewish people and of the individual soul. The masterly Musaf Amidah for the New Year, which is linked with the blowing of the Shofar, gives matchless expression to the basic convictions of Judaism: the sovereignty of God (*Malchuyoth*), the revelation of the Torah at Sinai (*Zichronoth*), and the future establishment of the universal Kingdom of God (*Shofaroth*). These beliefs underlie the whole of rabbinic Judaism and form part of the Jewish consciousness. Deviation from any one of them renders one a heretic (*min*).

6. View of the Jewish Philosophers. The awakening of philosophic thought among the Jewish people in post-Talmudic times was marked by searching analyses of the content of Jewish belief. It was stimulated by the challenge of Islam, on the one hand, and of Karaism on the other. Having denied the validity of rabbinical tradition and authority, the Karaites were compelled to evolve their own standards. Thus Nisi ben Noah grouped all the Pentateuchal laws around the Decalogue. This method was followed also by the outstanding theologian Judah ben Elijah Hadasi in his *Eshkol Hakofer* (published 1148), wherein he also formulated for the first time the Karaite articles of faith, ten in number, to correspond with the Ten Commandments.

Saadia Gaon (10th cent.), to overcome the criticism of Judaism from without and from within, devoted his *Emunoth Vedeoth* (published 933) to a philosophic examination of its nine principles:

Creatio ex nihilo, the unity of God, prophecy, freedom of the will, merit and guilt (retribution in this world), the soul and its destiny, the resurrection, the redemption of Israel, and immortality (retribution in the hereafter). He also probed the foundation of the ceremonial law.

Rabbenu Hananel (990-1050) formulated the creed of Judaism more simply as:

(1) belief in God, (2) belief in the prophets, (3) belief in the hereafter, and (4) belief in the Messiah. To these he added the binding character of tradition.

Judah Halevi (1085-1142), while seeking to establish his faith on ethico-historical experience rather than on philosophic reasoning, finds in the *Geulah* (the benediction following the Shema in the morning service) "the bonds that hold the Jews together, viz., the unity of God, His eternity, His providential care of our fathers, and that the Torah came from Him, the truth of all which is attested by the redemption from Egyptian bondage. . . . He who professes these wholeheartedly is a true Jew" (*Kuzari,* vol. 3, chap. 17).

Maimonides (1135-1204) gave a classical presentation of the Jewish creed in his Commentary on *Sanh.* 10:1 (*Perek Helek*). Seeking to provide every Jew with a clear statement of the beliefs which he must hold in order to form part of "the general body of Israel" (*kelal yisra'el*), he formulated thirteen articles of faith, a number derived from the attributes of God in *Ex.* 34:6-7. The first five deal with the Jewish *doctrine of God:*

(1) His existence, (2) unity, (3) incorporeality, (4) eternity, and (5) He alone is to be worshipped.

The next four deal with *revelation:*

(6) the reality of prophecy, (7) the absolute supremacy of Moses as prophet, (8) the divine origin of the Torah, and (9) the immutability of the Torah.

The last four are concerned with *retribution:*

(10) omniscient providence, (11) reward and punishment in this world and in the next, (12) the advent of the Messiah, and (13) the resurrection of the dead.

The Maimonidean creed aimed not only to give the Jew a concise statement of what he is expected to believe but also to counteract the Christian and Mohammedan claims that Jesus or Mohammed eclipsed Moses, that the New Testament or the Koran replaced the Torah, and that the Messiah had already come. It also answered the charge of the Karaites that the rabbis had falsified the Torah. By no means a new creation of the author, this creed was based on Biblical and Talmudic teaching, and represented the natural product of Jewish philosophic thought. It was believed by the Jewish people before it was formulated. This accounts for its remarkable popularity through the centuries.

Soon after its appearance in 1168, the Maimonidean creed became the center of a dogmatic literature, and led to the sharp division between the Maimunists, who accepted his thirteen articles without question, and the anti-Maimunists, who criticized not the beliefs but the way in which he formulated them.

Hasdai Crescas (d. 1412) found fault with Maimonides for confounding (1) "fundamental principles" (*pinnoth hatorah*), without which the Torah is inconceivable, (2) "true beliefs" (*'emunoth 'amitiyoth*), which while rendering those who deny them heretics, are not indispensable, and (3) "opinions" (*de'oth* or *sebaroth*), views growing out of tradition. If Maimonides meant to count the "fundamental principles," he should have given seven; and if he intended to number "true beliefs," he should have enumerated sixteen (Introduction to *Or Adonai.*).

Joseph Albo (15th cent.), in his *Ikkarim* (1425), likewise argued that the thirteen articles are not of equal importance. The "roots" (*'ikkarim*) of Judaism, as of every revealed religion, are three: the existence of God, revelation and retribution. The special character of each religion shows itself in the "stems" (*shorashim*) and "branches" (*'anafim*) that grow out of the "roots." In Judaism, the first root of God's existence produces four stems: unity, incorporeality, timelessness, and perfection. The root of revelation has two stems: prophecy and the perfection of the prophet. The root of retribution, likewise, has two stems: divine omniscience and providence. In addition to these eleven dogmas there are six "branches" or beliefs which, while not fundamental to Judaism, every Jew should share. They are: creatio ex nihilo, superiority of Moses over all other prophets, eternity of the Mosaic Law, possibility of attaining to human perfection through the proper observance of even one commandment, resurrection and the Messiah.

Isaac Abravanel (1437-1508), while defending Maimonides against his critics, rejected the entire procedure of enumerating the first principles of the Torah on the ground that all its precepts, doctrines and laws are equally binding (*Rosh Amanah,* chap. 23).

His view was shared by representatives of legalism like David ibn Abi Zimra, who remarked: "I do not incline to set up any dogmas or root-principles for the Torah, for it is all *'ikkar* (essential). As our sages of blessed memory said, 'He who says that the whole Torah was revealed from heaven with the exception of this particular point or that analogy has despised the word of God' (*Sanh.* 99a). Every precept, therefore, constitutes a 'root' and 'fundamental'! How then can we say that this one is an *'ikkar,* 'essential', and the other 'non-essential'?" (*Responsa,* 344). This is probably the basis for Mendelssohn's claim that Judaism is a divinely revealed legislation rather than a religion based on an authoritative creed.

The Maimunists, who accepted the thirteen articles, include the great majority of the Jewish people. Among the defendants of Maimonides, Leopold Loew names: Simeon ben Zemah Duran, Abraham Bibago, David ben Leon Mantuanus, Isaiah Hurwitz (the *Sheloh*), Moses Kunitzer and Aaron Chorin. The Maimonidean creed has formed the theme of poets in almost all lands in which Jews have lived from the thirteenth century to the present. Alexander Marx has enumerated eighty-eight such poems, without taking into account the more recent productions in European languages. The most popular versification of the Maimonidean creed is the *Yigdal,* which is attributed to Daniel ben Judah Dayyan. It first appeared in 1383 in an Italian Mahzor among the prayers for the Friday evening service and has found its way into most rituals. The prose form "Ani Maamin" (*credo*) was first printed in Bomberg's edition of the *Mikraoth Gedoloth* (1517), and was likewise incorporated into many liturgies. The use of the Maimonidean creed in one or the other of these two forms by virtually all Jews represents the most striking form of "popular assent." It may, therefore, be regarded as the truest statement of Jewish Orthodoxy.

7. **Modern Views.** The reaction to the established standards of Judaism, which marked the Reform movement, manifested itself particularly in the field of doctrine. In its early stages Reform concerned itself primarily with the improvement of the external forms of synagogue worship, without serious modification of the first principles of Judaism. Albo's three "roots" remained basic for Reform. Not even the "stems" were touched in its pronouncements and in its books of prayer. The changes were largely effected in the "branches," such as the belief in the Messiah and the resurrection, and other traditional views and practices which, while forming part of traditional Judaism, cannot rank among its fundamentals. The changes were dictated by the *Zeitgeist* of the Emancipation period and by the need of adjustment to Western life and thought. Under the influence of the comparative study of religion, modern philosophy and natural science not only the "branches" but also the "stems" and even the "roots" of Judaism have been subjected to revaluation. In consequence it became imperative to rethink the fundamentals of Judaism, and to make them the basis of the rituals and text-books of Reform Judaism.

Restatements of the Jewish creed were embodied by some rabbis into their confirmation services (see Einhorn, D., *Olath Tamid,* 1858, pp. 460-63; Wise, I. M., *Hymns, Psalms and Prayers,* 1868, pp. 202-3, etc.). The *Rabbi's Manual,* published by the Central Conference of American Rabbis (1928), suggests that "a formal confession of faith by the members of the class . . . if not carefully guarded may easily turn the confirmation into an initiation into Judaism or Conversion Service, and thereby run counter to our historic consciousness that Judaism is the heritage of the Jewish people and by no means a mere creed" (p. 150). On the other hand, for the admission of proselytes, the Conference adopted a set of articles of faith to which the candidate is expected to give assent. It reads:

> "I believe that God is One, Almighty, Allwise and Most Holy.
>
> "I believe that man is created in the image of God; that it is his duty to imitate the holiness of God; that he is a free-will agent, responsible to God for his actions; and, that he is destined to everlasting life.
>
> "I believe that Israel is God's priest-people, the world's teacher in religion and righteousness as expressed in our Bible and interpreted in the spirit of Jewish tradition.
>
> "I believe that God ruleth the world with justice and love and in the fullness of time His kingdom will be established on earth."

(*Rabbi's Manual,* pp. 31-32, 152-53; *Yearbook Central Conference of American Rabbis,* 1891-92, p. 36; 1895, pp. 55-57)

The platforms adopted by Reform rabbis at Philadelphia (1869), Pittsburgh (1885), and Columbus are not creeds in the technical sense but statements of principles defining the general direction that Reform Judaism should take. Of similar nature are the "Richtlinien zu einem Program für das liberale Judentum," adopted by the Liberal rabbis of Germany in 1914. The declaration of principles of "The Orthodox Jewish Congregational Union of America" in 1898 endeavored to define the view-point of historical Judaism in opposition to Reform (*American Jewish Yearbook,* vol. 1, 1899, pp. 99-100). "The Principles of Jewish Ethics," issued by the German-Israelitish Union of Congregations in 1885, and the statement of Jewish belief by the Conservative rabbis of Germany in 1893 sought to overcome the anti-Semitic defamations of the Jewish religion (Lazarus, M., *Ethics of Judaism,* vol. 1, pp. 302-5; Strack, H., *Jüdische Geheimgesetze,* pp. 15-18).

SAMUEL S. COHON.

Lit.: In addition to the literature cited in the text of the article and the standard works on Judaism, the following discussions throw light on the various aspects of the subject: Creizenach, "Grundlinien des israelitischen Glaubens," in Geiger's *Wissenschaftliche Zeitschrift,* vol. 1 (1835) 39-51; vol. 2 (1836) 68-77, 436-445; Schlessinger, introduction to German tr. of Albo's *Ikkarim* (1844); Aub, "Über die Glaubenssymbole der mosaischen Religion," in Frankel's *Zeitschrift für die religiösen Interesse des Judentums* (1845) 409-24, 449-57; Holdheim, *Moses Mendelssohn und die Denk- und Glaubensfreiheit im Judentum* (1859); Loew, L., *Jüdische Dogmen* (1871); Guttmann, Jakob, *Über Dogmenbildung im Judentum* (1894); Schechter, "The Dogmas of Judaism," *Studies in Judaism,* vol. 1 (1888) 147-81; Neumark, *Toledoth Haikkarim Beyisrael* (1913, 1919), a standard work; Binstock, L., "Dogma and Judaism" (followed by discussion), in *Yearbook of the Central Conference of American Rabbis,* vol. 35 (1925) 246-79; discussion in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1926-27); Cohon, S. S., and Rall, H. F., *Christianity and Judaism Compare Notes* (1927); *Yearbook of the Central Conference of American Rabbis,* vol. 46 (1936) 89-107; vol. 47 (1937) 94-114.

Michael Creizenach

CREIZENACH, MICHAEL, educator and author of numerous text-books, b. Mayence, Germany, 1789; d. Frankfort, 1842. He was one of the first to espouse the Reform Movement in Judaism, and was a teacher of religion at the Frankfort Philanthropin. His writings are characterized by hostility toward the Talmud; they do not go so far as to establish a definite system of religious reform, but deal rather with the current questions of his day. From 1823 to 1824 he published the monthly *Geist der pharisäischen Lehre* in Mayence. Later he was an active contributor to the *Wissenschaftliche Zeitschrift für jüdische Theologie,* and, toward the end of his life, he and Jost were editors of the periodical *Zion.*

In addition to a number of text-books chiefly on mathematics, he wrote *Zweiunddreissig Thesen über den Talmud* (published anonymously, Frankfort, 1831); a book of meditations for the Penitential Days and another for confirmants; and a new Shulhan Aruch, in four parts (Frankfort, 1833-40). The first part takes up the Mosaic commandments; the second, the Talmudic interpretations; the third discusses the reform of the Jewish ritual; the fourth gives the history of the evolution of the Mosaic ritual law. He issued the *Yesod Mora,* Abraham ibn Ezra's philosophic work, using a text previously edited by Heidenheim, together with a German translation (Frankfort, 1841).

His son, Theodore Creizenach (b. Mayence, 1818; d. Frankfort, 1877), was a noted poet and historian of literature. Among other works, he edited Goethe's correspondence with Marianne de Willemer (Stuttgart, 1878).

CREMATION. 1. Introduction. In ancient times cremation, or the burning of human corpses, was generally practised in all countries with the exception of Egypt, China, Palestine and Persia. In ancient Egypt, dead bodies were invariably embalmed, due to the belief in the eternal close contact between the body and soul. In ancient India, bodies were burned after death, since they were regarded as earthly, therefore impure and defiling. The ancient Chinese and the Semitic peoples, including the Hebrews, buried their dead, either in graves or in sepulchres. Although the early Greeks and Romans generally practised burial, there are recorded incidents of cremation as well. The ancient Persians are believed at times to have buried their dead, and at other times to have exposed them to the air and to the birds in the belief that dead bodies, being impure, would defile the earth if buried or the atmosphere if burned. However, the ancient world appears to have witnessed many exceptions and wide deviations in the question of burial or cremation. The abundance or scarcity of fuel for cremation purposes, not the belief in resurrection or any other religious reasons, probably was of decisive importance in determining the attitude toward burial on the one hand or toward cremation on the other.

2. In the Bible. The ancient Hebrews rarely practised cremation. In all periods of Jewish history, from the very beginning of patriarchal times to the post-Biblical period, the Hebrews and, later, the Jews, buried their dead. According to the books of *Genesis, Judges, Samuel, Kings* and *Chronicles,* patriarchs, matriarchs, priests, judges, and kings, as well as all Israelites of lesser rank, were buried, never burned.

Several passages in the Bible have sometimes been interpreted as indicating the practice of cremation in early Israel. In *I Sam.* 31:12 (cf. *I Chron.* 10:12), it is related that the men of Jabesh-gilead took down the decapitated body of King Saul and the bodies of his three sons from the walls of the city of Beth-shan, where the Philistines had impaled them, and burned them in Jabesh. However, this unusual procedure was adopted only because these corpses had been so defiled and mutilated by the Philistines and subjected to the ignominy of being suspended from the walls of the Canaanite city that the Israelites desired to prevent any further disrespect to or mutilation of the remains of the former king and his sons. The burning of the bodies and the burial of the ashes purported to conceal all traces of the remains from the vengeful Philistines. However, in the parallel passages, *I Chron.* 10:12 and *II Sam.* 2:4, it is expressly stated that the bones of Saul and his sons were buried, and there is no mention of the burning of their dead bodies. Hence the opinion has been advanced, quite plausibly, by a number of Bible scholars and investigators, that only the exposed and putrified fleshy parts of the corpses were burned, but that the actual bones were buried in accordance with the customary procedure.

Other Bible passages thought to contain evidence of the practice of cremation are *Amos* 6:10; *II Chron.* 16:14; *I Kings* 13:2; *Jer.* 34:5). The passage in *Amos,* though obscure, seems to speak definitely of the burning of a human body; however, some interpreters regard this as due to unusual circumstances, such as a plague, and not as a normal mode of disposing of the dead. The passage in *II Chronicles* states definitely that Asa was buried in his own sepulchre; the great burning was "for him," that is, in his honor. The burning for King Zedekiah, mentioned by Jeremiah, seems to fall into the same category. The passage in *I Kings* has reference to the burning of men's bones upon an altar to pollute it, as was actually later done by Josiah on this very altar (*II Kings* 23:20).

The New Testament does not contain a single example of cremation of the dead. The evidence furnished by the early and later church fathers is to the

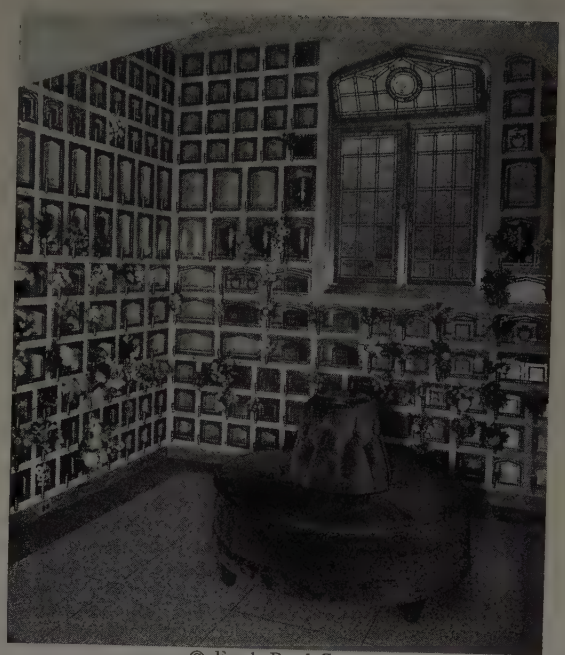
effect that the Christians of the first three centuries C.E. and beyond followed the parent religion Judaism in practising burial exclusively. Various Christian writers and church leaders condemned as outrageous and as inhuman the many acts of burning and the scattering of their ashes to which, frequently, Christian martyrs were subjected by their tormentors and persecutors.

3. In Post-Biblical and Rabbinical Judaism. In the post-Biblical and rabbinical periods cremation seems to have been unknown; burial was practised as the prevalent custom and as an obligatory religious statute. Burial was so regarded by the teachers of the Talmudic period (1st to 5th centuries C.E.). From the 6th cent. on, all rabbis, authorities and Talmudic codifiers spoke of burial as one of the 613 commandments. The codes hold that burial (*ḳeburah*) is a supreme religious duty (Mitzvah). While Maimonides (12th cent.) maintains that burial is a definite religious ordinance, Rabbenu Asher (Asher ben Jehiel, 13th cent.) and other rabbis of the same and later centuries declare it to be only a custom. In the medieval period opposition to cremation was in large measure based on the firm belief in the resurrection of the dead; cremation, naturally, is a denial of resurrection.

4. In Modern Times. In modern times, beginning with the last quarter of the 19th cent., cremation of the dead and the custom of depositing the ashes in urns or in the vaults of cemeteries or their dispersal over the waters of stream or ocean gained a considerable following, especially in England, Germany and the United States. Advocates of cremation cite the passage from *Midrash Vayosha* (Jellinek, A., *Beth Hamidrash,* vol. 1, p. 37), which relates the request made by Isaac the patriarch of his father Abraham that he bring his ashes to his mother Sarah. Some modern authorities, like many of the medieval ones, consider interment not as a sacred command, but as a custom which might be altered to suit the changed conditions or requirements of time and place. These point out that cremation will soon become inevitable as the cemeteries of the crowded cities become filled with the dead and no more room is available for burial purposes in the vicinity of large towns and cities.

Among Reform or Liberal Jews, cremation is a matter of individual choice, and it is being practised instead of burial with increasing frequency. These Jews no longer accept the doctrine of the resurrection of the body, instead upholding the doctrine of the immortality of the soul. Hence the old objection to destroying the body by cremation has no validity for them.

The question of the legality of cremation and its religious and ritual permissibility is still subject to frequent discussion among Orthodox and Conservative Jews as well, happily without bitterness or great depth of feeling. Conservative and Orthodox Jews object to cremation on the ground that it is a relic of an ancient pagan custom; that burial was practised in Judaism since the very early period and is regarded as a Biblical law which has been sanctified by time and observance; that it is disrespectful to the dead to burn their bodies since the human body must be regarded as sacred even after death.



© Fresh Pond Crematory and Columbaria

Private Gothic room where cremated remains rest in urns

Non-Orthodox Jewish and non-Jewish theologians and scholars have repeatedly expressed the opinion that the Bible does mention cremation together with burial, not only in cases involving dishonor to the dead but also in ordinary cases of death. These have pointed out that, contrary to the general belief, the Torah does not contain any actual commandment requiring burial, and that even according to the Talmud it is an open question as to whether burial is anything more than a generally observed custom. Throughout the late medieval period and into modern times a small number of rabbis and authorities, such as Rabbi Moses Israel Tedeschi of Trieste and Rabbi A. Wiener of Oppeln, Germany, favored cremation and declared that there was nothing in Judaism or in Jewish law to oppose its practice. However, in 1895, the rabbis of the German state of Württemberg pronounced cremation contrary to Jewish law because the practice was deemed a mutilation of the dead bodies.

Earlier in the 19th cent., on the other hand, a society for cremation (Gesellschaft für Feuerbestaltung) was formed in Germany, and in 1892 the Central Conference of American Rabbis, after a spirited discussion whose traces are found in the year books for that and the following year, passed a resolution which permits its member rabbis to officiate at the cremations of deceased Jews; the resolution stated that there was no warrant for their refusal to do so on the supposed ground that cremation was either anti-Jewish or anti-religious. In the latter half of the 19th cent., on the other hand, a pronouncement was made against cremation collectively by a conference of German Orthodox rabbis, and Chief Rabbi Zadoc Kahn of France, and the Ashkenazic chief rabbi of England, Herman Adler, as well as the British Sephardic chief rabbi, Benjamin Artom, pronounced definitely in its disfavor. Whereas in the 19th cent. practically all Jewish burial societies

(Hebrah Kaddishas) opposed cremation, and still remain opposed to it, in the 1920's and 1930's the United Synagogue of England tacitly recognized the increasing frequency and permissibility of cremation, requiring only that when the ashes of cremated persons are buried in the community cemeteries, they be put in a coffin, and not kept in an urn.

The followers of traditional Judaism, however, in general, declare that a cemetery in which the ashes of deceased persons who have been cremated are buried is not ritually fit for ordinary burials. Such ashes, according to their view, either must be buried in a burial-place specially set apart for this purpose, or have to be interred in a special part or section of the common Jewish community cemetery. Orthodox rabbis are permitted to officiate at funerals of those about to be cremated, provided that they do not witness the actual incineration of the corpse and provided that they do not in any way have a share or any hand in this procedure.

Among Jews who practice cremation, the body is wrapped in the garments customary at burials, and is then placed in a light coffin or shell made of pine-wood. After the customary service, it is taken to the crematorium where a commitment service is held. The coffin or shell is then conveyed by automatic means to a furnace or retort heated to an intense degree which soon reduces it to ashes.

ABRAHAM I. SHINEDLING.

Lit.: Felsenthal, Bernard, "On Cremation from a Jewish Standpoint," *Central Conference of American Rabbis Year Book,* 1892-93, pp. 33-48; Robinson, Morris, "Is the Jewish Religion Opposed to Cremation?" *The Synagogue Light,* June, 1939, pp. 3-4; *Jewish Chronicle* (London), Oct. 26, 1923, p. 12; Yoffey, I. J., "Cremation: The Jewish Attitude and a Comparison with that of Other Denominations," *Jewish Chronicle Supplement,* Nov., 1932, p. 1 et seq.; Loewe, Herbert, "On Cremation," *ibid.,* Aug. 20, 1926, p. 6; Knopf, S. A., "Cremation versus Burial," *American Journal of Public Health,* vol. 12 (1922) 389; Herring, H. T., "Disposal of the Dead, with Special Reference to Cremation," *Journal of State Medicine,* vol. 32 (1924) 133.

CRÉMIEU (CARMI), ELIE, Talmudist, who lived in Carpentras in the 18th cent. He published the prayer book of the four Venaissin communities (Avignon, Cavaillon, l'Isle and Carpentras) under the title *Seder Hatamid* (Order of the Daily Offering). In 1762 a son of his was seized and baptized; the event created a stir among the Jews of southern France.

CRÉMIEU-FOA, ANDRE, French soldier, b. Paris, 1857; d. Porto Nuovo, Africa, 1892. He was an army officer and the first French Jew who publicly protested against anti-Semitic accusations brought against Jewish officers in France. In 1892 he fought duels with the two well-known anti-Semites Drumond and Lamase, and challenged a succession of other bigots, until the Minister of War interfered and transferred him to Africa. Crémieu-Foa fought bravely against the Dahomeys and was fatally wounded in action.

CRÉMIEUX, ADOLPHE (BENJAMIN SALOMON), historian, b. Clermont L'Hérault, 1865. He taught history in the College of Luneville, in the Lyceum of Chateauroux, in Toulon, in Nîmes and in Marseille. His specialty was the history of Marseille, in which field he published *Le sixième livre des statuts de Marseille; Marseille et la royauté pendant la minorité de Louis XIV,* and a monograph on the history of the Jews in Marseille. He contributed articles on the history of the Jews of France to the *Revue des études juives.* He was made a knight of the Serbian order of St. Sava.

CRÉMIEUX, BENJAMIN, author and critic, b. Narbonne, France, 1888. He studied in Paris, Grenoble and Florence, and held professorships at the Lyceum of Tournon and at the French Institute of Florence. For a time he also served as an official in the ministry of foreign affairs. In the World War he fought as a volunteer and was wounded three times. Crémieux shows fine critical discernment in his works, and in his *XXe Siècle* (4th ed., Paris, 1924) discloses wide knowledge of contemporary French literature. He won the Blumenthal Prize with his novel *Le premier de la classe,* which was followed by his *Panorama de la littérature italienne* (Paris, 1928) and *Le roman depuis 1918* (1930). Crémieux has written numerous essays, and his translations from the Italian include *Il mio carro* by Scipio Slataper and several plays of Pirandello.

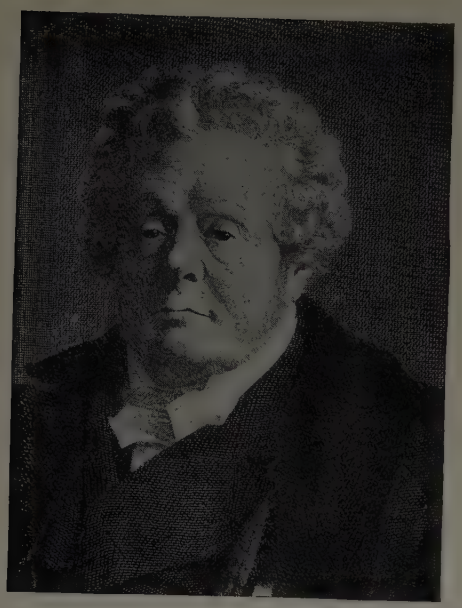
CRÉMIEUX, GASTON, Socialist leader and revolutionist, b. Nîmes, France, 1836; d. Marseille, 1871. He was a brilliant student, and graduated in law at the age of twenty-two. Because of his gratuitous services to the needy he was called "the lawyer of the poor." A militant revolutionist, openly opposing the monarchists, Crémieux moved to Marseille and became active in the Socialist International (Association Internationale des Travailleurs). There in 1870 he organized a revolt, was imprisoned, but was soon liberated by his fellow-revolutionists. In 1871, as head of the local commune, Crémieux was named president of the "Marseille Commission." Ardent though he was, he opposed, at the risk of being slain by his own comrades, the rigorous measures recommended by the more militant delegates from Paris. When the second revolt was suppressed, Crémieux again was arrested, court-martialed and sentenced to death. Efforts to obtain a commutation of the death penalty proved futile. Crémieux, at his own request, faced the firing squad with eyes unbandaged, crying "Long live the Republic."

Lit.: Lissagaray, *Histoire de la commune; La grande encyclopédie,* vol. 13, pp. 319-20.

CRÉMIEUX, HANANEL, judge and writer, b. 1800; d. 1878. He showed great aptitude as a Talmudic scholar, and served as a Hebrew teacher in Aix, where he also officiated as Shohet, Mohel and Hazan. For many years he was a judge in the Aix commercial tribunal, in which capacity he assisted in securing the adoption of many important changes in commercial law, particularly that relating to bankruptcy. He was an active member of the Jewish Consistory for Southern France, centering around Marseille, and was one of the founders of *Archives Israélites,* to which he was an early and active contributor.

Lit.: Archives Israélites (1842) 138-40; (1878) 140-42.

CRÉMIEUX, HECTOR JONATHAN, playwright, b. Paris, 1828; d. by his own hand, Paris, 1892.



Isaac Adolphe Crémieux

He came of a distinguished family, and while still a student took part in the revolution of 1848 as a member of the Garde Mobile, of which he became a lieutenant. Later on Crémieux became a zealous partisan of Napoleon III, wrote, with his brother Émile, a play (*Fiesque*) in honor of the emperor, and was himself rewarded with a post in the ministry of state. He was made an officer of the Legion of Honor in 1864. Crémieux wrote numerous plays, some in collaboration with the leading dramatists of his day. Perhaps his best-known work is *Orphée aux enfers,* which Offenbach used as a libretto for his tuneful operetta of the same name, and which achieved world-wide recognition at the time it was produced.

CRÉMIEUX, ISAAC ADOLPHE, French statesman and Jewish communal leader, b. Nîmes, 1796; d. Paris, 1880. His father, a merchant, was a town official in Nîmes during the Reign of Terror. Crémieux was educated at the Lycée Impérial, where he and a cousin were the only Jewish students. It was there that he became an ardent admirer of Napoleon.

In 1817 he was admitted to the bar, and soon won a reputation as an attorney for his knowledge of the law and brilliant oratory. During the period of the Restoration (1815-30) he acted as defense counsel in a number of political trials. Thus in 1819 he defended three young men accused of having sung *La Marseillaise,* and so affected the jury by his spirited paraphrase of the poem that he won an acquittal.

After the revolution of 1830 Crémieux moved to Paris and began his activity in connection with the liberals who opposed the regime of Louis Philippe (1830-48). He was an active contributor to the opposition journals and argued ably for the freedom of the press. In 1842 and 1846 he was elected deputy in the French chamber. In 1848 he took an active part in the revolution, and he was among those who escorted the king and queen from the palace on the occasion of their abdication. He served for a few months as the minister of justice, in which capacity he introduced such reforms as the abolition of slavery in the French colonies, the repeal of the death penalty for political offenses and the introduction of trial by jury.

In the Second Republic, Crémieux served as deputy until 1852. He supported Louis Napoleon for president, but was among those arrested by the latter in his coup d'état of Dec. 2, 1851. Thereafter he refused to take part in public life, despite the appeals of the emperor, until 1869, when he again became a member of the legislative body after the laws had been made more liberal. After Louis Napoleon had been defeated and taken prisoner at Sedan in September, 1870, Crémieux became minister of justice in the new provisionary government. He later served as member of the group that was organizing the national defence, and later, after the peace treaty, he proposed to raise the indemnity imposed upon France by means of a popular subscription. However, Gambetta rejected the idea, though Crémieux promised a large contribution of his own. In 1871 he was elected a delegate to represent Algiers, and in 1875 he was made a life senator.

Crémieux' services to the Jewish community began in 1827, when he started the agitation that led to the abolition of the Jewish oath in France. His most famous act was at the time of the Damascus Affair of 1840, when, together with Moses Montefiore, he obtained the acquittal of the Jewish victims of a false accusation of ritual murder and secured a firman from the sultan forbidding such charges to be raised against Jews. Among his other interventions in behalf of the oppressed Jews were a successful appeal to the French government to break off diplomatic relations with the canton of Basel because it had expelled Alsatian Jews (1835), his agitation for the emancipation of the Roumanian Jews (from 1866 to his death), his journey to St. Petersburg to save the life of the Jew I. Yushkewitzer, who had been condemned to death in the notorious Saratov ritual murder trial, and his presence at the Berlin Congress (1878) to further the cause of the emancipation of the Jews of the Balkan States. In 1863 he was chosen president of the Alliance Israélite Universelle and served until 1866; he served again in the same capacity from 1868 to the end of his life. As minister of justice, in 1870, he was able to proclaim complete emancipation for the Jews of Algeria (rescinded in 1940).

Among Crémieux' most noted writings are: *Liberté: Plaidoyers et discours politiques d'Adolphe Crémieux* (Paris, 1869); *Gouvernement de la défense nationale* (2 vols., Tours, 1871); *En 1848, discours et lettres* (Paris, 1883). HERMAN SCHELLER.

Lit.: Posner, S., *Adolphe Crémieux* (2 vols., 1934); Leven, *Adolphe Crémieux* (1905); *La Grande Encyclopédie,* vol. 13, p. 318 et seq.

CRÉMIEUX, MOSES BEN SOLOMON, scholar, b. Carpentras, France, 1766; d. 1837. Together with his father Solomon and his uncle Mordecai Crémieux, he conducted a Hebrew printing establishment in Aix, Provence, where he printed a Sephardic prayerbook in six parts, used in the four French communities of Avignon, Carpentras, L'Isle and Cavaillon. The book included a commentary under the title *Hoil*

Mosheh Beer (Moses Began to Explain). Under this title he published a super-commentary on parts of Abraham ibn Ezra's commentary to the Bible.

CREMONA, city in northern Italy, not far from Milan; in 1940, out of its 365,000 inhabitants, there were only about sixteen Jews. While the first documents mentioning Jews in Cremona come from the 14th cent., it is probable that they settled there as early as the 12th. In 1387 John Galeazzo Visconti, duke of Milan, confirmed their right to reside there in recognition of their loyalty and service to the city, and in 1420 the privileges already accorded them were increased. The Jews of Cremona lived in the Via Giudecca and in the neighboring Bindellari, Speciame and Beccherie Vecchie streets. While the rulers of the duchy treated the Jews with fairness, the citizens more than once in the 15th cent. fruitlessly urged their expulsion or the limitation of their number. In 1553 the Jews appealed to Duke Ascanio Sforza of Milan to protect them from the proposed confiscation and burning of the Talmud and other Jewish books that had been ordered by the papal court. The execution of the decree was long delayed, but finally carried out in April, 1559; the Jewish community succeeded in saving 2,000 prayer-books.

Their situation became worse in 1566, after the accession of Pope Pius V. They were compelled to wear the yellow Jew-badge, and were forbidden to employ Catholic servants or to loan money on interest. In 1590 the municipality of Cremona began to press for an expulsion of the Jews, addressing themselves to Philip II of Spain, whose armies at that time were occupying the duchy. Philip took no action beyond ordering a census of the number of Jews and a listing of their wealth, and Don Fernando de Volasco, the Spanish governor, not only did not carry out this order, but even journeyed to Madrid to intercede with the king on their behalf. Nevertheless, the Jews of Cremona felt so insecure that in 1597 nearly all the community, then numbering about 500, left for Mantua, Modena, Monticelli, Verona or Padua. Attempts made by some of them to resettle in 1619 and 1626 failed because of the intense opposition of the populace.

The medieval community of Cremona ranked high for its scholarship and culture. Its Hebrew printing and the work of Jewish engravers were both famous. Thus in 1585 the map of the city for Antonio Campa's *Cremona fedelissima* was drawn by the Jewish engraver David di Lodi.

In the 1930's Cremona became the headquarters of the anti-Semitic movement in Italy, principally through the presence and activity of Roberto Farinacci, publisher of the *Regime Fascista.*

Lit.: Cassuto, U., "Le communità israelitiche d'Italia: Cremona," *Settimana Israelitica* (1911); Bonetti, *Gli Ebrei a Cremona* (1918).

CREMONA, LUIGI, mathematician, b. Pavia, Italy, 1830; d. Rome, 1903. He was appointed professor of geometry at the University of Bologna in 1860, at the University of Milan in 1866, and professor of higher mathematics at the University of Rome, where he became director of the School of Engineering, in 1873. Elected to the Italian Senate in 1879, he became its vice-president in 1897, and minister of instruction in 1898. He utilized the latter office to improve the teaching of mathematics, and his methods of instruction have been followed in many countries. His scholarly bent did not, however, prevent him from fighting as a volunteer in the North Italian rising of 1848-49 at the age of eighteen.

His writings, chiefly in the fields of projective geometry and graphical statics, were translated into many languages. His best-known work is his *Introduzione ad una teoria geometrica delle curve piane.* He was editor of the *Annali di mathematica pura ed applicata* and one of the editors of *Collectanea Mathematica.* He was a member of the Academies of Science of most European countries, and from 1879 on a corresponding member of the British Royal Society.

Lit.: Plare, *Men and Women of the Time;* Matschoss, *Männer der Technik* (1925).

CRESCAS, HASDAI, religious philosopher, b. Barcelona, Spain, 1340; d. probably at Saragossa, Spain, 1410. He came of a distinguished and scholarly family, and was a disciple of the famous Talmudist Rabbi Nissim ben Reuben Gerondi (RaN). Among his own students and friends he numbered Isaac ben Sheshet (RIBaSH), who was celebrated for his responsa, and Joseph Albo, who was renowned as a philosopher.

In 1367, during the time when a host desecration trial was in process, Crescas, Gerondi and several other important Jews were the victims of a false denunciation (the nature of which is not known) and were cast into prison by King Pedro IV of Aragon. They were released only after several months and on the payment of bail, although their innocence was evident. Crescas then removed to Saragossa, where he was highly esteemed by both Jews and non-Jews, and frequently consulted by the former in legal and ritual matters, though he declined to take the position of rabbi of a congregation. His reputation for uprightness and wisdom caused him to be employed on numerous diplomatic and communal missions in nearby kingdoms and communities. He lived to see the great persecution of the Jews in Spain in 1391, in which his only son, living at Barcelona, was slain, while he himself, with the rest of the Saragossa community, was spared through the payment of large sums on the part of the Jews.

In a touching letter to the Jewish communities in Avignon, written on October 19, 1391, and describing those days of terror to the Jewish communities in Spain, he relates how his son died the death of a martyr, together with many others, at the hands of the mob in Barcelona. He writes that the Jews of Saragossa, though spared death, lived in fear and insecurity. He speaks in that letter both of many who died the death of martyrs and of many who saved themselves by accepting Christianity.

It is possible that the refutation of the doctrines of Christianity, which was written by Crescas at the suggestion of some of his Christian friends about 1398, was in reality intended by him to counteract such wholesale conversions. The work, which was originally written in Spanish, has been lost; a partial Hebrew translation, with interpolated comments, was made by Joseph ibn Shemtob in 1451, under the title

Bittul Ikkere Hanotzerim (Refutation of Christian Dogmas; first published at Salonika, 1860).

Crescas' chief work is *Or Adonai* (The Light of God), a systematic work on religious philosophy in which he criticizes Aristotle, Maimonides and Gersonides. He finished it in 1410, the same year that he died. It was first published at Ferrara, in 1556; the section dealing with free-will was translated into German by Philipp Bloch (*Die Willensfreiheit von Chasdai Crescas,* Munich, 1879), and the section dealing with Maimonides' translation of Aristotle's twenty-five propositions was translated into English, with a commentary, by Harry A. Wolfson (*Crescas' Critique of Aristotle,* Cambridge, Mass., 1929).

Or Adonai is Crescas' exposition of Jewish teachings as opposed to Aristotelian philosophy. It deals with the fundamental doctrines of belief, such as, the existence, unity and incorporeality of God, divine omniscience, divine providence, divine omnipotence, prophecy, freedom of the will, the purpose of the revealed Law, the creation of the world, the immortality of the soul, reward and punishment, resurrection, the eternity of the Law and the Messiah, and endeavors to refute the doctrines of Aristotle which had been accepted as valid by Maimonides in his *Moreh Nebuchim,* as well as by Gersonides in his *Milhamoth Adonai.* In his discussion of all these doctrines he displays great originality of thought.

Crescas argues against Maimonides' rejection of all the positive attributes assigned to the Divine Being, as well as the latter's endeavor to comprehend God through reason and human cognition. He declares that it is impossible to arrive at the knowledge of God through intellectual speculation, but only through revelation on the one hand, and the love of God and goodness of character on the other. Eternal blissfulness of the soul is described as the reason for existence; herein he contradicts Maimonides who had deprecated inquiries concerning the purpose of existence. Concerning miracles Crescas held that since God is omnipotent, their possibility can not be denied.

Crescas differed from earlier philosophers in declaring that the immortality of the soul is independent of knowledge, but hinges rather on love. Whereas other philosophers regarded knowledge as God's highest happiness or essence, he emphasized the all-embracing quality of God's active love. Crescas was a semi-determinist, believing that man's will is not completely free, though man has a consciousness of freedom. In this consciousness of freedom he finds justification for the doctrine of the reward of the righteous and the punishment of the wicked, since he held that righteousness depended upon good intentions as well as upon good actions. The highest good of human endeavor is spiritual perfection attainable not by cold reasoning but by the active love of God through adherence to the Torah.

He disagrees with Maimonides' enumeration of the thirteen articles of faith. His own list of articles of faith consists of two groups, the principal one of which contains six articles. Crescas was essentially a defender of Orthodoxy as opposed to the ultra-rationalism of Maimonides and Gersonides. He sought to shatter the view of many Jewish thinkers that Aristotle was well-nigh invulnerable, not by means of vituperation but by a rigid analysis of Aristotle and the refutation of his theories.

M. Joel holds that many of Spinoza's basic thoughts were derived from Crescas' *Or Adonai,* among them Spinoza's distinction between attributes and properties, love of God, free will and creation. Neumark maintains that Spinoza's *Tractatus Theologico-Politicus* and his *Ethics* were deeply influenced by Crescas, thus increasing the indirect importance of Crescas, since he was in a way the forerunner of the epoch-making thought of Spinoza. Wolfson has pointed out the influence of Crescas' ideas upon Bruno and Pico della Mirandola and the similarity in the arguments against Aristotle that they use; he believes that they received their knowledge of the Jewish philosopher through conversation with learned Jews.

ARMAND KAMINKA.

Lit.: Wolfson, H., *Crescas' Critique of Aristotle* (1929); Husik, I., in *B'nai B'rith Magazine,* May, 1930; Joel, M., *Chasdai Kreskas* (1866) (*Beiträge zur Geschichte der Philosophie,* vol. 2, 1876); Graetz, Heinrich, *History of the Jews,* vol. 4 (1927) 145-55, 172, 187-93, 235, 240; Bloch, Philipp, *Die Willensfreiheit von Chasdai Kreskas* (1879); Winter, Jakob, and Wünsche, August, *Die jüdische Literatur seit Abschluss des Kanons* (1892) vol. 2, pp. 776-86; *Jewish Encyclopedia,* vol. 4, pp. 350-53; Neumark, David, in *Central Conference of American Rabbis Year Book,* vol. 18, pp. 277-319; reprinted in *Essays in Jewish Philosophy* (1929) 301-46; Wolfsohn, *Der Einfluss Ghazalis auf Chisdai Crescas* (1908); Waxman, in *Jewish Quarterly Review,* New Series, 1917-20; Guttmann, Julius, in *George A. Kohut Memorial Volume* (1935) 325-49; idem, *Die Philosophie des Judentums* (1933) 237-56; Husik, Isaac, *A History of Mediaeval Jewish Philosophy,* 2nd ed. (1930) 388-405.

CRESKOFF, JACOB JOSHUA, consulting engineer, b. Belz, Russia, 1900. He was brought to Philadelphia at the age of five, and received his education there, graduating from Gratz College in 1919 and taking his B.S. degree in civil engineering at the Towne Scientific School of the University of Pennsylvania in 1922.

Creskoff's first work in the engineering field was as structural engineer in Philadelphia, where he designed buildings and bridges. Later he designed St. Elizabeth's Hospital in Washington and veterans' hospitals in Albuquerque, N. M., Biloxi, Miss., Togus, Me., and Wichita, Kan.

Subsequently Creskoff was appointed consultant engineer for many federal undertakings. He made a study of the Washington Monument for spalling and aseismic qualities; he evolved a dynamic system of aseismic design and acted as advisor in the design of buildings to resist earthquake and wind damage. His book *Dynamics of Earthquake Resistant Structure* was published in 1934.

Since 1938 Creskoff has been lieutenant commander of the Civil Engineers' Corps of the United States Naval Reserve. He lived in New York in 1940.

CRESQUES, JEHUDAH (JAFUDA), cartographer and maker of nautical instruments, son of Abraham Cresques of Palma, capital of the island of Majorca, where map-making was almost entirely in the hands of Jews. Jehudah Cresques, who flourished at the close of the 14th century, devoted himself from early youth to the art of cartography so that he became known as the "map-Jew." His work was highly

rated by royalty as well as by navigators. He made a map of the world (1376-77) for Juan I of Aragon, who presented it to Charles VI of France in 1381. This is probably the famous "Catalan" map which is still preserved as a precious relic in the Bibliothèque Nationale. He made a second map for the king of Aragon for which he received the munificent sum of 60 livres and 8 sous.

Cresques lived peacefully in Majorca until 1391, when a massacre of Jews compelled him to take flight and move to Barcelona, Spain, where he settled under the protection of the king. He assumed the name of Jayme Ribes and continued to practice his art until 1438, when he was made the director of the newly established Academy at Sagres, Portugal. At this academy, founded by Prince Henry of Portugal, Cresques taught the art of navigation as well as the making of maps and nautical instruments. It was this academy at Sagres which inspired certain projects of Columbus and paved the way for many latter-day discoveries and explorations. Cresques is also credited with having made improvements in the compass, besides having introduced the application of the astrolabe to the art of navigation. In the famous "Catalan" map of the world, ascribed to Cresques, India is shown for the first time as a peninsula, whereas Palestine occupies the center of the drawing.

Lit.: Kayserling, M., *Christopher Columbus,* pp. 5-8; Jacobs, *Story of Geographical Discovery,* pp. 60-62; Isaac, Lionel, *The Jews of Majorca* (1936).

CRESSON, WARDER (Michael C. Boaz Israel), convert to Judaism and Palestinian settler, b. Philadelphia, Pa., 1798; d. Palestine, 1860. After joining various religious sects because of dissatisfaction with that in which he was born (Quaker), he met Isaac Leeser in 1840 and became interested in Judaism. As his interest in this faith increased, he sought, and in 1844 obtained, appointment as the first United States consul to Palestine so that he could pursue his study of it more closely. In Jerusalem he lived on intimate terms with the Sephardic community. He contributed articles to Leeser's magazine, *The Occident,* criticizing the methods of the London Society for the Conversion of the Jews and giving his views in defense of Judaism. In 1848, at the termination of his appointment as consul, he embraced the Jewish religion and changed his name to Michael C. Boaz Israel.

Cresson's return to the United States in 1849 to settle his affairs in order to make his permanent residence in Palestine occasioned an attempt by his wife and son to adjudge him legally insane. The trial was bitterly fought by both sides and almost a hundred important witnesses testified, culminating in 1851 with the reversal of a lower court decision against him. He immediately left for Palestine, where he established a Jewish agricultural colony in the Valley of Rephaim, devoting his own fortune and obtaining the support of Moses Montefiore and others for this project.

Remaining in Palestine until his death, Cresson assumed the garb of a pious Oriental Jew, married a Palestinian woman and lived in strict Orthodoxy. He was buried on the Mount of Olives with all the honors accorded a prominent rabbi. His books include: *The Two Witnesses, Moses and Elijah* (London, 1844); *The Good Olive Tree, Israel* (London, 1844); and *Jerusalem, the Center and Joy of the Whole Earth* (Philadelphia, 1844).

Lit.: Publications of the American Jewish Historical Society, No. 8, pp. 81-83.

CRETE. The large and rich island of Crete, situated midway between Asia Minor, Egypt and Italy, was inhabited by a Jewish community at Gortyn as early as 144-135 B.C.E. (*I Macc.* 15:23). As was customary during the early Diaspora, Cretan Jews maintained contact with Judea by yearly pilgrimages to the Temple in Jerusalem. When the claimant to the throne of Herod after 4 B.C.E. visited this island en route to Rome, the Jewish community gave him generous sums of money in furtherance of his cause (Josephus, *Antiquities,* book 17, chap. 12, section 1). Philo included the Jewish communities of Crete among the foremost in the Mediterranean in 4 C.E. (Philo, *Embassy to Caius,* pp. 291-92, edit. Cohn-Wendland), and the historian Josephus chose his third wife from one of the most prominent families of Crete (Josephus, *Life,* 426, edit. Niese).

The rise of Christianity brought a change in the fortunes of the Cretan Jews who were expelled by Theodosius II (408-55). They returned shortly thereafter, for in 440 Crete was the seat of the notorious Messianic movement led by Moses of Crete, which cost the Jewish community the loss of many who, believing in the Messiah's ability to duplicate the feat of the Biblical Moses in returning them to the Promised Land, followed his command to throw themselves into the sea. Also a Christian document mentions the presence of Jews during the 5th cent. (Cornelius, F., *Creta Sacra,* vol. 1, p. 58).

Nothing is known of the fate of the Jews under the precarious rule of the Saracens (823-960) but their presence under the Byzantines (960-1204) is attested by a Hebrew document, Takkanoth (or ordinances) which indicate the existence of four generations of Jews on the island. Obviously religious conditions had so deteriorated in the course of the Byzantine period that ordinances, Takkanoth, were subsequently drawn up in 1238 by a synod of fifteen leading Jews of Crete, enforcing, among other things, regular attendance in the synagogue, uprightness in dealing with the non-Jew, and ritual baths for women. The preponderance of Jewish Greek names on Jewish testaments of a later date also establishes the presence of a native Jewish population in Crete. The Jews lived on friendly terms with their Byzantine neighbors, who demanded that Jews be permitted to live where they wished instead of in ghettos which were introduced with the advent of the Venetians.

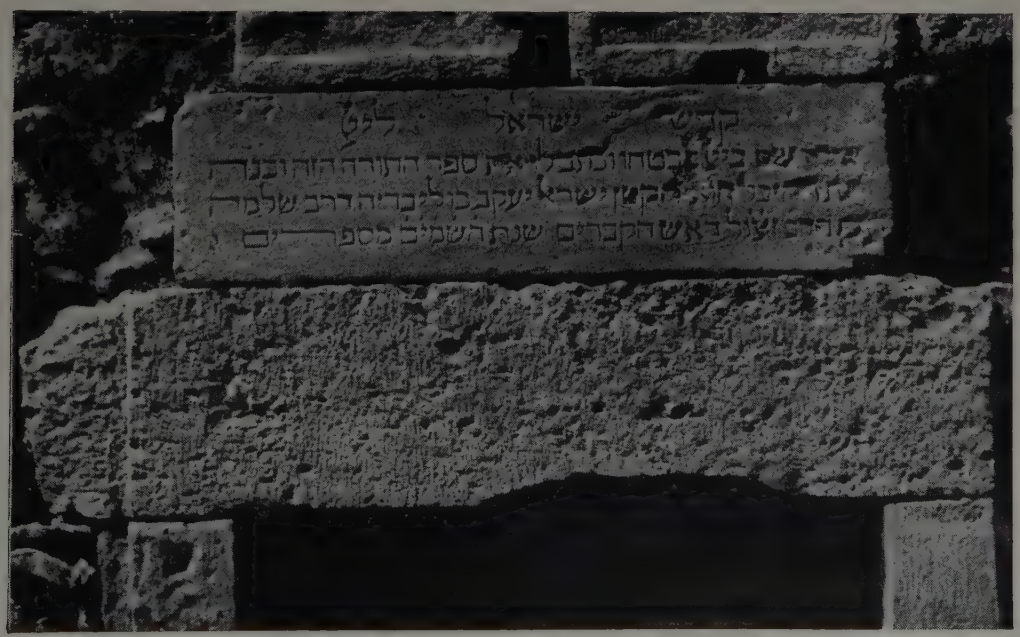
During the Venetian rule (1204-1668), the Jewish population increased, partly because the republic permitted the export of Jewish money from Venice and her possessions to Crete at a low tax, and partly because of the influx of refugees from Italy and Spain. The Jewish population at the end of the 14th cent. was estimated at 1,160 out of a total population of 300,000, and in 1481 at 3,000 (Krauss, S., *Studien zur byzantinisch-jüdischen Geschichte,* p. 74). Although the principal Jewish seats were Candia (now Heraklea), Rhethymna, and Canea, Jews lived also in smaller places throughout the island, such as Gortyn, Sithia, and Milopatamo.

Crete: the synagogue of Herakleion (Candia), showing the court and south wall containing inscriptions

The fact that Crete became the most important and strategic colonial possession of Venice and was farmed out to Venetian lords who introduced the feudal system made Jews the victims of much financial exploitation, and numerous Venetian decrees, issued to the Jewry of the island, deal almost exclusively with taxation and forced loans. In addition to a very high annual tax which was later tripled because the Venetians regarded the Jews as rich and able to pay, Jews were obliged to pay, on every extraordinary levy for shipbuilding, fortification works, harbor municipal works, one-quarter and sometimes one-half of the necessary amount, even though their numbers at their height never exceeded one per cent of the entire population.

Moreover, there was not a feudal lord on the island but was heavily indebted to the Jews for loans. On a few occasions, a committee of Jews complained to the Senate in Venice, which, as a special concession for meritorious service, decreased the annual tax from 2,500 hyperpery to 2,000 in 1389, but in 1418, out of the 1,970 cases of debt, an agreement was made on only 138.

Economically, the Jews were amazingly well off. In



Inscription over the window at right over the synagogue door at Crete

1412 they were charged with monopolizing everything in Rhethymna: "they were masters of money and men that owned all the shops of the square of this city and the neighboring ones." A decree in 1339, later also 1571, limiting the attire of luxurious apparel and jewels was imposed upon the Jews of Crete. The Jews were the recognized merchants of the island, many of them being silk manufacturers, exporters of sugar, vintners, apothecaries, shopkeepers, and ship and land owners; the latter, however, were soon prohibited outside the ghetto, also physicians and jurists.

On the whole, Jewish life in Crete followed the rigid Venetian pattern set for Jews everywhere. Civil cases between Jews and non-Jews were heard in special courts, often with great injustice to Jews. Ghetto walls enclosed the quarter of the Jews known as Judaica or Judaicha, located in the most exposed section of the city. Social contacts between Jews and Christians were from time to time put under severe penalty, as in 1571, when a decree was issued against the use of cosmetics and showy dress by Jewish women to prevent their attracting Venetian men. There were, however, numerous cases of conversion. Occasionally, the Venetian Senate granted special concessions to individual Jews for services rendered in voluntarily lending money without profit and often at great risk, and also for detecting and denouncing two conspiracies (1453 and 1462) against the government.

From the 14th to the 17th centuries, Crete was one of the best-known centers of Jewish learning in the Orient, whence emanated such distinguished scholars as Shemariah ben Elijah Ikriti (14th cent.), poet and Bible commentator; Elijah Delmedigo, the philosopher (15th cent.); Elijah Capsali (1490-1553), who became chief rabbi of Constantinople; Eliezer Delmedigo (1560); Joseph Solomon Delmedigo (1591-1655), philosopher, mathematician, and Cabalist; and Samuel Algazi, who was chief rabbi of Candia at the end of the 16th cent.

With the advent of the Ottoman rule, the Jewish community diminished in importance and size, but its members lived in comparative peace, notwithstanding the fact that the attempt of the Greeks everywhere to throw off the Turkish rule intensified Greek religious feeling against the Jews. The persecution of Jews during the Greek war for independence brought many of them from the Peloponnesus to Crete, and in 1869, upon the advice of the chief rabbi of the island, Jews who were Greek subjects adopted Ottoman nationality. Crete became a Greek possession after the World War. According to the 1900 census, the population of Crete was 300,000, of which 726 were Jews. The present (1940) Jewish population on the island does not exceed 400, most of them having migrated to the new Jewish community of Athens. The remains of medieval Jewish life in Crete consist of an unused and neglected synagogue in Candia, whose original foundation dates from the 15th cent., and several Hebrew inscriptions on the south wall of the synagogue. The medieval cemetery has been destroyed, but a few epitaphs are found lying around the synagogue. One of the most attractive of these is a plaque bearing a coat of arms, a lion carrying a sword in his claws.

For Crete as the possible original home of the Philistines, *see* PHILISTINES.

BELLE D. MAZUR.

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CRIMEA (ancient **Tauris**), a peninsula jutting into the Black Sea, which since 1921 has been occupied by the Crimean Republic, federated with the Russian Socialist Federated Soviet Republics (RSFSR), part of the Soviet Union. At the beginning of 1939 the inhabitants of the republic numbered 1,127,000. It has been estimated that the Jews constituted 7.4% of the population in 1936; if the percentage has remained constant, the number of Jews in the Crimea must have been close to 85,000 in 1939. Aside from the members of the Karaite sect, the Jewish population consists of three distinct groups: 1) the indigenous Krymchaks; 2) natives descended from Jewish settlers; 3) agricultural settlers who have immigrated since 1923.

In 1926 4,213 Karaites lived in the Crimea, as against 6,166 in 1897. They live chiefly at Eupatoria. They speak a Tatar dialect written with Hebrew characters and containing some lexical material borrowed from Hebrew. In the 1926 census over half of them, however, designated Russian as their native tongue. The Karaites have produced an extensive religious literature in their traditional language, as well as in Hebrew: liturgical, exegetical, mystical works, as well as historical, legal, grammatical and astronomical treatises. Since the middle of the 19th cent. they have produced a secular literature (poems, plays, stories) stemming to some extent from the native folklore, and written in Karaite, Hebrew and Russian. Since 1927 a Karaite review has been appearing at Simferopol.

Like the Karaite group, the indigenous Crimean Jews or Krymchaks are on the decline: while it is estimated that in 1912 they numbered 7,500, the census of 1926 found only 6,000. They are established in Simferopol, the capital of the republic, and also at Karasu-Bazar, Theodosia, and Sebastopol. They are largely engaged in the crafts, but there are farmers, gardeners, and grape-growers among them as well. Tall stature and red hair, which they wear cropped, distinguish them from the local Tatars, Jewish features being more apparent among the women than among the men. They have adopted the dress and some of the manners and customs of the surrounding Moslem population; indeed, they speak Tatar (a Jagatai dialect) which they write with Hebrew letters, and into which parts of the Bible and some prayers have been translated. They have also produced some religious writings in Hebrew. This they pronounce in the Sephardic manner. They are inclined toward strict religious orthodoxy. In their services they follow the so-called *Minhag Kaffa* (the custom of Kaffa). An old manuscript of the *Mahzor Minhag Kaffa* is preserved at the synagogue of Karasu-Bazar; the copy was made in 1723 to 1725 by Rabbi David ben Eleazar Lechno, one of the few Krymchak scholars, author of a grammar of Hebrew and a chronicle; another copy of the *Mahzor* is in the Library of the Jewish Theological Seminary

A synagogue in a Crimean community

One of the means of self-support available to Jews in the Crimea

of New York. A *Siddur* representing this local ritual was first printed in 1735 at Chufut-Kale.

Until the 20th cent. the Krymchaks did not intermarry with the other Rabbinite Jews settled in the region. This group, which they summarily describe as "Polish," is made up largely of persons who came to the peninsula from other parts of the empire after the Crimea was annexed by Catherine II. The census of 1926 sets their number at some 40,000. Most of them were then living at Simferopol, Sebastopol, Theodosia, Kerch, Yalta, and Eupatoria. Linguistically they were to a great extent assimilated to the dominant race, nearly half of them having designated Russian as their native tongue.

The history of the Jewish settlements in the Crimea and on the adjacent Taman peninsula is at least two thousand years old, but the record is fragmentary and often doubtful. At the end of the 2nd cent. B.C.E. Mithridates the Great is said to have imported Judean colonists from Asia Minor into that part of his dominions which straddled the Cimmerian Bosporus (the Straits of Kerch), and extended as far south as Theodosia. It is certain that in the 1st cent. C.E. organized communities of Hellenized Jews existed in the Bosporan kingdom. This appears from inscriptions, the earliest of them dated 81 C.E., which were discovered at Panticapaeum (Kerch), Gorgippia (Anapa), and Tanais, the northernmost colony on the shores of the Sea of Azov. Other inscriptions from the same region, covering the period from 41 to 306 C.E., attest the presence of military-religious fraternities of "worshippers of the Highest God." It is a moot point whether or not this sect, the members of which were of Iranian stock, to judge by their names, was influenced by Judaic monotheism. The Bosporan kingdom was destroyed by the Huns in the 4th cent., and after a while the region became a Byzantine dependency. In fact, all the settlements on the Crimean seaboard came both politically and culturally within the Byzantine orbit.

When, at the beginning of the 7th cent., the Khazars secured a footing in Eastern Crimea, they found a considerable Jewish contingent in the vicinity of the Straits of Kerch. The Byzantine chronicler Theophanes the Confessor notes, under the year 671, that numerous Hebrews lived near Phanagoria, east of the Straits. Furthermore, they formed the majority in and about the city of Sam-Karsh, which was an important trading-center located apparently west of the Straits. This region has yielded gravestones bearing such Hebrew symbols as the Menorah, the Shofar, the Lulab on one side, and the Khazar equivalent of heraldic devices on the other.

The geographer Ibn al Fakih, writing in the first years of the 10th cent., mentions "Sam-Kush (or Sam-Karsh) of the Jews." That the Khazars by then controlled a large part of the peninsula appears from a catalogue of the cities that paid tribute to them, which is contained in the longer of the two versions of the letter addressed by King Joseph to Hasdai ibn Shaprut in 965. That Jews dwelt also in colonies not subject to the Khazars may be seen from the fact that when St. Cyril, apostle of the Slavs, visited the Crimea in 861, he found a Jewish community at Chersonese, the main Byzantine trading center on the north coast of the Euxine.

The Khazar rulers were tolerant in religious matters, and the Jews who were persecuted in the various parts of the Eastern Roman Empire, notably during the reign of Leo III (717-40), found refuge in the remote Tauric settlements. The Crimean Jews may have been responsible for bringing about the conversion of the Khazar king and the nobles to Judaism, an event which is reported to have taken place in 740. This made the region even more attractive to immigrants of the Jewish faith. When, in 932, the Eastern Roman emperor Romanus I attempted the forcible conversion of the Jews to Christianity King Joseph of the Khazars retaliated by taking measures against the Greeks in his dominions.

By the middle of the 10th cent., however, the Khazar state was already in its decline. Hard pressed by the Russians and the Byzantines, who, with the conversion of the former to Christianity, were soon to make common cause, the Khazars turned for help to their Moslem neighbors, and in 965 the king is said to have embraced Islam, but this did not save the kingdom. By the end of the 10th cent. the area around the Straits of Kerch became a Russian principality. The next two centuries witnessed the peninsula overrun by nomads and ravaged by wars. During this troubled period the Jewish population greatly decreased; a part of it may have removed to Southern Russia. The last vestige of Khazar power in the Crimea disappeared about the year 1117, but as late as the 15th cent. the peninsula was known to European travelers as Khazaria (or Gazaria).

In 1237, the Tatars established themselves in the open steppes of the interior. A Jewish community came into existence at Solkhat (Eski-Krym), the early capital of the khanate. Like the Khazars before them, the Tatars were rather tolerant of foreign faiths, until later in the century, when they embraced Islam. Part of the Jewish group, Khazars among them, also became Moslems, and were eventually assimilated to the Tatar population; others, while adopting the language of the conquerors, did not give up their religion. These, together with later immigrants, were the ancestors of the Krymchaks, although much time elapsed before the latter became a group conscious of its identity.

It was under the Tatars that the Karaites began to filter into the Crimea from Byzantium. The earliest mention of the presence of this sect on the peninsula goes back to the year 1170. At the end of the 14th cent. Prince Vitovt of Lithuania carried off a number of Karaites as prisoners of war, taking them under his protection and settling them near Vilna and at Luck (Volhynia), so that the Lithuanian and Polish Karaite communities are of Crimean origin.

While the Tatars were taking possession of the interior of the peninsula, the Genoese were securing control of the seacoast. In 1263 they established themselves at Kaffa (Theodosia), and by 1315 the entire littoral as far as Balaklava came under their rule. The Senate of the Genoese Republic was eager to develop these colonies as trading centers, and so did nothing to infringe upon the liberties of the heterogeneous population. In 1425 Pope Martin V urged the introduction of distinctive garments for the Jews at Kaffa and Tana (Azov), but the Genoese Senate turned a

Jewish farmers in the Crimea are taught scientific incubation

Jewish types in the Crimea

deaf ear to his demand. The colonial statutes of 1449 contain several provisions intended to protect the Jews from the Catholic bishop. In 1464 the local administration was instructed not to interfere in the internal affairs of the various communities, including the Jewish.

The largest community was at Kaffa. An inscription dated 1309 speaks of the rebuilding of a synagogue there necessitated by the Tatar raid of the previous year. The city attracted Jews from other seaports, like Sugdaia (Sudak), from settlements in the interior, and from foreign lands. A traveler who visited the flourishing international emporium of Kaffa at the very beginning of the 15th cent. found there 4,000 Jewish houses. In the 14th and 15th centuries Jewish merchants from the Genoese Black Sea colonies carried on extensive business operations which took them to Damascus and Kiev, to Lwow and Moscow. In 1419 an Italian Jew named Simeon de Guizolfi became the ruler of the Taman peninsula under the protection of the Genoese Republic.

After the fall of Constantinople to the Turks (1453) and the extension of Turkish rule to the peninsula, in 1475, a shift in the trade routes occurred which deprived the coastal towns of their commercial importance. Thereupon the Jews turned to handicrafts and farming. The chief Karaite and Rabbinite centers were respectively Chufut-Kale (the Rock of the Jews), near the new capital of Bakhchi-Sarai, and Karasu-Bazar, both located inland. The Jews suffered perhaps more than the rest from the arbitrary acts of the local administration, but were not generally discriminated against and were, indeed, granted substantial privileges by the khans. One or two individual Jews held high posts at court. Zacharia, a descendant of Simeon de Guizolfi, having lost his principality after a stubborn fight against the Turks, entered the service of the khan Mengli-Girei in a diplomatic capacity at the end of the 15th cent. The Crimea continued to be a haven of refuge, particularly for those who at the end of that century were banished from Lithuania and Southern Russia. Some Jews were brought in as prisoners of war, notably from Kiev in 1482.

At the beginning of the 16th cent. the Jewish population of Kaffa was still relatively large and very heterogeneous. In addition to the native group there were immigrants from Yemen and Egypt, from Asia Minor and the Balkans, from Italy and Spain, from Poland and Lithuania. It was only natural that they should disagree on their form of worship. Owing to the efforts of Rabbi Moses ben Jakob Hagole, who had been brought from Kiev as a prisoner of war, all the groups accepted the "Romania" (Byzantine) ritual, which eventually evolved into the local Kaffa ritual followed by the Krymchaks. It was probably about this time that the latter came to regard themselves as a group apart. The Kaffa community is mentioned in a work written in 1595 by the Polish ambassador to the Crimea, who also reports that the Jews lived at Balaklava and in the vicinity of Simferopol and Sebastopol, where they owned fine vineyards. Acting as allies of Chmielnicki and his Cossack troops, who attacked the Poles in 1648, the Crimean Tatars secured many Jewish prisoners of war, some of whom remained in the Crimea.

By the middle of the 18th cent. the Karaite communities of the Crimea were prospering and becoming centers of learning. The conflicts which preceded the annexation of the peninsula by Russia in 1783 hit the Jewish population hard, and many emigrated from the coastal towns to Constantinople. Around 1750 the number of Karaite families alone amounted to 500; at the time of the annexation there were only 469 Jewish families, including the Karaites. Thereafter the Jewish contingent was enlarged by immigration from other parts of the Empire.

Under the Moslem rule the government did not distinguish between Karaite and Rabbinite, and the two groups themselves, in spite of their differences, recognized their common religious heritage. The Russian authorities, on the contrary, began by discriminating in favor of the Karaites, who, on their part, now made a determined effort to cut themselves off from the rest of Jewry. The two groups came to have a different economic status: while the Krymchaks and the other Rabbinites were largely artisans and small traders, the Karaites were landowners and substantial merchants. In 1863 the Russian government placed the Karaites on an equal footing with the rest of the population. The local authorities treated the Krymchaks with leniency, and succeeded in securing certain privileges for them. The rest of the Crimean Jews, however, suffered the disabilities under which Russian Jewry labored. In 1905 a pogrom occurred at Kerch.

After the Revolution of 1917 the Soviet government established a number of Jewish agricultural settlements in the Crimea. For information on these *see* COLONIES, AGRICULTURAL.

AVRAHM YARMOLINSKY.

Lit.: Pravda, June 2, 1939; Zarubin, I. I., *Spisok narodnostei SSSR* (1927); *Recensement de la population de l'URSS,* vol. 5 (1926); Rostovtzeff, M., *Iranians and Greeks in South Russia* (1922); Schürer, E., "Die Juden im bosporanischen Reiche," in *Sitzungsberichte der königlichen preussischen Akademie,* 1897; Kokovtzov, P. K., *Yevreisko-Khazarskaya perepiska v X veke.* (1932); *Encyclopaedia Judaica,* vol. 10, cols. 437-45; *Bolshaye sovetskaya entziklopediya* (articles Karaimy and Krym).

CRIMEA PROJECT, *see* COLONIES, AGRICULTURAL.

CRIMINAL LAW, see LAW, CRIMINAL.

CRIMINALITY OF JEWS. In comparing the place occupied by Jews in criminality statistics with that occupied by the non-Jewish populations, it must not be forgotten that the two groups differ in many respects. Criminality, more than other studies, show the varied manifestations of the respective professional and social structures of the Jewish and non-Jewish populations.

First of all, the frequently unique political situation of the Jews must be taken into consideration. Hitlerian Germany provided many examples of this. The German criminality report for the second quarter of 1939 showed that two per cent of the culprits were Jews—a percentage five times as great as that of the Jews in the population as a whole. But the official publication of the German statistical bureau offered an explanation for this phenomenon. The marked increase in the convictions of Jews was accounted for by the refusal of many Jews to add the required names (Abra-

ham for men and Sarah for women) to their own. There were 684 cases of this kind. There were 189 convictions for failure to hang out proper identification cards. The total of 873 for these two offenses represented 52.3 per cent of the convictions of Jews.

More than half of the Jewish offenders were therefore convicted of crimes which were in reality committed by the political regime. But, to be even more exact, the report should have added a whole series of offenses for which Jews were convicted but of which the government leaders were really guilty. During the same quarter of 1939, 56 Jews were convicted of "racial defilement" (*Rassenschande*) and 163 for exchange offenses (trying to salvage at least a part of their capital from the predatory government). Jews convicted of passport frauds totalled 149. These also were hardly criminals, but merely people trying to save themselves from concentration camps. The grand total of these convictions was 1,241, representing 1,241 victims of the peculiar justice of an anti-Semitic government. Altogether 1,670 Jews were convicted, so that 74.3 per cent of the Jewish "criminals" were victims of the regime. To this must be added the fact that the record shows no Jewish murderer, no Jewish thief, and no Jew guilty of any other serious crime. There were only two political offenders, or 0.16 per cent.

The history of the Jews in Czarist Russia showed many similar instances. Most striking was the one which required that Jewish girls who wanted to obtain residence privileges for St. Petersburg, so that they might go to school, had to register for yellow tickets which designated them as prostitutes. Thousands of Jews were brought to trial every year for living outside the pale. The number of Jewish offenders was thus enlarged. In 1918 to 1939 in Poland thousands of anti-Semitic hooligans who had been arrested for pogrom activity were freed and never entered the prison lists. But members of the Jewish self-defense units were imprisoned and included in criminality statistics. Actually they were victims of pogrom and political crimes. There was also a habit prevalent among Polish judges to sentence Jews and non-Jews differently for the same offense, particularly if it was political. Non-Jewish communists were frequently not only freed but treated to long political chauvinistic harangues in the hope that the generosity of the judge would induce the prodigal to leave his errant path. But a Jewish communist was likely to receive a ten or twelve year sentence. The double standard of justice both in regard to pogrom hooligans and political offenders was also applied in Roumania.

The above instances are cited to show the qualifications with which statistics showing the rating of Jews in crime must be judged. But in addition to the political causes which affect the place of Jews in crime, both qualitatively and quantitatively, there are other elements which must be considered. The following are the most significant.

1) Jews are, by and large, city-dwellers. Criminality in cities is higher than elsewhere. The average figures for the period 1908-1912 showed that in Prussia as a whole there were 1,214 convictions for every 100,000 inhabitants; in Berlin 1,682, or ⅓ more. The 1937 figures for Canada showed that in suburban sections there were 185 convictions for every 100,000 inhabitants, but in cities the rate was 507, or about three times as many. Jews are not only urban dwellers; they congregate in the largest cities, which have the highest degree of criminality. The five cities in the United States having a population of over a million each contain only ⅛ of the non-Jewish population, but ⅔ of the Jewish population. The cities of over 100,000 contain ¼ of the non-Jewish population, but more than 85 per cent of the Jews in the country. In Germany, the seven cities with a population of more than 500,000 each contained half the Jews in Germany, but only 12 per cent of the non-Jews. All this must be taken into special consideration because there are practically no criminality statistics which study the urban and suburban conditions from the point of view of religion and race.

2) Just as urban and suburban residence affects the number of offenses, professional and social adaptations evidence themselves in the type. Middlemen and peasants do not commit the same crimes, nor do the poor and the rich, butchers and tailors, bankers and landowners. In 1930 there were 5 times as many Jewish middlemen in Germany as there were non-Jewish middlemen, in Hungary the ratio was 11 to 1, in Slovakia 21 to 1, in Poland, 23 to 1 and in the Ukraine and Ruthenia, 34 to 1. These figures are enough to show how Jewish criminality must differ in type from the criminality of the non-Jewish population. But there are no statistics based on these variations.

3) Not only the contemporary culture of a people, but its national heritage, including its religious and ethical standards, is important. Frederick A. Bushee, in a study published in 1903 for the American Economic Association, said:

"Another nationality with a small criminal record is the Jews. . . . The Mosaic law has been ground into the natures of the Jews for so many years that now they seem by inheritance to possess a certain moral stamina which is little affected by unfavorable surroundings. The Jews do not commit serious assaults; the appropriations which they make of their neighbors' property ordinarily come within the limits of the law, and although they drink, they are not drunken."

This throws additional light on the variations of the criminality record of the Jews in different countries. According to the statistics in pre-1918 Austria, the criminality percentage of the Jews in Vienna was 1½ times that of the Jews in Galicia. And this difference grew not only out of the respective urban and suburban backgrounds. The type of crimes committed showed that the assimilation of the Jews in Vienna, on the one hand, and the religiosity of the Galician Jews, on the other, were influential factors.

Available statistics which compare Jewish and non-Jewish criminality justify the following conclusions:

1) Despite the marked urban and large-city character of the Jewish population, the Jewish rate of criminality in most countries is smaller than that of non-Jews. This may be attributed, in part, to their sobriety. It has been proved that the majority of serious crimes, particularly murder and assault, are committed in a state of intoxication. Such crimes are classified as temperament crimes and differentiated

from conscious crimes like embezzlement, fraudulent bankruptcy and forgery—which are somewhat more characteristic of Jews.

2) Serious crimes like murder, assault and theft occur less frequently among Jews than among non-Jews. The more religious a Jewish group is, the more rarely does it indulge in serious crime.

3) Because Jews constitute an urban population, their offenses are those which are connected with urban professions in general and with commerce in particular—embezzlement, false weights and measurements and trade during forbidden hours.

4) Jewish women are less criminal than non-Jewish women and the discrepancy between the criminality of Jewish and non-Jewish women is greater than the discrepancy between the criminality of Jewish and non-Jewish men.

5) The participation of Jews in political offenses has one aspect in the countries which have an east European Jewish population and another in those countries which have a western Jewish population, consisting of middlemen and professional intelligentsia who have for a long time had equal political rights. In the latter countries the rate of Jewish political criminality is lower. But even in the countries of the first type the percentage is not higher than the percentage of similar offenses among other persecuted minorities. In Poland the participation of Jews in the Communist movement, which was outlawed, was no greater than that of the Ukrainians.

6) As the non-Jewish population becomes more urban and commercialized, its criminality assumes more resemblance to Jewish criminality. The opposite is equally true. As the Jewish population assimilates, it shows a higher rate of frequency for those serious offenses which had hitherto been more typical of the non-Jewish population.

In reading the following detailed discussions it must once more be remembered that their importance does not lie in the total number of offenses, with murder and keeping a store open on Sunday, theft and the omission of a compulsory name like Sarah and Abraham, infanticide and passport fraud stressed equally. An evaluation of Jewish criminality based on the realities of life must take into consideration the character of the offense as well as the degree to which various segments of the population are involved in it.

Germany. Germany has provided the most complete statistics on Jewish criminality. For several centuries German propaganda tried to show that Jews had a higher rate of criminality than other population groups, particularly Germans. David Friedländer, in 1793, engaged contemporary racial and religious anti-Semites in a discussion of this matter. His arguments are still applicable.

"Far be it from me to want to infer that Jews must be more virtuous and moral, even by one-ten-thousandth of one per cent, than their neighbors. They are human, and like other human beings, derive certain specific accomplishments and virtues from some occupations and certain specific weaknesses and vices from others. It is not particularly meritorious for Jews to have remained clear of bloodshed and other horrible crimes. But, on the other hand, no particular reproach should be cast at them for having engaged in usury, theft and receiving stolen goods, particularly where their sources of livelihood are even more restricted than in Prussia. Government, custom and laws affect the attitude of every individual, and when Jews in other countries are less moral, less well-bred and less humanized than they are here, the fault is not in them nor in their religion, but in their governments, which determine the dominant character of all citizens."

Friedländer brought out three salient points: 1) Occupation influences criminality. 2) Criminality depends on the legal rights of the population. 3) The entire blame lies with the milieu.

The first statistics of Jewish criminality in Germany were for 1839. Of every 100,000 citizens of the respective groups, there were 1,192 Jewish offenders and 742 non-Jews. The percentage of Jewish offenders was therefore 1½ times as great as it was among others. But in 1839 many restrictive laws still applied to Jews, including residential restrictions. Jews were not allowed to live in Munich, Dresden, Nuremberg and dozens of other cities. There were also occupational restrictions. Detailed statistics would, in all likelihood, show that a large percentage of the 1,192 Jewish offenses were the result of such restrictions. Even the statistics given show that Jews were charged with serious crimes less frequently than non-Jews.

Of 100 accusations the percentages were as follows:

	Jews	*Non-Jews*
Serious crime, thefts	45.22	51.35
Minor crimes, misdemeanors	13.17	27.22
Fiscal crimes, tax offenses, illegal trade	41.61	21.43
	100.00	100.00

Two-fifths of the offenses committed by Jews had to do with fiscal offenses. Among non-Jews these offenses constituted only one-fifth of the total. But in serious crimes the percentage was lower among Jews. The above statistics are not for convictions, but for accusations. There is no indication of the outcome. The following statistics, however, are for convictions and cover the period 1858 to 1863. Of the respective population groups of 100,000 there were convicted:

	Men	*Women*
Jews	53	5
Catholics	84	15
Protestants	85	16

This was after the liberal revolution of 1848, and Jews already showed less criminality.

The largest number of offenses committed by Jews took place in Berlin, where there were 97 to every 100,000 Jews. Posen had only 34 offenders to every 100,000 Jews. In Posen the Jewish population was still religious and under patriarchal influence; in Berlin assimilation had made serious inroads. In Posen the Jewish population lived in small towns and this was also a factor in the low criminality rate.

More detailed statistics are available for the period from 1890 to 1894.

	Number		*Per 100,000*	
	non-Jews	*Jews*	*non-Jews*	*Jews*
Grand total of accusations	444,800	4,767	123.90	117.50
Threats against officials	17,754	59	4.95	1.45
False oath	1,716	30	0.48	0.74
Impairing the morals of a minor	10,324	110	2.88	2.71
Assault	110,475	598	30.78	14.74
Theft	92,618	345	25.80	8.51
Embezzlement	19,078	179	5.32	4.41
Receiving stolen goods	8,443	93	2.35	2.29
Fraud	21,893	481	6.01	11.86
Usury	47	10	0.01	0.25
Incendiarism	3,063	79	0.86	1.95

According to these statistics, general criminality was lower among Jews than among non-Jews. For the first time details about the various categories of crime are given. In serious crimes, such as assault and theft, Jewish participation was ½ and ½, respectively, that of the non-Jewish population. In the last three categories of crime enumerated—fraud, usury and incendiarism, which are typical urban offenses—the Jews were more involved.

Even more detailed and dependable statistics are available for the period just prior to the World War, and for the first few years of the war. The more detailed the statistics become, the more advantageous they are to the Jewish record, because the peculiar political and economic causes are manifest. Though the actual number of convictions of Jews for those years seems higher (866 Jews, 839 non-Jews per 100,000 in 1909-1910; 589 Jews, 503 non-Jews in 1919) further examination discloses that a fraction of serious offenses occurred among Jews as compared to the much higher figures among non-Jews.

	Number per 100,000			
	1909-1910		*1916*	
	Jews	*non-Jews*	*Jews*	*non-Jews*
Murder and infanticide	0.2	0.7	0.0	0.5
Accidental homicide	0.5	0.9	0.0	0.9
Assault	72.3	191.9	30.9	55.3
Immorality and rape	4.4	8.2	2.9	3.6
Theft	71.1	178.3	49.0	163.0

There was not a single murder in the list of offenses committed by Jews in 1916. In 1909 to 1910 the number of Jews involved in such crimes was one-third the number of non-Jews. Immorality occurred twice as frequently among non-Jews as among Jews. In 1916 theft occurred three times as frequently among non-Jews as among Jews and in 1910 it occurred 2½ times as frequently. The same held true for assault.

The offenses in which Jews were involved more frequently were as follows:

	Per 100,000			
	1909-1910		*1916*	
	Jews	*non-Jews*	*Jews*	*non-Jews*
Violation Sunday law	119.0	19.9	33.9	5.1
Violation trade regulations	49.0	15.9	21.9	5.6
Embezzlement	93.4	43.0	39.9	20.9
Stock manipulations	6.7	2.5	1.9	0.7
Fraudulent bankruptcy	14.3	1.1	3.7	0.14

It is natural that the Jewish population, engaged to almost half its numbers in trade, should show a larger proportion of the above-mentioned categories of offenses.

The advent of the Hitler regime changed the condition of the Jews considerably and altered the Jewish criminality record.

	1936	*1937*	*1938*
Grand total of crimes and misdemeanors	385,400	438,493	335,666
Committed by Jews	4,104	4,438	3,584
Percentage of offenses committed by Jews	1.06	1.00	1.00
Percentage of Jewish population	0.60	0.53	0.45
Offenses per 100,000 non-Jews	578	654	495
Offenses per 100,000 Jews	1,026	1,268	1,194

The offenses enumerated above may be divided into four general classifications: 1) Serious crimes, including murder, assault, substantial theft, immorality, extortion and violation of the laws relating to the control of sexual disease. 2) Minor crimes and misdemeanors, including violation of industrial regulations, violation of laws relating to fair competition, cruelty to animals and disregard of auto-parking laws. 3) Political offenses, consisting of resistance to official power. 4) Offenses evoked by government terror and laws of exception (such as racial pollution), violation of exchange regulations and passport rules.

Under these classifications the rating per 100,000 was as follows:

	Jews	*non-Jews*
Serious crimes	55.82	95.70
Light crimes and misdemeanors	89.33	50.00
Political offenses	3.71	9.00
Government terror and laws of exception	350.19	16.40

Jews were involved in murder about half as frequently as non-Jews. But in offenses which were really crimes committed by the government, and which consisted, from the Jewish point of view, merely of trying to save body, soul and possessions from official predatoriness, Jews were involved 20 times as frequently as non-Jews.

Classification by individual offense is even more informative. The average conviction per 100,000 for the period 1936-1938 was:

	Jews	*non-Jews*
Passport violations	214.95	13.40
Racial pollution	85.62	0.20
Violation of exchange regulations	49.62	2.80
Violation of industrial regulations	30.09	8.11
Auto-parking offenses	20.67	26.88
Resistance to government power	3.71	9.00
Large thefts	6.66	18.43
Serious assault	4.48	23.50
Robbery and extortion	0.29	0.79
Murder	0.09	0.23

The above classification shows clearly how the offenses committed by Jews were produced by the Hitler regime. In the first three offenses, which illustrate the persecution of the Jews most obviously, Jews were dominant beside the almost insignificant participation of non-Jews. But as the serious crimes, such as murder, theft and assault are approached, the involvement of Jews becomes less and that of non-Jews greater. Jews provided 18 times as many offenders

against exchange regulations as non-Jews, but non-Jews were involved 3 times as often in serious theft. Jews provided 16 times as many offenders against passport regulations as non-Jews, but the non-Jews provided 2½ times as many murderers and petty thieves, and it must be remembered that the murders committed in concentration camps are not included. Jews erred several hundred times more frequently in racial pollution, but non-Jews 5 times as frequently in assault.

Altogether, 899 Jews were convicted of racial pollution during 1936, 1937 and 1938. The official reports gave no clue to the punishment but from newspapers like the *Frankfurter Zeitung* and the *Völkischer Beobachter* information about 232 sentences was gleaned. These 232 convicted Jews received sentences totalling 192 years of hard labor and 112 years imprisonment, or a grand total of 304 years. Assuming that these sentences were typical, the 899 Jews convicted of racial pollution were sentenced to 750 years of hard labor and 400 years imprisonment, or a total of 1,150 years. Although the law for the "protection of German blood and German honor" did not go into effect until Sept. 15, 1935, there had been convictions on this score even earlier. And during 1939 and 1940 there were about 300 additional convictions. The total number of Jews convicted of racial pollution between 1933 and 1940 was therefore about 1,400 and they received sentences totalling approximately 1,000 years of hard labor and 500 years imprisonment.

About 8.5 per cent of those convicted were over 60 years of age and about 18.7 per cent were over 50. A few specific instances will give a more concrete picture of the average cases. In August, 1935, the Jewish butcher Tervas of Duisberg was sentenced for having courted an employee for many years, without success. He was sentenced to 5 years of hard labor and 4 years loss of citizenship. His capital was entirely confiscated and his successful business given to non-Jews. In Eisleben a Jew received a sentence of 2½ years at hard labor for having lived with a German woman 10 years. The judge maintained that German honor had been besmirched.

From a study of the German newspaper reports it becomes evident that most accusations had a materialistic basis—the usurpation of the victim's business or practice. Many of the accused were physicians, who were betrayed by their non-Jewish colleagues. In other cases men and women who had lived together for many years found it difficult to separate.

Poland. The available material on Poland is even more interesting than the earlier material on Germany. It involves a mass of 3,000,000 Jews, instead of half a million, as was the case in Germany. Moreover, the population is not so much assimilated. And lastly, statistics permit a study of Jewish criminality as it is affected by modern urban life.

The percentage of Jews in the total number of convictions in Poland was as follows:

1923	5.9%
1924	4.9
1925	4.6
1932	12.7
1933	10.2
1934	9.5
1935	9.1
1936	8.1

The variations in the above table are easily explained. For the first three years cited the percentage of Jews convicted of crime was about half that of the percentage of Jews in the population as a whole. In 1932 and 1933 it was slightly larger than the population percentage. After that the incidence begins to fall and in 1938 it was 8.1 per cent while the percentage of the Jews in the population was 9.8. Yet it is higher than in the earlier years. The explanation lies in the fact that while anti-Semitism was prevalent in the earlier period as well, it had not yet made great headway or penetrated the judiciary. During the latter period judges often declared openly that Jews had to be punished more severely, which provides objective proof that Polish justice of that period was not objective at all. This attitude was again evidenced by the percentage of Jews held for investigation. In 1938 there were in Polish prisons

	grand total	*no. of Jews*	*percentage*
Prisoners serving sentence	52,961	2,761	5.2
Prisoners under investigation	15,047	1,645	10.9

The percentage of Jews in the second classification is twice as great as the percentage of Jews in the first. Whereas non-Jews were given their liberty until they were tried and convicted, the Jews were jailed.

For every 100,000 Jews in Poland the convictions during 1924 and 1925 were as follows:

Warsaw	24.6
District of Lodz	23.2
District of Polesie	11.4
District of Nowogrodek	7.1

The first two localities were industrialized and had large urban populations. Of the Jews in the district of Lodz, 88.3 per cent lived in cities. The last two localities mentioned were remotely situated, they contained no large cities and a large number of Jews lived in villages. In Polesie only 72.8 per cent of the Jewish population was urban and in Nowogrodek only 63.7 per cent. And in these two districts the criminality of the Jews was halved. But the grand total of convictions is of comparatively little consequence. In Poland the possession of a Communist brochure sometimes evoked a longer sentence than theft and certainly than participation in a pogrom. It is therefore wise to examine the involvement of Jews in specific crimes. The following figures are for 1936 in Poland:

Type of crime	*total*	*no. of Jews*	%
Anti-government	3,413	628	20.0
False representation	7,157	1,190	16.6
Extortion	16,696	2,668	16.0
Dealing in stolen goods	17,238	2,127	12.3
Confiscation of alien property	11,349	924	8.1
Theft	149,491	5,372	3.6
Minor assault	30,594	1,592	5.2
Major assault	6,178	208	3.3
Murder	1,440	42	2.9
Robbery and assault	1,573	26	1.6

As the serious crimes are approached, the involvement of Jews grows less. But in the crimes produced by occupation, poverty or self-defense against persecution, the involvement of the Jews mounts. The percentage of Jews dealing in stolen goods is given as 25 times that of the percentage of the Jews in the popula-

tion. But there were 23 times as many Jews engaged in commerce as non-Jews. The same explanation obtains for false representation and extortion. Traders may commit these crimes in many ways, peasants have fewer opportunities. More than half of the Jews convicted in Warsaw were charged with minor thefts. A starved urchin who filched a bun or an apple from a Jewish pushcart peddler became a delinquent. But this crime is not on a par with murder and assault. The highest percentage of Jewish offenders committed political crimes—twice the percentage of the Jews in the population. But the Ukrainians, another persecuted minority, also provided a high percentage of political offenders. And still the persecution of the Ukrainians cannot be compared with the persecution of the Jews.

Russia. Statistics of Czarist Russia are available for 1907. Though they are outdated, they are interesting for two reasons. First, they deal with a population of 5½ million Jews. Second, the Jews had to contend with the restrictions of the Czarist regime. In 1907, 4,277 Jews were convicted of crime in Russia, constituting 2.7 per cent of all the convictions. Jews constituted more than 4 per cent of the population. Despite the difficulties which the Czarist regime created for them, Jews were nevertheless involved in crime by ¼ less than their population representation. The participation of Jews in the various categories of crime is interesting. In the following offenses Jews were involved more than their population representation.

	Jews
Violation of trade and credit regulations	27.12%
Violation of government orders	17.10
Misuse of contract	15.25
False oath	13.75
Offenses against royalty	10.60
Commercial swindles	5.74
Concealing stolen goods	4.75

In the following crimes Jews were involved to a lesser percentage than their population representation:

Murder	1.11
Assault	1.21
Major theft	2.15
Robbery and assault	2.41

Except for government offenses, all the crimes in the first list are occupational. Of the Jews in Russia with definite occupations, 39 per cent were engaged in trade. Only 3 per cent of the non-Jews were so engaged. The percentage of Jews involved in the violation of trade and contract regulations should therefore have been 13½ times as great as the population percentage. Actually it was only 6½ times as great. The participation of Jews in serious crimes was ½ or ⅓ as much as the population quota. Only 1.11 per cent of the murderers were Jews, or less by 3½ than the population percentage. Major assaults showed a similar discrepancy.

Jewish participation in the struggle against the Czarist regime was 10 per cent, or 2½ times as much as the population percentage. But when the attitude of the Czarist regime is taken into consideration, it is surprising that the figure was so small.

Bulgaria. The percentage of Jews in the total number of convictions was as follows:

Average for 1910-1912	0.7
Average for 1925-1928	0.7
Average for 1933-1936	0.4
1937	0.5
1938	0.6

The percentage of Jews in the population was 0.9 in 1910, 0.9 in 1926 and 0.8 in 1934. Their involvement in crime was therefore less than the population percentage for every period. In 1940 Jews had absolutely equal rights in Bulgaria.

Hungary. Statistics for Hungary have been made available in conjunction with occupation. Dr. Ruppin has worked out a revised index of Jewish criminality on this basis. In the following categories of crime, Jews were involved to a lesser percentage than their population representation:

	revised index
Major assault	31.4%
Political resistance	33.3
Theft	34.7
Abortion	37.2
Robbery with assault	37.4
Disturbing the peace	47.8
Accidental homicide	48.3
Confiscation of alien property	48.3
Damage to property	51.4
Lèse majesté	64.0
Minor assault	64.2
Revolt	65.5
Unfair competition	67.7
Obscenity	69.1
Receiving stolen goods	69.5

In the following offenses, Jews were involved to a greater degree than their population percentage.

Duels	128.2
Anti-religious offenses	129.0
Counterfeiting	130.1
Fraudulent bankruptcy	142.7

In the first five crimes, which are the most serious, Jews provide only a third of their population and occupational quota. In the next ten crimes Jews still provide only a third or a half of their expected quota. In the last four crimes they exceed their quota, but these are special offenses. Jews are involved in duels because they meet with anti-Semitic insults and demand satisfaction. The offenses against religious regulations arose from internal disagreements between the Orthodox and neologist Jews. And since Jews are engaged in trade 12 times as much as non-Jews, the prevalence of counterfeiting and fraudulent bankruptcy follows naturally.

Palestine. Statistics for 1937 in Palestine are interesting because they show that the old Jewish revulsion against physical crimes holds. It must be remembered that even in Palestine the Jews constitute an urban population in comparison with the Arabs.

The number of Jews convicted in the various courts in 1937 was as follows:

	total	*no. of Jews*	%
Criminal courts	28	1	3.6
Local courts	1,001	91	9.1
Magistrates courts	60,920	24,031	39.4
TOTAL	61,949	24,123	39.0

The first category includes murder, and Jews are represented only 1/9 as much as in the population. The

third category includes very minor offenses and misdemeanors. The following is a more detailed table:

	Jews	*non-Jews*	*per 100,000 Jews*	*per 100,000 non-Jews*
Crimes against individuals	676	4,903	169	527
Assault and battery	522	3,313	130	356
Murder and major assault	53	931	13	100
Immorality	48	309	12	33
Libel and slander	48	255	12	27
Infringement of liberty	3	82	1	9
Evasion of family responsibility	2	13	1	2
	Jews	*non-Jews*	*per 100,000 Jews*	*per 100,000 non-Jews*
Crimes against property	605	3,747	151	403
Theft	362	2,119	90	228
Receiving stolen goods	100	689	25	74
Confiscation of alien property	59	206	15	22
Unlawful entry and robbery	55	287	14	31
Major theft	14	161	3	17
Cattle theft	3	158	1	17
Extortion	10	99	2	11
Other crimes	2	28	1	3
	Jews	*non-Jews*	*per 100,000 Jews*	*per 100,000 non-Jews*
Crimes against government and society	21,237	24,588	5,308	2,746
Transport	12,934	12,421	3,232	1,335
Trade	4,022	3,505	1,005	377
Public order	2,213	2,199	554	236
Unlawful assembly	487	3,440	122	473
Municipal ordinances	756	889	189	96
Sanitary regulations	312	774	78	83
Damage to public property	234	469	58	50
Disregard of public administration	27	344	7	37
Accidental damage	118	159	29	17
Disregard of public authority	34	157	9	17
Inciting to industrial unrest	72	86	18	9
Contempt of court	6	70	1	8
Corruption of justice	12	44	3	5
Treason	10	31	3	3
Others	1,605	4,588	401	494
TOTAL	24,123	37,826	6,029	4,170

The year of 1937 was not a normal year in Palestine. Arab attacks were widespread and did great damage. Jewish self-defense frequently involved the use of extreme methods. This explains the large number of Jews arraigned for murder, but there were still only 13 to every 100,000 Jews or 1/7 as many as Arabs. The same was true of all major crimes. But in minor offenses, such as the violation of transport and trade regulations, Jews were involved 3 or 4 times as much as Arabs.

Canada. Number convicted of indictable offenses:

	total	*Jews*	*% of Jews*
1921	16,169	564	3.5
1922	15,720	407	2.6
1923	15,188	340	2.2
1924	16,258	408	2.5
1925	17,219	354	2.0
1926	17,448	422	2.4
1927	18,836	433	2.3
1928	21,720	592	2.7
1929	24,097	470	2.0
1930	28,457	497	1.8
1931	31,542	618	2.0
1932	31,383	687	2.2
1933	32,942	606	1.8
1934	31,684	622	2.0
1935	33,531	807	2.4
1936	36,059	538	1.5
1937	37,148	486	1.3

At the beginning of this article statistics from Canada were cited, showing that criminality is 3 times as frequent among urban populations as in villages. The Jews in Canada are almost entirely urban, while among non-Jews 30 per cent of the population is agricultural. This accounts for the fact that Jewish criminality is higher than the 1.5 per cent Jewish representation in the population. Nevertheless, the incidence is falling. And again the fact emerges that the Jews are involved less in serious crime. In crimes against individuals, which include murder, 9.1 per cent of the Jews convicted of crime were involved, but 12.6 per cent of the non-Jews. For the same year, 1.7 per cent of the Jews convicted were guilty of sex offenses and 5.5 per cent of the non-Jews.

Number of total and Jewish juvenile delinquents convicted of major offenses:

	total	*no. of Jews*	*% of Jews*
1922-1926	23,055	784	3.4
1927-1931	26,289	532	2.0
1932-1936	26,077	331	1.3
1937	5,224	34	0.6

The first five years show a high incidence of Jewish juvenile delinquency—more than twice the population representation. But the subsequent years show a decrease among Jews, and an increase among non-Jews. The high incidence of the earlier years may be attributed to the first stages of immigration, which produce in all immigrant stock a higher incidence of crime than appears in later generations. It should also be remembered that the Jewish youth which came to Canada between 1922 and 1926 was of Russian origin, and had lived through the World War, pogroms, and the Bolshevist revolution. The Jewish generation which grew up in Canada—the youth of 1936 and 1937—showed a low incidence of delinquency.

JACOB LESTSCHINSKY.

Lit.: Hersch, L., "Criminality in the Jewish and non-Jewish Populations of the Polish Republic," *Ekonomishe Shriften* (1932); idem, "Jewish Criminality in Poland," *Ivo Bletter* (1936); Wilizhanski, Z., "Jewish Criminality in Palestine," *Yiddishe Ekonomik* (1939); Mayr, George von, *Statistik und Gesellschaftslehre* (1917); Wasserman, Rudolf, *Begriff und Grenzen der Kriminalstatistik* (1909); Ruppin, Arthur, *Soziologie der Juden* (1930); Rosenberg, Louis, *Canada's Jews* (1939); *Concise Statistical Year-Book of Poland* (1938); *Wirtschaft und Statistik* (1940); Bushee, Frederick A., *Ethnic Factors in the Population of Boston* (1903); Friedländer, David, *Aktenstücke* (1793).

CRISIAN, CONSTANTIN, non-Jewish Roumanian novelist, d. Campulung, Roumania, 1890. He began to take a lively interest in the problems of the Jews of Roumania and defended them with his skillful pen until his death. In addition to making studies of Jewish life, both past and present, he aided in founding

the Barasch Jewish historical society. In 1885, when the government expelled him, he boldly assailed the government, despite the attempts made to suppress him by Prefect Moruzzi.

CRITICISM, BIBLICAL, *see* BIBLE CRITICISM.

CRITZMAN, DANIEL, physician, b. in Roumania, lived in Paris in the 19th and 20th centuries. He studied at the medical college in Paris and in 1891, while still an intern, was entrusted with the important position of prosecutor in that institution. Soon after his graduation he was commissioned by the French government to combat cholera in the section along the Belgian border. He received a gold medal for his services in fighting against cholera in Dunkirk; subsequently King Charles I of Roumania decorated him with the order of Corona Romana, with the rank of chevalier. In 1895 Critzman was appointed head of the laboratory of the Kalender medical clinic, where he lectured on clinical practice and pathological anatomy. He made numerous contributions to periodicals and to a scientific encyclopedia.

CROATIA, *see* YUGOSLAVIA.

CROISSET, FRANCIS DE (pseudonym for Franz Wiener), French author and playwright, b. Brussels, Belgium, 1877; d. Paris, 1937. Croisset's first book was *Les nuits de quinze ans* (1901). This was followed by a number of light, sparkling comedies, which were regarded by critics as notable for their keen understanding and faithful delineation of the "boulevard spirit." Many of them were translated into English and produced on the American stage. Croisset's writings include: *Chérubin* (1901); *Le paon* (1904); *L'épervier* (1914); *La féerie Cinghalaise* (1926); *Aux fêtes de Kapurthala* (1929); *Le dragon blessé* (1935); *La côte de jade* (1938). His *Ne dites pas fontaine* was rendered into English under the title *On with the New* (New York, 1933).

CROLL, DAVID ARNOLD, Canadian public official, b. Moscow, 1900. A spectacular figure in Canadian affairs, Croll was the only Jew to hold a cabinet position in the country's history, and was mayor of the city of Windsor, Ont., for many years.

He came to Canada at the age of six with his parents, who settled in Windsor, across the river from Detroit. He was educated in the public and high schools of Windsor, and attended Osgoode Hall, the provincial law school, at Toronto. During his school days he earned his own livelihood through a variety of jobs that ranged from bootblacking to managing a chain of newspaper stands. Croll was admitted to the Ontario Bar in 1925, and began the practice of law in Windsor. In 1929 he was elected mayor of Windsor on the Liberal ticket. As the Jewish population of Windsor was too small (some three or four hundred families) even to influence the election of a mayor, Croll's success at the polls was clearly to be attributed to his popularity with the general population, especially with the poorer classes whose champion he became. He was re-elected mayor in 1931 and 1933, serving till 1934. In 1934 he re-entered municipal politics and again became mayor.

In 1934, in a landslide election which swept the Liberals into office in the Province of Ontario, Croll was elected to the Provincial Legislature for the

David A. Croll

Windsor-Walkerville district. The Liberal premier Mitchell Hepburn entrusted him with two important portfolios, naming him minister of labor and of public welfare for the province in spite of vigorous opposition by many conservative elements. This was the highest appointive position ever granted to a Canadian Jew. One of the tasks incidental to Croll's work as minister of public welfare was the responsibility for the care and education of the famous Dionne quintuplets of Callander, whom he declared to be "the King's wards."

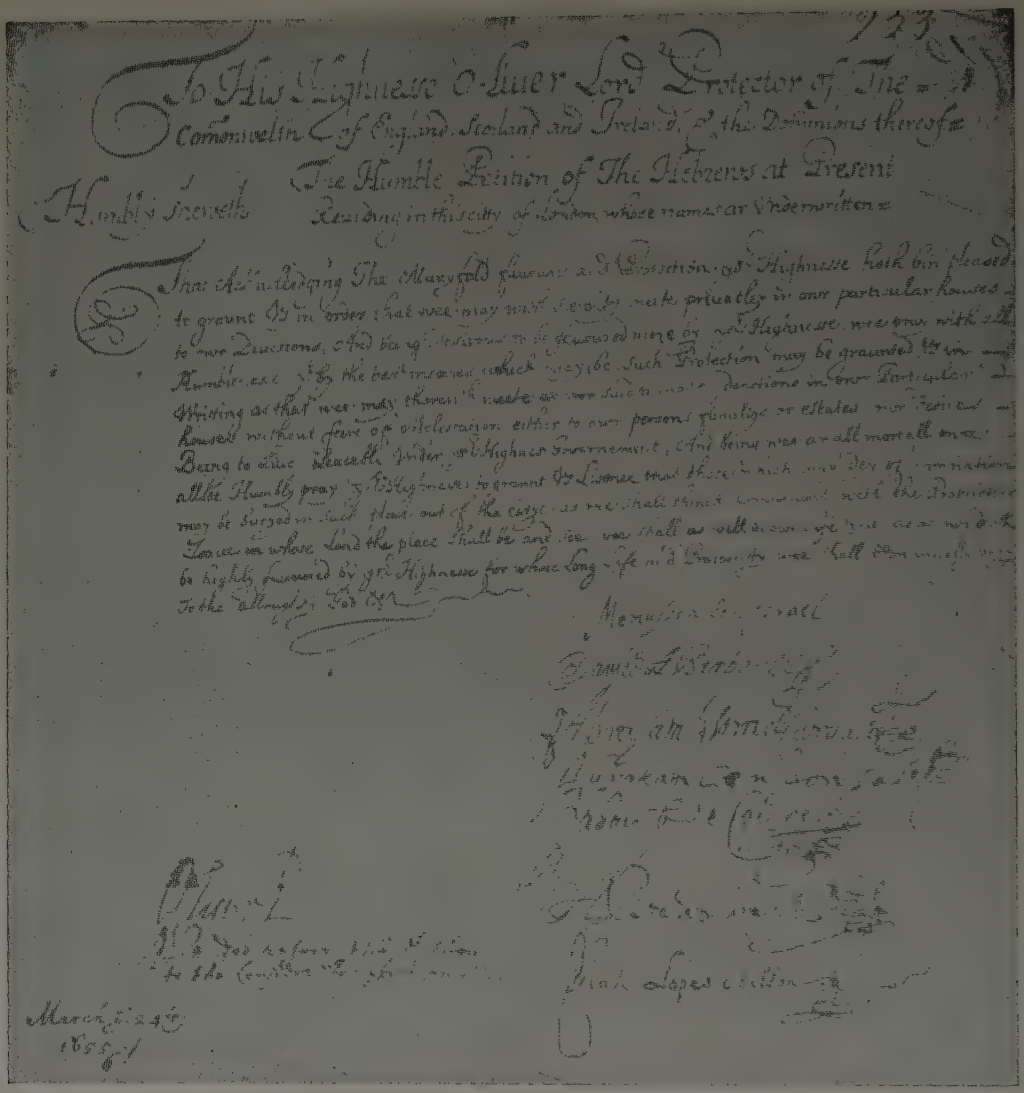
In 1937, when Hepburn began to align himself with the financial and mining interests, his collaboration with some of his ministers became impossible. Croll and Arthur J. Roebuck, the attorney-general, resigned when the two found themselves unable to support Premier Hepburn's attitude toward the Committee for Industrial Organization in the automobile workers' strike in Oshawa that year. Croll gained added prestige from the incident, however. His letter of resignation contained a phrase which was repeated throughout the country: "I would rather walk with the strikers than ride with the manufacturers." He was re-elected to the legislature in 1937.

Croll remained friendly with his former chief, and when he enlisted as a private in the Essex Scottish Regiment at the outbreak of the second World War (1939), it was Hepburn who led in the tribute paid by the legislature as Croll was ready to leave for training camp. At the time that Croll landed with his regiment in England in 1940, the mayor of Montreal, Camillien Houde, had just been interned for obstructing Canada's war efforts; leading Canadian newspapers made editorial comparison of the two mayors upon this occasion.

An able and energetic administrator and an astute politician, Croll is perhaps the only Jew in public life in Canada who can withstand the most violent anti-Jewish onslaught without damage to his career. He is extremely tactful and is never known to have spoken when silence would have served better.

Croll is fairly active in Jewish affairs. At one time he was member of the Labor-Zionist movement. He also participated in the affairs of the Canadian Jewish Congress, in the Canadian Zionist movement and in B'nai B'rith.

MOSES Z. R. FRANK.



Petition presented (1656) by Manasseh ben Israel to Oliver Cromwell

CROMWELL, OLIVER, Lord Protector of England, b. Huntington, 1599; d. London, 1658. Cromwell's friendship to the Jews, which culminated in his permission to them to live unmolested in England, was motivated both by a spirit of toleration and an appreciation of the aid that the Jews had rendered him. His Jewish "intelligencers," of whom the most prominent was Simon de Caceres, had kept him informed of anti-English intrigues in Europe and America, and had furthered the interests of England in the New World. He was fully aware of the large part that the Jews were playing in the trade with Portugal, Spain and the Levant, and of their commercial interests at Hamburg and in the Dutch trading companies; as he hoped to make England the center of European trade, it was to his interest to encourage Jews to settle there. In addition, there were the Messianic speculations of the time; it was believed that the Last Judgment could not come until the Jews were dispersed throughout the world.

There was at that time a small Marrano community in England. These passed themselves off as Spanish Catholics; but Cromwell, who was well acquainted with some of them, especially with Antonio Fernandez Carvajal, must have known that they were secret Jews. Yet not a one of them was ever persecuted as a Jew. As early as 1652 Cromwell and his advisers were discussing the possibility of inviting Manasseh ben Israel to England to propose the question of readmission of the Jews. In 1654 David Abravanel Dormido presented a petition for the readmission of the Jews to Cromwell, who received it favorably; however, it was rejected by the council.

In the following year Cromwell invited Manasseh ben Israel to come to London, and a petition in favor of the Jews was again presented to the council. Cromwell made every effort to secure a favorable vote, and the special committee chosen to decide on the matter in December was selected from those whom he believed to be tolerant in religious matters. However, the mercantile and clergy groups opposed the petition and stirred up the crowd, which became so hostile on December 18th that Cromwell, after delivering a speech in which he ridiculed the opposition, declared the meeting adjourned. However, he gave Manasseh ben

Manasseh ben Israel pleading before Oliver Cromwell in behalf of resettling Jews in England. From a painting by Solomon A. Hart

Israel his personal assurance that the petition would receive a favorable answer and pursued a policy of permitting the Jews to live as they pleased. He granted the Marranos a cemetery of their own, but took no further action.

A new turn of affairs came in 1656, when England and Spain went to war. A Spanish Jew named Robles, whose goods had been seized because of his Spanish nationality, sued for their return on the ground that he was not a Spaniard but a Jew. The trial was a sensation, and ended in a victory for Robles; the Marranos were now able to profess their Judaism openly. In 1657 Cromwell appears to have granted open assurance to Antonio Carvajal that the Jews would not be disturbed in the exercise of their religion, and it is from this that the resettlement of the Jews in England is dated. Cromwell's policy was carried on by his son Richard and by Charles II, so the right of the Jews to religious freedom in England was fully established.

Cromwell showed especial favor to Manasseh ben Israel. He bestowed upon him a yearly pension of one hundred pounds, and is said to have presented him with a silver salver bearing "the arms of the tribe of Judah," which is now in the possession of the Montagu family.

SIMON COHEN.

Lit.: Wolf, Lucien, edit., *Manasseh ben Israel's Mission to Oliver Cromwell* (1901); Roth, Cecil, "New Light on the Resettlement," *Transactions of the Jewish Historical Society of England,* vol. 13.

CRONBACH, ABRAHAM, rabbi, professor at the Hebrew Union College, b. Indianapolis, 1882. He received his A.B. degree at the University of Cincinnati in 1902, and graduated as rabbi from the Hebrew Union College in 1906. He later engaged in graduate studies at Cambridge University (1911-12) and at the Lehranstalt des Judenthums in Berlin (1912), and received his D.D. degree from the Hebrew Union College in 1915.

Appointed rabbi of Temple Beth-El of South Bend, Ind., in 1906, Cronbach served this community until 1915. At the same time he was acting rabbi in Ligonier, Ind. (1907-15). Cronbach thereafter was associate rabbi at the Free Synagogue, New York city (1915-17) and rabbi at Temple Israel, Akron, Ohio (1917-19). He was chaplain for the Chicago Federation of Synagogues from 1919 to 1922, when he was appointed professor in social sciences at the Hebrew Union College.

Cronbach wrote extensively for the scholarly journals, and published a number of books, among which are: *Prayers of the Jewish Advance* (New York, 1925); *The Jewish Peace Book* (Cincinnati, 1932); *Peace Stories for Jewish Children* (Cincinnati, 1932); *The Quest for Peace* (Cincinnati, 1937).

In 1933 the Hebrew Union College issued Cronbach's *Religion and Its Social Setting* as the Cronbach Anniversary Volume in honor of his work. In this book Cronbach expresses the view that religion is not so much a matter of intellectual conviction as emotion and poetic expression.

Abraham Cronbach

CROWN (symbolic sense). The crown has always been a favorite symbol among Jews. A single crown, used as an ornament on the cover of the Torah scroll, indicates "the crown of the Law"; a triple crown, those of "learning, priesthood and royalty" (cf. *Aboth* 4:17). But since in the latter citation "the crown of a good name is above them all," this is evidently the meaning of the single crown found on tombstones. Such symbols were often made in very naive fashion, and in the ancient cemetery at Lemberg one may find copies of the Austrian imperial crown and of the papal tiara.

According to the Talmud, the angel Sandalphon, who stands behind the Merkabah (chariot of God), takes the prayers of Israel and turns them into crowns, which he places upon the head of God (*Hag.* 13b); it is through these crowns that God's grace descends upon earth (*Zohar,* vol. 3, 7b). The first of the Ten Sefiroth in the Cabalistic system bears the significant name *Kether,* or "Crown."

CROWN RABBI, the official head of the Jewish community appointed by the government in pre-revolutionary Russia. His chief function was to act as intermediary between the community and the government.

The office originated as a consequence of a law passed in 1835, in the reign of Nicholas I, according to which certain official non-religious duties were imposed upon the rabbinate. These included the inculcating of a subservient spirit toward the government, and the keeping of the register of military classes. In contradistinction to a law of 1804, the rabbinate became a salaried office, on the basis of contracts to be arranged with the various communities. The underlying purpose of the new law was to penetrate the defense mechanism of the Jews, the elaborate and rigid structure of customs, precepts and inhibitions designed to preserve Jewish life. The rabbinate being the nucleus of this system, it was planned, therefore, to make this office responsive to the purposes of the government.

Another step to further this end was taken by establishing, in 1847, government schools for the training of rabbis in secular subjects. A law of 1857 stipulated that the communities might elect their rabbis only from graduates of these institutions, or else of Jewish crown schools of the second class, or of public higher schools. Fully aware of the implications inherent in a government-trained, secularized rabbinate, the Jewish communities fought this imposition determinedly. Though the government rabbinical schools were changed to teachers' seminaries in 1873, secular education was still required by the government as a prerequisite of every candidate for the rabbinate. The requirements for a rabbinical degree were specified as graduation from a preparatory school (*Progymnasium,* with a five or six-year course), or six years in a technical high school (*Realschule*), or the passing of an examination in the subjects comprised in a high school (*Gymnasium*) curriculum. Schooling such as this practically precluded the possibility of that extensive study of Hebrew lore without which a potential rabbi could not attain the particular erudition which Jewish tradition required of him. The latter fact, added to the non-traditional attitude toward Judaism and the spiritual subjection to the government which such training inspired, caused the Jewish communities to accept the official rabbis who were forced upon them only as civil functionaries.

By the side, then, of the crown (*kazyonnay*) rabbi, who was recognized by the government as the head of the community and who assumed all the civic duties devolving thereupon, there existed the "spiritual" (*duchovnay*) rabbi, who really fulfilled the ecclesiastical functions of the office. The communities deliberately set out to give preference to candidates for the crown rabbinate whose Jewish learning was relatively slight, since such individuals were less likely to attempt to assert authority in religious affairs. By this means the government's plan was largely counteracted. The election of crown rabbis, which took place every three years, was subject to the control of the Russian Minister of the Interior, as well as of the communal leaders. The office survived until the revolution of 1917.

SOL BERNSTEIN.

Lit.: Lifshitz, *Dibre Shalom Veemeth* (1884); Dubnow, S., *History of the Jews in Russia and Poland,* vol. 2 (1920) 176.

CRUCEANU, STEFAN, Roumanian poet, b. Jassy, Roumania, 1868. After graduating from the university at Jassy in 1889, he continued his studies there in philosophy for a year and then went to Paris to study medicine. On his return to Roumania, he became a writer and contributed to various publications. His first work appeared in 1895, in the Socialist paper *Dreptatea Omului;* his first poem, "Bataile Din Urma," had been published in *Revista Noua* in 1891. A one volume work, *Lacrime,* which contains the greater part of his poems, was published in 1898.

CRUCIFIXION, a form of capital punishment common among the ancient Greeks and Romans; it consisted of nailing or tying the hands and feet of the convicted person to a cross of wood and leaving him thus suspended until he expired. This form of capital punishment was entirely unknown in Jewish law. The passage in the Bible which speaks of hanging the body of a law-breaker upon a wooden pole (*Deut.* 21:22) refers to the exposure of the body after death as a warning to others (*Sanh.* 6:4). The Jews had their own special forms of capital punishment: precipitation and stoning, burning, beheading and strangulation.

The crucifixion of Jesus, as recorded in the gospels, was clearly conducted according to Roman forms of law. Aside from the various steps in the trial which were contrary to Jewish law, such as the execution of the sentence on or the day before a holiday, and the fact that Jewish courts at that time possessed no power to inflict capital punishment, the whole description of the procedure—the mock crowning, the flagellation, the bearing of the cross to the place of execution, and the crucifixion itself—all were typical of the Roman government's punishment of those who rebelled against its authority. This is further borne out by the inscription, "Jesus of Nazareth, King of the Jews" (*Matt.* 27:37; *Mark* 15:26; *Luke* 23:38; *John* 19:19), which plainly indicates that Jesus met his death, not as a heretic, but as a political rebel.

See also: JESUS OF NAZARETH.

Lit.: Hirsch, Emil G., *The Crucifixion* (1921); Klausner, J., *Jesus of Nazareth* (1925) 339-55.

CRUELTY TO ANIMALS, PREVENTION OF, *see* ANIMALS, PROTECTION OF.

Godfrey and his crusaders enter Jerusalem, as depicted by Gustav Doré

CRUSADES, religious and social movements which had as their main purpose the recovery of Palestine by Christendom from the hands of the Mohammedan "infidels." They were called forth by the resolutions of the Church Councils of Piacenza and Clermont (1095) that the Holy Land had to be recovered, and lasted from the end of the 11th to the end of the 12th cent.

The crusades directly affected the status and the economic condition of the Jews in Europe. The speeches of the monk Peter the Hermit in particular had succeeded in arousing the fanatical ardor of the masses. The impetus of the holy "war against the infidels" soon spread far and wide among those who truly believed in the Christian religion; unfortunately, however, the movement attracted also unbelievers, adventurers, and incendiaries, to whom it offered an opportunity for the satisfaction of their baser instincts. These rapacious comrades of the genuine crusaders soon hit upon the idea, which was all too welcome to them, that the war against the unbelievers had to be first begun against those in their own countries who were not Christians. Thus the Jews in France, Lorraine, central Rhineland, and before long in Bohemia, and later on in England, were the first victims of the crusades. From the first gathering of the crusaders in 1096, and throughout the entire period up to 1200, the Jews of France and Lorraine, and above all those of western and southwestern Germany, which lay along the route taken by the crusaders, were subject to fearful persecutions. For an entire century community after community was destroyed in quick succession. Thou-

sands of Jews refused to accept the baptism demanded by the crusaders, preferring to lose their lives either by murder or suicide.

1. The First Crusade (1096-99). Even before the real beginning of the First Crusade, fanatical and irregular hordes poured through France and Germany. For the most part they were composed of disorderly visionaries, runaway serfs, and rapacious bands. In France these mobs were generally held in check by the princes and the clergy; consequently the Jews of France were not victims at this time, with the exception of the community of Rouen, where all the Jews who refused to be baptized were slain.

From France the hordes passed over to Germany. French Jews had informed Jewish communities in Germany of the danger; the Jews of Mayence even attempted to ward off the threatening evil by sending deputies to Henry IV, then emperor of the Holy Roman Empire, who was then in Italy. As the swarms of the crusaders entered Germany, their numbers were considerably swollen by new recruits. They poured through Lorraine over the Rhine country, plundering and murdering the Jews everywhere. In Trèves the entire Jewish community perished. Bishop Egilbert at first tried to protect the Jews of Trèves in his castle, but was himself threatened by the crusaders because of his attitude, and had to surrender the Jews.

Speyer was one of the first communities along the Rhine that had to meet the inroad of the crusaders; there some Jews were murdered on the first day (May 3, 1096). When the crusaders threatened the synagogue as well, Bishop Johann took the Jews under his protection, sent armed men to defend them, and even punished a number of the incendiaries by striking off their arms. This act brought upon him the charge of the medieval chronicler that he had been bribed by the Jews. In Worms, which was the next to suffer (May 18), the Jews preferred death by their own hand to baptism.

The crusaders then continued their work in Mayence, on May 26. Here Archbishop Ruthard sheltered the Jews in his palace; but the protection was very weak. The archbishop was unwilling to let his troops fight against the Christians, who were headed by Count Emicho; hence 1,100 Jews were murdered after a desperate defense, and the archbishop even shared the booty later with Emicho, in brotherly fashion. Archbishop Herman III of Cologne made more serious efforts to protect the Jews. At the right time he brought all the Jews of Cologne into safety in seven cities and villages which belonged to him; a small portion of the Jews also were concealed by Christian citizens. When the crusaders pressed into the city on May 30, they found the houses of the Jews empty. Nevertheless, the hiding-place of the fugitives was gradually discovered, and all were slain or plundered, or else forcibly baptized.

There were similar compulsory baptisms en masse at Metz and Regensburg. In the latter city the Jews were driven into the Danube by the crusaders and citizens and compelled to dip under the water; a cross was laid upon the surface of the river, and this act was explained as a baptism. After leaving the Rhine and Danube countries, the swarms of crusaders passed on to Bohemia. Here the communities of Prague and other cities were doomed to a similar destruction; Prince Ratislaw was absent on a campaign, and no one took them under protection.

All in all, more than 12,000 Jews fell victims at that time to the zeal of the crusaders. The oldest and most important Jewish communities of Germany and Bohemia, the centers of Jewish scholarship, were destroyed. But even the orderly army of the crusaders was equally harsh in its treatment of the Jews. When the crusaders came to Palestine, all the Jews in Jerusalem were killed.

As soon as Emperor Henry IV returned to Germany (1097), he permitted those who had been violently baptized to return to Judaism. He called to account some of the main culprits, including the archbishop of Mayence, and endeavored to return to the Jews the property of which they had been plundered.

2. The Second Crusade (1146-47). In 1145 Pope Eugenius III called for a new crusade. In order to make it easier to enlist recruits for the crusading army, he remitted the payment of interest on their debts to all those who took up the cross. This measure affected the Jews in particular, since many of them had become prominent as money-lenders as a result of the church prohibition to lend on interest.

At first the Jews were not in peril of their lives; but even this peril came immediately to haunt them when the monk Peter of Cluny issued direct invitations to the mobs to massacre the Jews. In a letter to Louis VII of France, he declared that it was useless to look for the enemies of Christianity in the distance, as long as the Jews, who were far worse than the Saracens, were able to despise Christ and His sacraments in the very midst of the people and with impunity. To be sure, Louis VII did not permit matters to go so far as to allow the Jews to be murdered; but he followed the papal bull in remitting the debts of crusaders to the Jews.

The situation of the Jews in Germany was still more perilous. A runaway monk, Rudolph (Radulf), stirred up an agitation against them, and they would have been subjected to sufferings as great as those of the First Crusade, had not Emperor Conrad III directed them to certain strongholds, including Nuremberg, for protection, and had not certain bishops and feudal lords hidden them in fortified manors and castles in return for the payment of immense sums. Bishop Conrad of Cologne opened his castle of Wolkenburg to the Jews and allowed them to arm themselves. Eventually Rudolph vanished from the scene as the result of the intervention of Bernard of Clairvaux, who had already published a declaration against Rudolph's activities at the urgent request of the archbishop of Mayence. Bernard appeared in person against the monk in Mayence and ordered him to return to his monastery. The only Jewish community that suffered was that of Würzburg, which was living securely under the protection of the bishop; more than twenty Jews were killed in an attack there on February 24, 1147; and there were a number of individual murders, in addition. Certain individual communities in France also were attacked during the departure of the army of the cross, such as Carenton and Rameru, where the highly renowned Jacob ben Meir Tam escaped a violent death only through the quick wit of a knight who was an acquaintance of his. In Bohemia, 150 Jews were killed during the Second Crusade.

3. The Third Crusade (1189-92). This crusade was undertaken by three monarchs, Philip Augustus of France, Richard the Lionhearted of England, and Frederick Barbarossa of Germany. Its purpose was to free Palestine from the rule of the sultan Saladin, who had reconquered Jerusalem from the Christians in 1187. This crusade had the same disastrous consequences for the Jews of England as the first two crusades had had for France and Germany. At the coronation of Richard (1189) there were riots at Westminster, and the rumor spread that the king had given permission to kill all the Jews. In London the mob attacked the Old Jewry, setting fire to the houses during the night after a fruitless siege by day, and killing those who attempted to escape. All the Jews were killed at Lynn. In the following year many were slain at Stamford Fair and Bury St. Edmunds, and the Jews of Lincoln escaped massacre only by taking refuge in a castle. There were isolated attacks on Jews at Colchester, Ospringe and Thetford. The greatest tragedy of this period was the annihilation of the Jewish community of York, who were besieged by an enraged mob in Clifford's Tower. Realizing that their situation was hopeless, the Jews of York, headed by Rabbi Yomtob ben Isaac of Joigny, perished by voluntary self-slaughter rather than fall into the hands of their assailants. The government made some efforts, but not with great success, to punish the rioters.

4. The Last Two Crusades (1202-4 and 1228-29). These had no special evil consequences for the Jews. On the one hand the whole movement of religious fanaticism was subsiding; on the other, the central power of the Holy Roman Empire had become so strong in the time of Frederick II that it was able to protect the Jews.

5. Consequences of the Crusades. The crusades had wiped out many thousands of Jewish lives, and had almost exterminated whole Jewish communities with great traditions, such as that of Mayence with the academy of Rabbi Gershom. But the indirect consequences were still worse. The moral effects of the crusades—to use an expression of Güdemann—were felt even to modern times. It was as a result of the terror and murders of the crusades that the animosity of Jews toward non-Jews, which was not wiped away throughout the entire Middle Ages, had its origin.

The crusades also effected a complete change in the economic and political position of the Jews within the state. Up to that time the Jews of France and Germany had been entirely free, with full rights in political and economic matters. The terrors of the crusades, the protection which the Jews had to beg of the rulers during this time of horror, made them their bond slaves. It was during this period that the rulers of the country began to make the Jews dependent on them both politically and financially. This developed into the institution of the *Kammerknechtschaft,* which for centuries made the Jews the defenseless objects of spoliation by secular and ecclesiastical rulers. In course of time, the emperors interpreted their protection of the Jews as the equivalent of the righ to rob the Jews. So far as practical and effective protection of the Jews was concerned, the princes, from the emperor down, thought of that only when someone else raised a counterclaim to the right to fleece these unfortunates. The Kammerknechtschaft of the Jews became a mere royal perquisite, which, like all other sovereign rights of the empire, might be given away, farmed out, or mortgaged. Every transfer from one hand to the other, from emperor to territorial lord, from this one to that one, was used to increase the sum demanded for protection and to extort additional sums from the Jews.

Another consequence of the crusades was the crippling of the international trade of the Jews. They were no longer needed as intermediaries for the Oriental trade, as new connections had been formed. Thus it transpired that the Jews were gradually driven out completely from world-wide trade, a process which, it may be added, did not follow merely from open competition, but was furthered by draconic restrictive measures, which limited the Jews to dealing in second-hand goods, odds and ends, and to money-lending. The ironic part of the whole proceeding was that their pursuit of these very occupations, which were forced upon the Jews, were later used as arguments against granting them full rights of citizenship.

SALOMON HUGO LIEBEN.

Lit.: The general Jewish histories for the period of the Crusades; Marcus, Jacob R., *The Rise and Destiny of the German Jew* (1934); Lowenthal, Marvin, *The Jews of Germany* (1936); Jacobs, *The Jews of Angevin England* (1893); Neubauer and Stern, *Hebräische Berichte über die Judenverfolgungen während der Kreuzzüge* (1892); Aronius, Julius, *Regesten zur Geschichte der Juden* (1902); Salfeld, S., *Das Martyrologium des Nürnberger Memorbuches* (1898).

CRYPTO-JEWS, *see* DÖNMEH; MARRANOS.

CRYPTOGRAPHY, writing in a secret cipher which is known only to the initiated. There are but few cases of such codes in Jewish literature, and these are simple letter substitutions.

There are three forms that are especially mentioned: the Atbash, the Albam and the Atbah. In the Atbash code, each letter of the alphabet was represented by that letter which occupied the same position at the other end of the alphabet: Aleph by Tav, and vice versa, Beth by Shin, Gimel by Resh, and so on. As the rabbis pointed out, this system was probably used in the Bible, for by it one can read the enigmatic names Sheshach (*Jer.* 25:26; 51:41) as Babel (Babylon) and Leb Kamai (*Jer.* 51:1) as Kashdim (Chaldeans). There are perhaps other similar cryptographs in *Daniel* and *Job.*

In the Albam code, each letter was represented by the eleventh letter following it in the order of the alphabet: Aleph by Lamed, Beth by Mem, Gimel by Nun, and so on. It was claimed that the obscure name Tabeel (*Isa.* 7:6) was written in this code, and really meant Remaliah (see verses 1 and 4). However, this explanation is uncertain.

The third code, the Atbah, is only partly explained. In it the letter and its code equivalent had numerical values that added up to ten: thus Aleph was represented by Teth and vice versa, Beth by Heth. However, it is not clear how the code worked for the other letters of the alphabet.

The Talmud (*Sanh.* 22a) further suggests a cryptograph to explain why Belshazzar could not read the handwriting on the wall (*Dan.* 5:18). While some think of the Atbash code, others suppose a transposition

of the letters of one sort or another. This would indicate that the rabbis of the Talmudic period were familiar with such simple forms of cryptography.

CSEMEGI, KÁROLY, jurist and legal authority, b. Csongrád, Hungary, 1826; d. Budapest, 1899. The son of wealthy parents, whose real name was Nasch, he received his education at Szeged and Budapest in parochial and secular schools. He fought (with the rank of major) at the head of a battalion—in the war of liberation (1848-49)—formed by him at the behest of Count Kázmér Batthyány. Following the reactionary aftermath and peace, Csemegi—whose fame as lawyer spread throughout the country—was summoned to the capital by Boldizsár Horváth, Minister of Justice, who made him secretary of state in his cabinet.

He was a founder of the National University Society and his magnum opus is the epochal *The Criminal Code* (1885), which the French government issued in translation under the title of *Code pénal hongrois des crimes et des délits.* He exerted a decisive influence upon the evolution of Hungarian criminal law and was chairman (1879) of the legislative council of the Supreme Court. He organized the Hungarian Bar Association and received an honorary doctorate from the University of Budapest. By this time he had embraced Christianity.

His collected writings were published posthumously (1904), his principal works including *A jogvesztés elmélete és az államjog* (1872), *A magyar bünvádi eljárás szervezetének indokai* (1882), *Magyar bünvádi eljárás a törvényszékek előtt* (1883), and *Az egyházi holtkéz* (1897).

CSERGÖ, HUGÓ, playwright, poet and journalist, b. Budapest, 1877; d. Budapest, 1938. After completing courses in law and political economy, he switched to practical journalism, rapidly gaining prominence as contributor to the daily columns of *Fövárosi Lapok, Pesti Napló,* and *A Polgár.* Of the latter (owned by Vilmos Vázsonyi) he became editor (1905), and soon thereafter his writings appeared in the coveted *Pesti Hirlap.*

In 1907 Csergö was awarded the Francis Joseph prize (2,000 crowns) for excellence in literature. For nearly a decade he was also a featured co-editor of *A Hét,* a literary review of high calibre published by the celebrated Jewish poet József Kiss. In 1914 he organized, at the request of local authorities, the municipal department of social welfare, which he headed until 1921. He was publicly honored (1927) by outstanding men of letters on the thirtieth anniversary of his entry into the field of writing.

As a close associate and advisor to Vázsonyi, it fell to his lot to collect and edit for definitive publication (1926) the scattered writings of that eminent statesman and Jew. Csergö's versatility expressed itself in drama, poetry and prose. Among his better known works are: *Az utolsó felvonás* (1900), novelettes; *Versek,* poems (1904); *A lovag ur,* a comedy (1906); *Félszerelem,* melodrama (1907); *Levelek, amiket meg nem irunk* (1910); *A mi szivünk asszonya* (1916), novels.

CSONGRÁD, city in Hungary, the Jewish community of which had its inception during the closing years of the 18th cent. The Jewish population in 1940 is claimed to be about 2,000 souls. Its Hebrah Kaddisha was established in 1806, and further evidences of it are found upon tombstones in the local cemetery. Official minutes, dated 1845, record the normal growth of this community during a period of four decades, while an attractive synagogue, built in 1854 and dedicated by Rabbi Mayer Austerlitz, still serves the devotional needs of the congregation.

The year 1876 saw the formation of the Ladies' Aid Society, 1912 a Talmud Torah and the Young People's Bible Circle under the guidance of Rabbi Márton Büchler. A number of rabbis have held the pulpit of Csongrád's Jewish community during the intervening years. Among these were such noted preachers and scholars as Mihály Guttman (1901-8) and Zoltán Bánde (1908-12).

Since approximately the first World War, this Liberal community has been weakened somewhat by the gradual shrinkage of native Jewish families and the infiltration of strangers. During the War Csongrád lost many of her sons in battle, cared for contingents of wounded and of refugees. No Jew in this city was in any way identified with the short-lived Communist regime, but quite a few were held as hostages by the Bolsheviks. A tragic consequence of the reaction following in the wake of this episode was the bomb explosion (1923) at a ball of the ladies' society, which resulted in the death of one Jew, two non-Jews and the injury of forty Jews. The culprit was never apprehended and the Gentile community, which had lived in constant harmony with its Jewish neighbors, felt deeply grieved over the incident.

Jews have held important public posts in Csongrád. Their leadership in the civic, cultural and professional life of the community was esteemed by all faiths and disrupted only by the anti-Jewish laws of 1939 to 1940.

CUBA, largest island of the West Indies, with a republican form of government. It has an area of 41,634 sq. miles.

The first Jewish settlement of Cuba occurred shortly after its discovery by Columbus on his first voyage. Two Marranos of his crew—Alonso de la Calle and Luis de Torres—were in the landing party which Columbus sent to negotiate with the reigning prince. De Torres was chosen for the role because he knew Hebrew, Chaldaic and even some Arabic. Columbus was sure he had reached the Orient, and that the reigning prince would therefore speak one of these languages. De Torres is said to have settled in Cuba before the end of the 15th cent. and died there. He was presumably responsible for the introduction of tobacco into Europe.

In the 16th cent. many Marrano families fled the Spanish Inquisition and came to Cuba. But little escape was provided them, for persecution developed there as a branch of the Cartagena Inquisition, and no horror, not even death by fire, remained unpracticed. Religious persecution stopped in 1783, and the Inquisition laws were abrogated in 1823. But not until 1881 were Jews finally permitted to reside in the island; the right to hold public religious worship outside of Jews' homes was not granted until the emancipation from Spain in 1898.

Yet Marranos seem to have entered Cuba during the period of formal restriction. Hernando de Castro, a Marrano, is generally held to have introduced sugar cane to the island in the 17th cent. Other Cuban Marranos are reputed to have avenged themselves on their Spanish inquisitors by financing marauding expeditions of French and English buccaneers against the Spanish West Indies trade.

There is evidence that even avowed Jews managed to live in Cuba during this period. Dolores de Dios-Porta, a poetess and actress, was brought up in Cuba and died in Paris in 1869, a confessing Jewess. Though the Marranos disappeared as a group in Cuba, some traces of Marrano descent remain in many Cuban Catholic families.

Immediately after the emancipation of Cuba from Spain, a small but steady immigration of Jews from all parts of the world began. Some who had served with the American army during the Spanish-American War remained in Cuba. One of these, Frank Steinhart, a sergeant with the American forces, became the founder and president of the island's trolley car system.

Sephardic Jews from Turkey and Morocco had started to trickle in even before the emancipation. This immigration reached its peak just after 1910, as the result of unsettled conditions in Turkey. The Turkish Jews—called "Turcos" by the Cubans—spoke Ladino and engaged mostly in peddling decorative articles, although there were a few artisans among them. One of them, Maurice Soriano, an immigrant from Smyrna, is said to have introduced motion pictures into Cuba.

A wave of Jewish immigration from Central and Eastern Europe began just after the World War, when immigration restrictions were imposed in the United States. A mistaken idea spread among would-be immigrants that admission to the United States was easier after a period of residence in Cuba. The immigration laws were comparatively lax in Cuba at that time; only the posting of a moderate bond was required, and this was returned if the immigrant was still in Cuba after two years and intended to remain there. There were about 5,000 such immigrants in Cuba in 1924, and the number grew to about 7,000 by 1929, with some turnover having occurred. About 94 per cent of these immigrants were under forty years of age and about two-thirds of them were male. These qualifications made them suitable for industrial pioneering. In an effort to help them settle in Cuba, the Jewish Committee for Cuba was formed in the United States in 1924, with Louis Marshall as chairman. Its constituent organizations were the Emergency Committee, the National Council of Jewish Women and the Hebrew Immigrant Aid Society (HIAS). Within the first twenty months of its existence, over $30,000 in loans had been issued. Aided by these funds, the Jewish immigrants entered the clothing industry and were instrumental in its development. Some engaged in the shoe industry. Others bought small tobacco plantations. The Committee also encouraged migration into the interior, so that a year after the Committee was formed, only half the 8,200 Cuban Jews lived in Havana; the rest were in the provinces. About 2,000 were laborers; there were almost no Jews engaged in the liberal professions and hardly any college graduates.

During the first two decades of the 20th cent. the Jewish population of Cuba remained divided into its American, Sephardic and Ashkenazic elements. The original American Jewish settlers were well-to-do. Most of them lived in Vedado, a fashionable suburb. Soon after public worship according to the Jewish ritual was permitted (1898), a house was chosen to be used for this purpose. The Jews of Vedado now have a temple, Beth Israel, of which Meir Lasker, a graduate of the Hebrew Union College, is rabbi.

The Sephardic Jews established Congregation Kheveth Ahim in 1914. Shortly afterward they founded a school, Colegio Herzl, originally intended only for Sephardic children. Later it admitted the children of the Ashkenazic elements, and added Yiddish to the curriculum which had in the beginning included only Spanish and Hebrew. The change was partly due to the fact that the American Committee for Cuba began to subsidize the school. Colegio Herzl was recognized by the Cuban government and its graduates were allowed to enter the secondary schools of the country.

The first organization in which Sephardic and Ashkenazic Jews were united was the Young Men's Hebrew Congregation, founded in 1916. Its formation followed earnest efforts on the part of leaders of both groups to achieve a more cooperative communal feeling. These efforts met with greater success as the duress of European developments forced the Jews of Cuba into closer union. Prior to the 1920's, marriages between the two groups hardly ever occurred; later they became fairly frequent.

In 1924 the Centro Hebreo was founded, mainly by Ashkenazic Jews. It was a general cultural and social group. Two years later it split into two factions, which called themselves the Centro Israelita and the Kulturverein respectively. The former consisted of traders and small manufacturers; the latter mostly of workers, of whom 80 or 90 per cent were engaged in the shoe or clothing industry.

The Centro Israelita was partly subventioned by HIAS. Among its undertakings were a bi-weekly magazine, published in Yiddish and Spanish, called *Oyfgang,* which appeared from 1927 to 1930.

In 1938 the Jewish groups were amalgamated as a new Centro Israelita de Cuba, which supervised the various activities of Jewish interest. There were several subsidiary organizations, including: a Jewish Women's Organization, which maintained a Children's Home for children under the age of ten and helped support older children in need of aid; a youth group; and an anti-tuberculosis and mental health committee, which provided medical treatment through various clinics in the country. A Jewish Merchants' Association was also formed in the late 1930's to safeguard the interest of Jewish traders against attempted anti-Semitic propaganda. There were several Zionist groups; a Yiddish newspaper, *Havaner Leben,* founded in 1932, appeared twice a week.

With the rush of Jews from Europe as the result of the Hitler persecution in the 1930's, Cuba emerged into daily and often melodramatic prominence. A series of changes in the immigration laws, induced by anti-refugee agitation, made landing in Cuba for permanent residence almost impossible. The required bond for temporary sojourn was raised to $2,000, which had to be kept intact as long as the refugee remained in Cuba.

The National Coordinating Committee and later the Joint Distribution Committee took over the task of alleviating as far as possible the distress of the wanderers.

The most striking of the incidents of this period was the odyssey of the *St. Louis,* which sailed from Hamburg on May 15, 1939, with about 960 German-Jewish refugees. Of the passengers, approximately fifty had authentic Cuban visas, the others had only landing permits. On May 5 these landing permits had been cancelled by the Cuban government as the result of pressure against the admission of more refugees. The boat was turned back from Cuba; it sailed aimlessly in the Caribbean for several days, while various refugee committees sought special arrangements to land the passengers either in Cuba or the United States. But all efforts were futile, and the *St. Louis* finally returned to Europe, where the passengers were landed at Antwerp, June 17, 1939, and admitted to Belgium, Holland, France and Britain.

The total number of Jews in Cuba in 1940 was approximately 13,000. Of these about 3,000 were transients, awaiting reimmigration to other countries. The 10,000 permanent Cuban residents were comprised of slightly more than 1,000 Jews who had emigrated from the United States, about 2,500 who were of Sephardic origin, and more than 6,000 who had come with the wave of immigration from Central and Eastern Europe during the decade following the World War.

LIBBY BENEDICT.

Lit.: Sandberg, Harry O., "The Jews of Latin America," *American Jewish Year Book* (1917-1918) pp. 84-86; Razovsky, Celia, *The Jewish Woman* (1924); idem, *The Immigrant* (1925); Lewis, Morris, "Jewish Social Work in Cuba," *Jewish Social Service Quarterly,* June, 1928; Roller, Arnold, "The Jews of Cuba," *Menorah Journal,* Dec., 1929.

CUKOR, GEORGE, theatrical and motion picture director, b. New York city, 1899. He served his apprenticeship at the Lyceum Theatre, Rochester, N. Y., and on Broadway, where he was director of some of Charles Frohman's productions. He directed such plays as *The Constant Wife, The Great Gatsby* and *Young Lover.* Among the actresses who appeared under his direction were Billie Burke, Laura Taylor, Marjorie Rambeau, Frances Larrimore and Elsie Ferguson. He left Broadway for Hollywood in 1929 and there directed such films as *Little Women* (1933), *David Copperfield* (1934), *The Women* (1939) and *Pride and Prejudice* (1940). Upon the death of Irving Thalberg, Cukor completed the direction of *Romeo and Juliet* (1936), and he made an important contribution to *Gone With The Wind* (1939) in which he introduced certain technical innovations. His work is almost always slowly paced, even when he is dealing with sophisticated comedy such as *Susan and God* (1940).

CULLMAN, HOWARD S., business executive and civic worker, b. New York city, 1891. Shortly after his graduation from Yale University, where he took an A.B. degree in 1913, he entered the tobacco industry as a partner of Cullman Brothers, Inc., where he rose to the rank of one of America's leading business executives.

He was appointed a commissioner of the Port of New York Authority by Governor Alfred E. Smith in 1927, and elected vice-chairman by the Authority members in 1934. In 1940 he was still serving.

Cullman devoted much time to civic and philanthropic activities. From 1931 to 1932 he was chairman of the New York state committee to review medical and hospital problems connected with workmen's compensation, to which post he was appointed by Franklin D. Roosevelt, then governor. He was chairman of the New York unemployment conference (1933-34), and during the same period was administrator for New York city of the Civil Works Administration. In 1940 he was also treasurer of the housing association of New York city.

His posts in Jewish social service have included the chairmanship of the ORT Reconstruction Fund campaign in 1930 and his chairmanship of the committee on homeless men for the Jewish Social Service Association, in which capacity he was serving in 1940.

CULTURAL ZIONISM, *see* ZIONISM.

CULTURE, JEWISH, *see* JEWISH CULTURE.

CUMBERLAND, RICHARD, non-Jewish dramatist, b. Cambridge, England, 1732; d. Tunbridge Wells, England, 1811. He was educated at Bury St. Edmunds, Westminster and Trinity College, Cambridge. He was made private secretary to Lord Halifax in 1750, and thereafter occupied various political and diplomatic posts, devoting his spare time to writing.

Cumberland's role in the development of a humanitarian attitude toward the Jews in the 19th cent. was not properly appraised until long after his death. His play *The Jew* (1794) and his comic opera *The Jew of Mogador* (1808) marked a new epoch in the presentation of the Jewish character on the stage.

When Cumberland began to write his plays—he is author of fifty-four—the stage Jew was traditionally presented scornfully. Shylock's many-faceted character was an exception, due perhaps to the greatness of the author. The dramatists of the Elizabethan period (Marlowe) and of the 17th cent. (Rowley, Middleton, Marston, Beaumont and Fletcher) generally depicted Jews as unpleasant money-lenders, though Beaumont and Fletcher's *Custom of the Country* expressed the unusual sentiment that Jews were men.

Cumberland's first Jewish character—Naphthali in *The Fashionable Lover* (1772)—was in the common tradition. Soon afterward he changed his point of view, perhaps because during a trip to Spain (1780), where he had been sent with Abbé Hussey to negotiate a separate treaty of peace with that country, he had become acquainted with the problem of the Marranos. His novel *Nicholas Pedrosa,* written soon after his return, described the life of the secret Jews in Spain.

In 1785, while Cumberland was editing a weekly, *The Observer,* he created an imaginary correspondent, Mr. Abraham Abrahams, who wrote about Jews from their own point of view. Cumberland later acknowledged that the character Sheva in *The Jew* was drawn after Abraham Abrahams.

Sheva is a money-lender called in to help the son of a nobleman take care of the family into which he has secretly married. So charmed is Sheva with the girl that he invests £10,000 in her name, as a dowry. Even-

tually it is discovered that the girl's father had saved him from the Inquisition at Cadiz and her brother from a London mob. He has willed his entire fortune to the family, because he "pays his debts." Sheva is a lonely character, humble, profound in his evaluation of the human race and moving in his speech. *The Jew of Mogador* is an Oriental extravaganza, in which the Jew's generosity is again shown.

After *The Jew* was presented, a rise of feeling in favor of Jews set in, even to the extent that broadsheets of sentimental ballads about Jews were sold on the streets.

Cumberland studied the Bible thoroughly. He wrote a version of fifty of the Psalms and also collaborated with Sir James Bland Burges in an epic, *Exodiad* (1807). In his diary he complained that the Jews of his time did not appreciate what he had done for them. Succeeding generations have acknowledged the debt.

Lit.: Memoirs of Richard Cumberland; Cumberland, *The Jew;* Newman, Louis I., *Richard Cumberland, Critic and Friend of the Jews;* Picciotto, James, *Sketches of Anglo-Jewish History* (1875); Zangwill, Louis, "Richard Cumberland Memorial Paper," *Jewish Historical Society of England, Transactions,* vol. 7.

CUNEIFORM, *see* ARCHEOLOGY; ASSYRIOLOGY.

CURAÇAO, an island of the Dutch West Indies off the coast of Venezuela, with a total area of 212 sq. miles. It was occupied by the Spaniards in 1527 and captured by the Dutch in 1634. The earliest noted Jewish settlement was in 1650, when a group of twelve Jewish families arrived. They had with them a letter from the Council of Holland to Governor Mathias Beck, instructing that they be given all possible assistance in the form of negroes, land, horses, cattle and implements. The purpose in sending the Jews there was to develop the agricultural possibilities of the colony. Agriculture had been neglected by the original Dutch settlers who had found the contraband trade more lucrative. Among the first Jewish settlers were the Aboab, Pereira, de Leon, Jesurun, Marchena, Chaviz, Oliveira, Henriquez Cardoze and Cutinho families. Some of them remained permanently prominent in Curaçaoan affairs.

But the plan for agricultural development did not progress. The general Inquisition atmosphere which had been transplanted to the Spanish and Portuguese western domains had penetrated even the free Dutch colonies, and the Jews of Curaçao found themselves subject to restrictions they had not known in Holland. They were not permitted to enter the fortress of Willemstad, the chief city, after 9 p.m., and other minor limitations were put on their movements. The result was that when Joseph Nunez de Fonseca was delegated by the Council of Holland in 1653 to transport more Jewish families to Curaçao under a Jewish patron—Jan de Illau—the plan met with little success. It is of interest, however, because a special grant of privileges was made, by which the new colonists were to be given land they selected for themselves and were to be exempt from taxes for ten years. Jewish colonists were to rest on the Sabbath, but any Christians who found themselves in the group were not to be forced to work on Sunday. This was the earliest published charter of religious liberty and toleration granted to Jews in the New World.

In 1654, when Portugal took Brazil from the Dutch, a number of Jewish immigrants fled to Curaçao,

Temple Emanu-El, house of worship of the Reform Jews of Curaçao

The synagogue of Congregation Mikveh Israel at Curaçao

bringing their wealth with them. The whole Jewish colony began to engage in commerce, in which the slave trade played a substantial part. The restrictions which had previously been imposed on Jewish activities were removed.

The original twelve settlers had laid out the plans for a cemetery, and in 1656 ground was bought. Later that year the congregation Mikveh Israel was formed, under the direction of the Spanish and Portuguese Jewish community of Amsterdam. A small wooden building was rented for the purpose of worship, and the community chose a precentor, a Mohel and a Shohet from among themselves. The first regularly appointed Haham of Curaçao was Joshiahu Pardo, the son of David Pardo, one of the four members of the college of rabbis in Amsterdam, who came to Curaçao in 1674 and remained until 1683, when he left for Jamaica.

About ninety Jews left Curaçao for America in 1693. Some of them, including the Touro family, went to Newport. All during the 18th cent. the Jewish community prospered and grew. A benevolent society was established in 1715. Even the New York Shearith Israel congregation solicited a contribution for their new synagogue from the Curaçao community in 1720, and thirty-six years later the Newport Jewish community made a similar request. By 1750 there were 2,000 Jews in Curaçao. Jews owned most of the property in the district of Willemstad.

In 1740 a group of Jews living across the bay from the older part of Willemstad, in the section known as Otra Banda, formed a new congregation called Neveh Shalom. The purpose was to spare the Jews from Otra Banda the necessity of rowing across the bay on the Sabbath and on holidays. A synagogue was built in 1743, and the new group remained under the jurisdiction of the Mikveh Israel Parnasim. But dissension broke out and became so severe that the governor of the island ordered that a reconciliation take place on Yom Kippur, 1746. Government intervention in religious affairs was a logical outcome of the fact that the Dutch government paid—and still pays—part of the salaries of the religious leaders of all sects in its colonies.

Despite this first government intervention in the cause of harmony, dissension broke out anew. In 1749 a wall was set up in the cemetery to separate the dead of the two groups. In 1750 Prince William Charles Henry of Orange-Nassau published a decree sustaining the jurisdiction of the older synagogue, and harmony between these two factions was permanently restored. A day of thanksgiving was held. The sermon delivered on that day by Raphael Mendez de Sola, the Haham, was later published in Amsterdam, under the title: *The Triumph of Union Against the Pernicious Vice of Discord*. Not until 1858, however, was the dividing wall in the cemetery torn down.

A Midrash (school) for children was established in 1858, and Haim Israel Sant Cross brought from Holland as instructor.

In 1863 a new split occurred in the religious life of the community, when a segment of the Jewish population, which had until then remained unifiedly Sephardic, broke away and established a reform temple which they called Emanu-El. Their synagogue, dedicated in 1866, was modeled after the Emanu-El temple in New York. But despite the partial breaking away from the Sephardic form of worship, the Jewish population of Curaçao remained predominantly Sephardic in heritage. The names of the Jewish communal leaders of the 20th cent. were in many cases the same as those of the earliest Jewish settlers.

Of these the Maduro family was outstanding. Samuel Levy Maduro was one of the leaders of the group who lived in Otra Banda and who broke away from the jurisdiction of Mikveh Israel in 1743. In 1939 Milton Maduro was president of the synagogue, and other members of the family were active in local philanthropy. Mark S. L. Maduro was president of the Colonial Council during the early part of the 20th cent., and was honored by the Queen of Holland. Other Jews who received royal recognition during the first part of the 20th cent. were A. Jesurun, president of the Chamber of Commerce, and H. J. Cohen Henriquez, who was postmaster of the island.

The Jewish population of Curaçao decreased until in 1939 there were only about 800 Jewish families, out of a total population of approximately 90,000. No more than one hundred of the Jewish families were of Ashkenazic descent, the rest were Sephardic. Aruba, a small island seventy-five miles to the west of Curaçao, had a Jewish population of about thirty-five Ashkenazic Jewish families, who came from Europe when the Standard Oil Company established refineries in Aruba for Venezuelan oil and thereby opened possibilities for commerce. There were no Sephardic families in Aruba.

NATHAN RICARDO.

Lit.: Publications of the American Jewish Historical Society, vol. 10, pp. 141-57; Wiernik, Peter, *History of the Jews in America* (1931); Corcos, Joseph M., *A Synopsis of the History of the Jews of Curaçao* (1897); Aronson, Julian, in *American Hebrew*, April 12, 1935; *American Hebrew*, Sept. 29, 1939, p. 9.

CURIEL (COURIEL), Marrano family, highly regarded in Amsterdam and Hamburg in the latter part of the 16th cent. A Curiel was related by marriage to the Uriel Acosta family; many descendants of the family call themselves Da Costa Curiel. Jacob Curiel (Alexander Nuñez da Costa in public life; d. Hamburg, 1665) was business agent of King John IV of Portugal, whom he represented in Hamburg from 1650 on. Before settling in Hamburg he lived in Amsterdam, where he was actively interested in Jewish affairs and succeeded in forming a model Jewish community out of discordant groups of Portuguese and German descent (1639). Moses de David Curiel, prominent through his commercial and industrial activities, lived in London at the beginning of the 18th cent.

CURRICK, MAX COHEN, rabbi, b. Boston, 1877. He received the rabbinical degree from the Hebrew Union College in 1898 and his A.B. from the University of Cincinnati the same year. From 1898 to 1901 he was rabbi of the United Hebrew Congregation, Ft. Smith, Ark. In 1901 he was called to Congregation Anshe Hesed, Erie, Pa., where he was still rabbi in 1940.

Currick was from 1927 to 1935 chairman of the committee on international peace of the Central Conference of American Rabbis. He was vice-president of the Conference from 1935 to 1937 and president from

1937 to 1939. He was a member of the board of governors of the Hebrew Union College and the B'nai B'rith home for children at Fairview, Erie County, Pa.; he was also a trustee of the Erie Hebrew Institute and director of the Jewish Welfare Society.

Currick was editor of the daily the Erie *Dispatch* from 1910 to 1912. He became a contributing editor in 1919, and was still serving in that capacity in 1940.

CURSE (*kelalah*), a prayer or invocation of evil fortune to befall certain persons or things. Originally the use of the curse was based upon the belief in the magic effect of the spoken word. Divine beings, and especially gifted men such as wizards and priests, who were credited with magic power because of their intimate contact with deities, were held to be able to influence for good or evil the fate of those who received their blessing or curse.

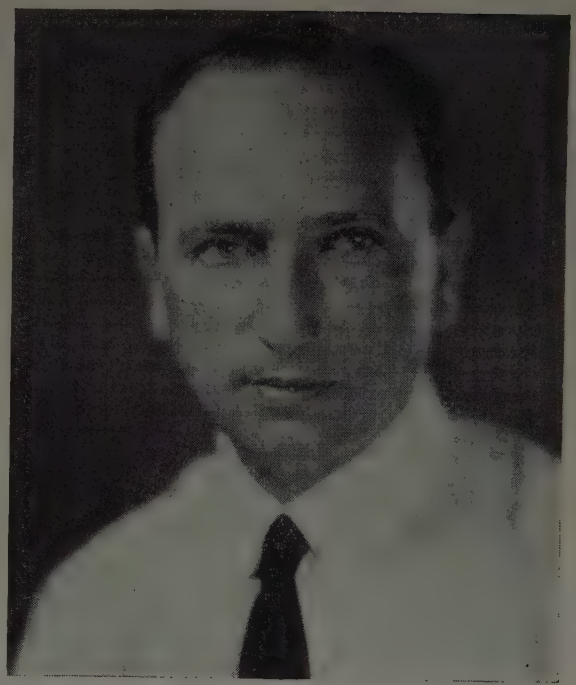
Primitive Israel shared this belief in common with the rest of the nations of antiquity. However, under the influence of the prophetic movement in Bible times, and the resulting deepening of the religious spirit, this superstition gradually died away, and it was felt that a curse would be effective only if directed against the evil-doer, but was powerless to affect the innocent (*Prov.* 26:2). Thus God was able to turn the curse of Balaam into a blessing (*Deut.* 23:5) and promised to fling back upon their own heads the curses launched by the enemies of the righteous Abraham (*Gen.* 12:3).

From the religious and ethical view it was felt wrong for a righteous man to curse his enemies (*Job* 31:30); in the same way the pious man need not answer the curse of another. The latter thought is expressed in the prayer originally cited in the Talmud (*Ber.* 17a) and incorporated in the silent devotion at the end of the Eighteen Benedictions: "Before those who curse me may my soul be silent, and may my soul be as dust unto all." On the other hand, it was felt that it was natural for the wronged and the weak to curse their oppressors (*Prov.* 11:26; 30:10). The death penalty was leveled against those who cursed God and their parents, if they did so with the express invocation of the Divine Name. The prohibition of cursing one's parents was absolute; a proselyte might not curse his parents who were still idolators, nor might one curse his parents if they were generally despised or even convicted of a crime. There was a similar prohibition in the Bible against cursing judges, rulers or the deaf; rabbinical tradition extends the latter prohibition to include every human being (*Sifra* on *Lev.* 19:14).

Another form of curse, frequently occurring in the Bible, was the conditional curse. It took the form of a solemn prediction of evil upon the individual who in the future would fail to obey the commandments of God; a typical example is: "Cursed be he that perverteth the justice due to the stranger, fatherless, and widow" (*Deut.* 27:19). Such curses, which were usually accompanied by a parallel group of blessings for right conduct, were placed at the end of collections of laws as an admonishment to be careful against wrongdoing. The Torah has two such collections of curses, *Lev.* 26 and *Deut.* 28, which are known by the Hebrew name *tochehah*, "reproof." The subconscious fear of evil words clung to them for centuries, so that in most synagogues today, when they occur in the weekly portion for the Sabbath, they are not read aloud as are the other parts of the Torah, but with lowered voice and rapidly. Since no one likes to be called up to the Torah for these passages, they generally fall to the lot of the *Shammesh*, or sexton. According to the Bible (*Josh.* 8:30-35), a solemn series of such blessings and curses were pronounced from the mountains Gerizim and Ebal.

Another form of conditional curse was that invoked in the case of a supposed offense or by an individual in repudiation of charges made against him. An example of the first class is the curses pronounced in the oath of purification pronounced upon the woman suspected of adultery (*Num.* 5); one of the latter, Job's assertion of his own innocence (*Job* 31). MAX JOSEPH.

Lit.: Hastings, James, edit., *Encyclopaedia of Religion and Ethics*, vol. 4, pp. 367-74.



Michael Curtiz

CURSIVE SCRIPT, *see* ALPHABET; RASHI.

CURTAIN, *see* PAROCHETH.

CURTIZ (KERTÉSZ), MICHAEL, motion picture director, b. Budapest, 1889. His career began at the age of eleven on the Budapest operatic stage, where his mother sang. Upon his graduation from high school, Curtiz joined a theatrical troupe and toured Europe. Then, traveling with a circus, he learned the art of pantomime, after which he returned to Budapest as actor and director, experimenting also with the infant motion picture industry. In 1912 a scholarship awarded by Projectograph, Ltd. took him to Copenhagen, where he studied film art under the sponsorship of the Nordisk Cinema Company.

During the World War Curtiz served with the Austro-Hungarian army and was wounded several times.

After the War he resumed directing motion pictures, notably in Budapest, as head of Phoenix Film Producers, in Berlin (for UFA), in Vienna (for Sascha),

in Copenhagen and in Stockholm. In the latter city he directed one of Greta Garbo's early pictures, which brought her to the attention of American film executives. Subsequently he returned to Berlin and also worked in France and Italy, producing more than sixty pictures in Europe before Harry Warner of Warner Bros. brought him to Hollywood in 1927, to fill the gap left by the resignation of Director Ernst Lubitsch.

In Hollywood, his ability as director brought Curtiz wide recognition. His American pictures include *British Agent, Black Fury, The Adventures of Robin Hood, The Sea Hawk,* and *Virginia City.* Extraordinarily fast pacing make his adventure pictures outstanding, but he is also a master of suspense and of camera technique. In 1940 he was still directing for Warner Bros.

CUSH, *see* ETHIOPIA.

CUSTOM (*minhag*), usages handed down orally, as differentiated from a defined body of teachings like the Torah. In general, current usages of a practical nature have not the positive religious significance of the written statement of law, the Halachah. The body of religious, moral or pure folk customs includes, strictly speaking, everything transmitted orally since the time of Moses.

The "myriads of unwritten customs and usages," as Philo calls them, have represented the spirit of tolerance and freedom of action, as opposed to the final word of authority—the law. According to the German philosopher Wundt, custom has insured the principle of freedom in the life of society; and in Judaism it has served especially as a stabilizer of certain individual and communal liberties. The rabbis teach that "everything goes according to the custom of the land" (*B.M.* 7:1). However, custom has at times been regarded as a means of preserving the written laws by adding special precautions, and even, on certain occasions, as a forerunner of law. "Custom always precedes law" (*Soferim* 14:18).

There are innumerable instances in which the fulfillment of certain rituals is of an essentially voluntary nature, having no regard for law. In this category belong such customs as the breaking of the glass at weddings, the habit of putting on one's right shoe first, or such a usage as kissing the Mezuzah on entering or leaving one's house. An example of how the rule of conduct of an outstanding personality was finally adopted as a custom is the case of Rabbi Judah ben Ilai, who was accustomed to bathe his face, hands and feet in warm water before the Sabbath, and to eat dry bread with salt and water on the Ninth of Ab while sitting near a stove. These customs, in modified form, are still observed by pious Jews.

Among the Talmudical evaluation of customs occurs the following: "One must not change the custom" (see *B.K.* 117b). The saying, "If you come into a city, guide yourself according to its customs (*Midrash Gen., Vayera*), has the same practical import as the ever-familiar proverb: "When in Rome, do as the Romans do." The Talmud enumerates certain categories of customs: those peculiar to the country and the district; those derived from certain family practices; and, finally, customs of the especially modest women, the pious, the fathers, the men of Jerusalem, the common people, and the non-Jews.

A custom relating to burial rites which, by its arbitrary nature, developed into actual law, originated in the days of Rabban Gamaliel II (2nd cent. C.E.). He laid such emphasis upon the use of the simplest linen shrouds at burial that subsequently all the people imitated his example, and to this day gaudy display at funerals is strictly avoided. Another law associated from the start with pure custom is the observance of two-day holidays instead of the one commanded in the Bible.

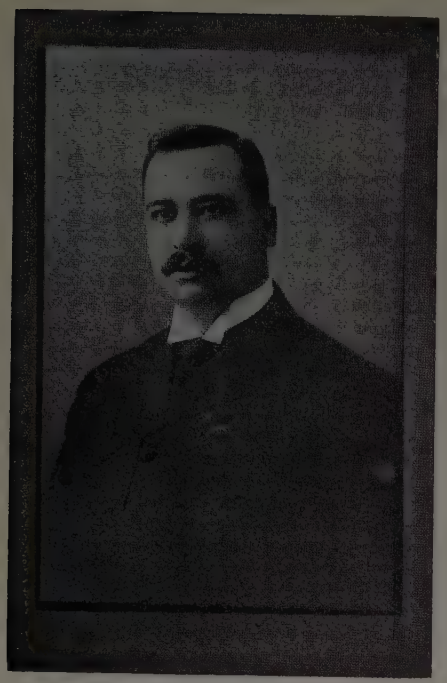
Exceptions to the strict observance of customs are made in the adoption of certain practices when they are of a somewhat ephemeral nature—e.g., customs grown into disuse that pertain to women or marriage, as the wearing of the Sheitel (wig), or the distribution of dowries—or else without a true basis in the Torah and, consequently, frowned upon by the rabbis. Thus Maimonides calls those customs for which there is no support in the Torah "Haminhagim Haraim." Finally, customs are censured if they interfere with prescribed statutes.

Minhagim Books. The various compilations of Minhagim have dealt not so much with general customs as with ritual observances. At first these collections by eminent men or outstanding communities were important enough to supplant accepted statutes. In the Middle Ages, for example, the Geonim helped preserve local Minhagim and thus furthered local freedom. By the middle of the 13th cent. a number of new Minhagim grew up on account of the shifting about of Jews from place to place.

Among the earliest known lists of Minhagim is that of Abraham ben Nathan Hayarhi (of Lunel). Begun in Toledo in 1204, and printed in Constantinople in 1519, it was known as *Manhig Olam* (Leader of the World)—in abbreviated form as *Hamanhig*—and recorded individual customs prevalent in many European communities through which its author had traveled. The most important German-Jewish rituals are contained in the book of codes and customs assembled by the pupils of Rabbi Meir ben Baruch of Rothenburg (d. 1293). Similar medieval works consist of the *Tashbetz* of Simson ben Zadok (1292), the *Haggahoth Maimunyoth* of Meir Hakohen and the *Turim* of Jacob ben Asher. The *Shibbale Haleket* (about 1250) of Zedekiah ben Abraham Anav of Rome described the current ritual practices in Italy, France and Germany.

A more comprehensive work on ritual, outstanding for its rich content and fine composition, is the *Orehoth Hayim* (Paths of Life) of Aaron ben Jacob Hakohen; it is known more extensively in Germany by its shortened title of *Kol Bo* (All-Inclusive), the revised work of Shemariah ben Simhah. In 1370, in Seville, David Abudraham composed a work which was a commentary on prayers and special blessings, and dealt with ritualistic usages of Spanish Jews in particular.

In the latter part of the Middle Ages (15th cent.) political and social unrest led to new emphasis on unity in synagogue ritual and forms of worship. The very research on and subsequent editing of Minhagim books constituted the most important activity of the



Harry Cutler

period, as seen, for example, in the well-known Minhagim of Shalom ben Isaac of Neustadt and Abraham Klausner, and of their pupil, Jacob ben Moses Mölln, whose noted text, *Sefer Hamaharil,* was published by Zalman of St. Goar, his disciple. There also appeared Isaac Tyrnau's *Haggahoth* or *Likkutim.*

Modern times have given rise chiefly to the interpretation of, as well as the assembling of material, on ritual and custom. Fairly recent works of this type are Daweig's *Taame Haminhagim* (Lemberg, 1896) and *Der Jude* of Samuel Rappaport, which outlines customs of the Eastern European Jews. In more recent times, M. L. Bamberger, in an article contained in Wohlgemuth's *Jeshurun* (vol. 5, 1918, pp. 664-72), discusses the rise of spurious Minhagim.

BEATRICE MILLNER.

Lit.: Wundt, *Custom and The Moral Life,* 131 et seq., 151; Maimonides, *Hilchoth Deoth* 4:20.

CUTLER, HARRY, communal leader, b. Elizavetgrad (now Kirovo), Russia, 1875; d. London, 1920. He came to the United States with his mother and sister at the age of eight, after his father had been killed during the wave of pogroms which swept Southern Russia in 1882. They settled in Farnham, near Buffalo, N. Y., where his mother worked in a cannery, moved to New York city five years later, and went from there to New England, where Cutler finally secured a position in a jewelry factory in Providence, R. I. He later established his own jewelry plant and became a leader in the trade. He was elected to the chairmanship of the jewelry manufacturers' association of New England. In 1908, Cutler was elected a State Assemblyman for Rhode Island, in which office he served for three years, distinguishing himself for his sponsorship of social legislation and his fight to stamp out tuberculosis in the state.

Cutler was long interested in the National Guard, and was a colonel in the First Regiment of Light Infantry. He was one of General John J. Pershing's aides during the Mexican campaign of 1916, and chairman of the Selective Service Board, No. 5, in 1917 and 1918. During the Mexican campaign, he was instrumental in organizing a welfare service for Jewish soldiers. Upon American entry into the World War in 1917 this service was reorganized as the Jewish Welfare Board, with Cutler as chairman of the executive committee. He held this office until his death.

During the Versailles conference (1919), he was a member of the delegation of nine sent by the American Jewish Congress and the American Jewish Committee to work for minority treaties and for the minorities clause of the Treaty of Versailles. When the Jewish delegations from all countries formed the Comité des Délégations Juives auprès de la Conférence de la Paix, Cutler was elected its treasurer.

In April, 1919, he received a letter from General Pershing commending the work of the Jewish Welfare Board, and in June of the same year he was summoned to Washington to receive from the hands of Secretary of War Newton D. Baker the Distinguished Service Medal for "especially meritorious and conspicuous service." He was one of the ten Jews to receive this decoration.

In 1920 he left for Paris, representing the Secretary of War and the Memorial Committee for Massachusetts' Dead of the World War in Foreign Countries. He was overcome by a paralytic stroke in London, and died there at the age of forty-five.

Cutler was active in the affairs of a number of Jewish organizations of nation-wide scope. He was first vice-chairman of the American Jewish Congress and presided over its provisional sessions in 1919. He served as member of the executive committee of the American Jewish Committee, and as vice-president of the Union of American Hebrew Congregations. He was active also in the work of B'nai B'rith and the Zionist Organization of America.

CUZA (anti-Semite), *see* ANTI-SEMITISM (under K. ROUMANIA).

CYPRUS, a large island in the eastern part of the Mediterranean Sea, about 100 miles from the coast of Syria; it has been a British dependency since 1878. Some commentators have identified it with the Kittim of the Bible (*Gen.* 10:4 and six other places). It is probable that Israelites settled in the island as early as the time of the kings, perhaps in consequence of the maritime interests of Solomon and his successors; but the first references to Jews there come from the Apocrypha (*I Macc.* 15:23; *II Macc.* 10:13). According to Philo (1st cent. C.E.), there was a very large Jewish population in his day. During the period of the Second Temple their situation was generally favorable, except that they suffered some losses during the wars of Alexander Jannaeus (103-76 B.C.E.).

The Jews of Cyprus took a prominent part in the revolt against the Roman empire in the reign of Trajan (115-17 C.E.). No particulars are known about this war. The account of Dio Cassius, the Roman historian, is certainly incorrect in asserting that the Jews killed 240,000 Greeks in Cyprus alone. Trajan

sent his general, Martius Turbo, who had already suppressed the revolt in Egypt and Cyrene, against the rebel forces in Cyprus, whom he quickly crushed. After this event the antipathy of the islanders was said to have been so great toward the Jews that a special law was passed which not only forbade Jews to disembark on the island, under pain of death, but even forbade shipwrecked Jews to land there.

Nevertheless, by 610 the number of the Jews in Cyprus was so large that they are mentioned as a distinct contingent who joined the islanders in their revolt against the Byzantine emperor Heraclius. Benjamin of Tudela (12th cent.) found a number of Jewish communities on the island, and noted that one of them had followed the unusual custom of observing the Sabbath from Saturday morning to Sunday morning. Little is known of the Jews of Cyprus during the period of the Arab (645-1154), Venetian (1154-1571) and Turkish (1571-1878) rule, except that there were Jewish merchants and physicians there in the 15th and 16th centuries.

During the latter part of the 19th cent. and in the 20th numerous attempts were made to settle Jews from countries of oppression upon the island of Cyprus. In 1883 several hundred Russian Jewish families settled in Orides, and in 1885 a group came from Roumania. In 1897 further attempts were made with the aid of the Jewish Colonization Association (ICA) and again in 1900 by Davis Trietsch, but without success. In the 20th cent. there were three Jewish colonies on the island, at Margo and Kyklia, both of which possessed Jewish schools, and at Cholmaki. A few German Jewish families have settled there since 1933, but on the whole the tendency has been for the Cyprus Jews to migrate to Palestine.

CYRENE, an extensive territory along the Mediterranean coast of Africa, not far from Egypt, the same as the modern Italian province of Cirenaica; also a city of the same name, its capital. Jews settled in this region at least as early as the 3rd cent. B.C.E., when it was part of the kingdom of Egypt under the Ptolemies. The community grew in numbers and importance, and enjoyed the same right to citizenship as other Jews of the kingdom. In 150 B.C.E. a Jewish scholar, Jason of Cyrene, composed a history of the Jews down to his own times, which was used by the author of *II Maccabees,* who modestly states that his own work is only an epitome of Jason's (*II Macc.* 2:23, 28). When Cyrene became a Roman province in 74 B.C.E., friction arose between the Jews and the Greeks, which led to bloody riots.

After the destruction of the Second Temple (70 C.E.) some of the Zealots attempted to continue the war by stirring up the Jews of the province, but their effort was nipped in the bud. In 115, however, there was an insurrection of the Jews in Cyrene at the same time as that of their coreligionists in Mesopotamia, and they were said to have slaughtered thousands of the Greeks. For a time the rebels prevailed and even proclaimed their leader, Andreas, king; eventually, however, the Romans brought up reinforcements, and under the leadership of Martius Turbo, succeeded in quelling the uprising, after which they visited terrible reprisals upon the Jews. Monuments from the period bear witness to the great destruction wrought in the province and to the restoration of edifices, divine images and statues made by Hadrian.

In subsequent centuries there have been but few Jews in Cyrene and no important community. A few thousand Jews have drifted in in modern times. There are about twenty-five Jewish families, mostly petty traders and farmers, in the city of Cyrene, as well as larger groups in Benghazi, Barce and Derna.

CYRIL, *see* CHURCH FATHERS; BIBLE TRANSLATIONS.

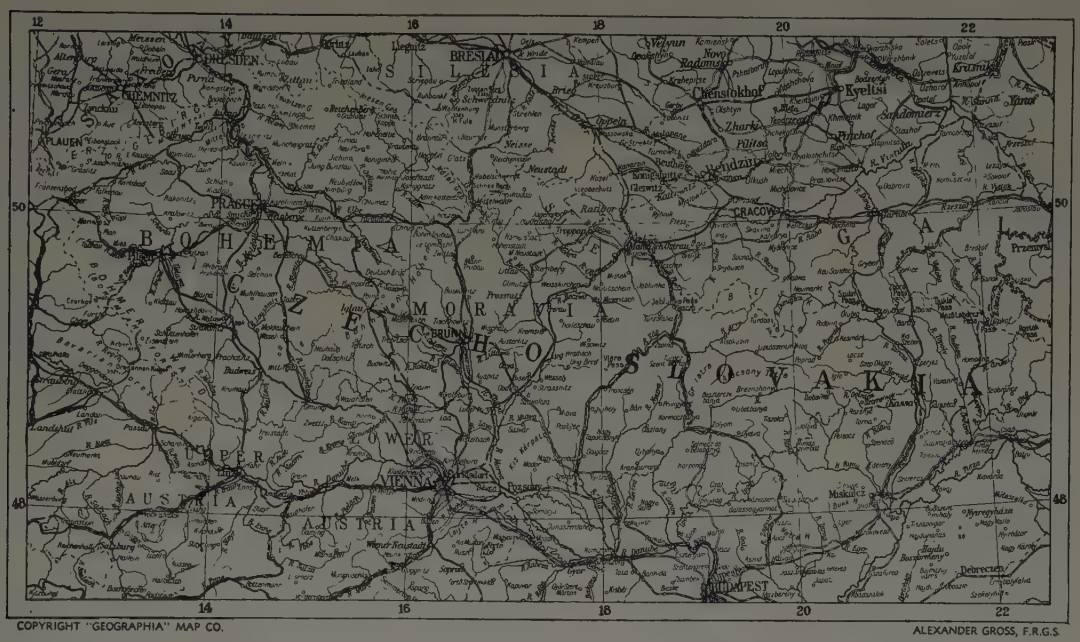
CYRUS THE GREAT, founder of the Persian empire and one of the great conquerors of ancient history, d. 528 B.C.E. Originally the king of Anshan, a small state subsidiary to the Medes, he successively expanded his sway through conquests of Media, Lydia, Babylonia and the smaller countries until at the time of his death his empire extended from the Mediterranean Sea to Bactria, near India.

The triumphant career of Cyrus was watched with eager interest by the Jews in the Babylonian Exile, who hailed Cyrus as the one who would bring about the restoration of Israel. Deutero-Isaiah in particular speaks of him as the "one from the east, at whose steps victory attendeth" (*Isa.* 41:2); he is hailed by name as the servant of God, who unconsciously obeys His will, although he does not know Him as yet (45:1-4). It is possible that this interest was due merely to the fact that Cyrus was the foe of their own conquerors, the Babylonian Empire. But it is equally possible that they had some more definite promise from Cyrus, whose policy it was to seek the aid of the subject peoples of his enemies. Thus he is known to have promised the Greek cities of Ionia their freedom if they would aid him against Croesus of Lydia (Herodotus, *Histories,* 1:144), and there would have been nothing unusual in his having made a similar promise to the Jews of Babylonia, just as the British government made the Balfour Declaration in 1917.

Immediately upon the conquest of Babylon (539) Cyrus restored to the Jews the vessels of the Temple and permitted them to return to Palestine (*Ezra* 1:2-3). The creation of a Jewish colony in Palestine, on the borders of the empire, was probably considered by Cyrus a guarantee for the protection of part of his western frontier; hence there is no reason to question, as some historians have done, the historicity of this decree, though it is probable that the Bible has somewhat modified its language by substituting the word Lord for Ahura-Mazda, the god of the Persians.

Lit.: The Bible dictionaries and histories to the period.

CZACKI, TADEUSZ, Polish historian and statesman, b. Poryck, Volhynia, 1765; d. Dubno, Poland, 1813. Immediately preceding the second partition of Poland in 1793, Czacki, a non-Jew and a member of the Finance Commission, took an active part in drafting a project for the improvement of the conditions of the Jews to be submitted to the Quadrennial Diet. In fact the project, which had no practical consequences, bears his name and is printed in his collected works (*Dziela,* vol. 3, Posen, 1845). It called for the abolition of all Jewish disabilities and for the placing of Polish Jewry on an equal footing with the



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Map of Czechoslovakia prior to its dismemberment in 1938 and 1939

rest of the population, an astonishingly liberal policy for a Polish government official to advocate then.

Czacki was also a student of Jewish history. In 1807 he published at Vilna his *Rozprawa o Zydach* (Treatise on the Jews), with a supplement *Rozprawa o Karaitach* (Treatise on the Karaites), which has the distinction of being the first historical work on the Polish-Lithuanian Jews (printed in vol. 3 of *Dziela;* also separately, 1860). Opening with a survey of the Jewish past from the earliest times to the year 1496, it examines the circumstances under which the Jews appeared on Polish and Lithuanian territory and traces their history there to the last days of the Polish kingdom. What adds to the value of this work is the fact that it is based on rare documents, some of which have since been lost. That during his lifetime he was held in high esteem by his Jewish fellow-citizens may be inferred from a eulogy delivered after his death by the rabbi of Poryck, his home town.

Lit.: "Vishnitzer," in *Novyi Voskhod* (1913) No. 24; Smolenski, "Stan i Sprawa Zydow Polskich w 18 st.," in his *Pisma Historyczne* (1901) vol. 2; Kukulski, in *Pamietnik Literacki* (1913); *Jewish Encyclopedia,* vol. 4, pp. 405-6.

CZECHOSLOVAKIA, an independent republic created at the end of the World War, and consisting during the 1918-1938 phase of its existence of Bohemia, Moravia, Silesia, Slovakia and Ruthenia (Carpatho-Russia). The history of the Jews of Czechoslovakia during this time must therefore be considered not only as a unit, but also separately, according to the geographical subdivisions. There were approximately 395,000 Jews in Czechoslovakia in 1938, or about 2.4 per cent of the total population. The largest proportion lived in Ruthenia, where they formed over fifteen per cent of the total population, in eastern Slovakia, and in the cities of Prague, Bratislava, Brno and Moravska-Ostrava.

Ruthenia was until the World War a part of Hungary. In 1938 the territory contained about 105,000 Jews. A large percentage of them were employed in the rural sections as agricultural and forest workers, farmers, renters and storekeepers. The largest Jewish communities of Ruthenia were Munkačevo, which had 10,000 Jewish inhabitants, Užhorod, and Huszt, where there was a Yeshiva. Almost all the Ruthenian Jews were strictly Orthodox, and many of them were under the influence of Hasidic rebbes who indulged in frequent feuds and mutual excommunications. The Munkaczer Rebbe and the Belzer Rebbe were examples of this. Although the majority of the Jews of Ruthenia professed Jewish nationality, they were split into several Jewish parties, and were therefore unable to elect a representative to the national Parliament. The Jüdische Partei, under the direction of the Prague Jewish National Council, was in opposition to the Jewish Agrarian Party (Hasidic), which was favored by the Czech national government, and to the Jewish Artisans Party (Orthodox). The Joint Distribution Committee aided in the economic rehabilitation of the Jewish population of Ruthenia until the dissolution of the 1918-1938 Czechoslovakia. Among the activities of the JDC were the establishment of fifteen credit cooperatives and the granting of a subvention to an orphan asylum.

Slovakia consisted of the northwestern counties of pre-World War Hungary. The history of the Jews of Slovakia is therefore closely connected with the history of the Jews of Hungary. A large part of the Jewish population was descended from those Jews who, as the result of the rigorous "Familianten Law," were compelled to emigrate from Moravia and were permitted to establish residence in Slovakia. Bratislava (also called Pressburg and Pozsony) contained the most important Jewish community of Slovakia, as it

had of pre-World War Hungary. Other large Jewish communities in Slovakia were in Košice, Prešov, Trnava, Nitra, Tapolčany and the health resort Piestany. Approximately 150,000 Jews lived in Slovakia in 1938, either in cities and towns or as renters, innkeepers and storekeepers in villages. Economically and culturally the status of the Slovakian Jews was similar to that of the Hungarian and Ruthenian Jews with whom they had formed a unit for several centuries. Traditional Jewish scholastic activity prevailed in Slovakia, which contained many Yeshivas, the largest of them in Bratislava.

The Jews of Bohemia, who numbered about 80,000 in 1938, resembled the Jews of the large German cities, and were assimilated either to the German or to the Czechoslovakian segments of the population. This was in contrast to the Jews of eastern Slovakia and Ruthenia, whose religion and culture was similar to that of the Galician Jews. Many Ruthenian Jews wore the customary Eastern European Jewish dress. The Jews of Silesia and Moravia, who numbered about 60,000 in 1938, were a transitional type, bearing some resemblance to all the more extreme types found in other parts of Czechoslovakia.

The political status of the Jews in Czechoslovakia was very favorable. During the presidency of Thomas G. Masaryk (1918-1935), the founder of the Czechoslovakian republic, and during the presidency of his successor Eduard Benes, official or governmental anti-Semitism did not exist. The Jews were represented both among government officials and in the army.

Czechoslovakia was the first country to recognize Jewish nationality. The preliminary report which led to the formation of the Czechoslovakian constitution stressed the fact that freedom of national belief or confession, regardless of vernacular, was to be granted specifically to the Jews. A 1930 decree concerning the national census again expressly granted Jews the right to profess adherence to the Jewish nation. However, with the exception of the Hebrew school system in Ruthenia, the State did not support the Jewish school system. This system developed most rapidly in Moravia; but a total of nine public schools and a Gymnasium (at Munkačevo) were established by the Prague Jewish National Council in the territories it supervised—Bohemia, Moravia and Silesia.

No general regulation of Jewish communities as such took place after the establishment of Czechoslovakia as an independent republic. The one exception was the "Kongrua Law" (1926) which provided that the government, under certain conditions, would contribute to the pension and insurance claims of the ministers of all recognized religious communities.

The leading Jewish political party in Czechoslovakia was the Jüdische Partei, whose organ was the *Jüdische Volkszeitung*, published in Bratislava. As the result of a coalition with the Polish minority, the Jüdische Partei in 1929 elected two Jewish deputies to the Czechoslovakian Chamber of Deputies—Dr. Ludwig Singer of Prague (succeeded at his death by Dr. Angelo Goldstein) and Dr. Julius Reiss of Bratislava (later replaced by Chajim Kugel of Košice). In previous parliamentary elections the Jewish ticket had always been defeated because of failure to secure a minimum number of votes, although it was supported by a total of from 80,000 to 100,000 persons in the various parts of the country. The Jews who professed membership in other national groups, especially the Czechoslovakian, German and Hungarian, belonged to the political parties of these groups when they were not anti-Semitic.

There was a supreme council of the association of Jewish religious communities of Bohemia, Moravia and Silesia. Its constituent organizations were the union of the congregations of greater Prague, the union of religious communities using the Czech language commercially and the union of those which employed German. In the provinces acquired from Hungary there was an association of Reform (Neologist) and "status quo" communities called "Jesurun"; it had its headquarters in Bratislava. The national chancellery for the Orthodox Jews of the former Hungarian territories was at Užhorod; it regulated the affairs of the Orthodox communities of Slovakia and Ruthenia. Practically all the religious and political currents of modern Judaism found expression in Czechoslovakian Jewry; Slovakia in particular had strong Zionist and Mizrahi organizations.

The differences between the various cultural levels of the geographical divisions paralleled the different economic strata. The high economic standing of the Jews in the western parts was in contrast to the extreme poverty of the Jews in the Carpatho-Ukraine. In 1931 emergency measures were undertaken to improve these wretched conditions. Economic cooperatives were founded and special credits granted by the JDC and the ICA. The serious agrarian crisis mounting at this time finally changed the social structure of the western provinces as well, forcing the Jews to leave the villages and smaller towns and to settle in larger cities where they increased the intensity of the competitive struggle. The sincerely progressive attitude of the government toward the Jews was made obvious by the naturalization of the so-called "Staatenlose" (persons without nationality, particularly from Eastern Europe), about fifteen thousand of whom were Jews. Despite the riots which occurred almost every autumn at the German University in Prague and the Slovakian University in Bratislava, the government declined every attempt to adopt a *numerus clausus* concerning foreign students. Because of the growing anti-Semitism in the surrounding countries more and more Jewish students were enrolling in the universities of Czechoslovakia.

After Hitler seized power in Germany (1933) the Czechoslovakian government and especially President Masaryk expressed repeated sympathy with the innocent victims of the racial bias. When the dominant Agrarian Party tried to restrict the flow of Jewish refugees from Germany, Benes, then minister for foreign affairs, declared he was proud to be able to "offer an asylum to the persecuted" (November, 1933). In April, 1934, he assured James G. McDonald, High Commissioner for Refugees, that his government would help solve the question of passports and labor permits. The hospitality of the Czechoslovakian people made possible the holding of the World Maccabiad and the Zionist Congress in Prague in 1933. As long as possible the government protected the Jews, who were especially threatened by the growing

Jewish refugees from Germany found haven in Czechoslovakia before it was conquered by the Nazis in 1939

Nazi movement, and suppressed the anti-Semitic agitation of Father Hlinka's Party in Slovakia, which was receiving moral and financial support from the German Nazis. The retirement of President Masaryk, the world-renowned champion of humanism, and the election of Eduard Benes as his successor (1937) did not change the government's liberal course. But with the growing power of Nazi Germany and its shrewdly-planned influence on foreign Germans, the anti-Semitic tide rose in spite of the confiscation of Jew-baiting pamphlets and the rigorous condemnation of boycott advocates.

The invasion of Austria by Hitler in March, 1938, further encouraged the Nazis of Czechoslovakia. The government, however, received not only the Jews of Czechoslovakian citizenship who had resided in Austria, but tacitly permitted the entry of Austrian Jews. The Sudetendeutsche Party, as the Nazis were labelled after their dissolution as a Nazi party, masterfully utilized the latent anti-Semitic spirit of the Germans in the border districts. The first riots broke out in the spring of 1938 under the pretext that the Jews abroad boycotted Sudeten German goods. About 22,000 Jews were terrorized in order to force them to sell their business concerns and estates for insignificant sums. Finally the frightened Jews of these districts began to liquidate their businesses and to transfer their commercial and industrial operations into Czech territory proper.

The Nuremberg Party Congress in September, 1938, caused about 8,000 Jews to flee into Prague. The Munich Pact and the resignation of Benes became disastrous to the Czechoslovakians as well as to the Jews, at first particularly to those of the Sudetenland, almost all of whom left the German territory within a few days. The heretofore united State was divided into three nearly autonomous countries, called Czechia, Slovakia and Ruthenia; each of them assumed a different Jewish policy. The Nazis of the Reich demanded the complete adoption of their anti-Semitic program. The thorough disappointment of the Czechs was made manifest in the blaming of Jews for the catastrophe and in minor attacks on Jewish shops and homes in Prague. The Sokols, a national organization of gymnasts, asked for the expulsion of all Jews who had entered the country since 1914. The exclusion of Jews from the National Unity Party, which had replaced all other parties, meant the drastic reduction of the political rights of the Jews. Restrictions in legal professions were required, since the Czech officials and employees from Slovakia and Ruthenia poured back into Czechia. Civil service, municipal, semi-public and some private enterprises dismissed Jews. But the Czechs soon recognized that anti-Semitism served to advance German political and economic penetration. Therefore moderation was counselled. Benes, now a refugee, denied that Czechs were hostile to Jews. The refugee problem, however, was of extraordinary urgency. About 15,000 Jews from the Sudetenland lived in and around Prague. Of those who had remained in that area, 2,000 had been expelled, without being permitted to enter the new Czechoslovakia, and were obliged to live under horrible conditions in "no man's land," the small strip between the new German and Czechoslovakian border. Besides, there were Slovakian and Austrian Jewish refugees. When the threats of the government to force them to return to their respective countries did not succeed, it issued a more moderate decree (February, 1939). At the same time the government promised to assist the emigration of Jews to Palestine, Canada and South Africa, to be financed in part by the £10,000,000 loan which Britain was giving the new government.

The situation of the Jews in Slovakia became worse and worse. The dominant Slovakian Catholic Party, freed from the control of the government in Prague and entirely devoted to Nazi doctrines, indulged in unrestrained anti-Semitic practice. Legal and illegal acts of Jew-baiting followed one another, and reached their climax in pogroms, the burning of synagogues and the plundering of Jewish shops and homes at Bratislava and elsewhere. When Slovakia lost territory to Hungary, according to the Italo-German agreement of November, 1938, Premier Tiso declared that he was determined to solve the Jewish question on a racial basis. To facilitate emigration, especially to Palestine, a representative Jewish body was established. Jewish students were expelled from the higher schools, Jewish functionaries removed from their posts, and Jews eliminated from economic life. In the autonomous Ruthenia, Premier Wolosin tried in the beginning to maintain the equality of the rights of the Jews. Later on, however, he permitted more and more illegal violations of Jewish rights and property, and finally excluded the Jews from political life. The final incorporation of Ruthenia into Hungary placed these Jews under the discriminatory legislation of Hungary.

When, in March, 1939, German troops occupied Prague and the formally independent Czechoslovakia was transformed into a "protectorate," an official spokesman declared that the principles applied to the Jews in Germany would rule in Czechoslovakia. Supported by the Czecho-Fascists of General Gayda, the Gestapo employed the methods tested in Germany and Austria. In the first week, thousands of Jews were imprisoned, and many sent to concentration camps. Jewish institutions were closed, and Jewish funds confiscated. An increasing number of suicides revealed the despair of the helpless Jews. The burning of synagogues and the desecration of cemeteries followed, characteristically more frequently in cities with predominant German populations such as Brno (Brünn) and Olomouce (Olmütz). Jewish governmental and municipal functionaries were displaced and Jewish physicians dismissed from all hospitals. Other public and private institutions followed this procedure. Since the government was reluctant to enact extremely anti-Semitic legislation and to adopt the Nazi definition of Jews, the Reich Protector, Baron Neurath, took upon himself the solution of the Jewish question. The word Jew was defined in accordance with the Nuremberg laws. Jewish business and industry were placed under the control of Nazi commissars. The killing of a German policeman in Kladno again aroused severe anti-Jewish acts: synagogues were burnt in many cities, Jewish quarters were first plundered and then destroyed. These acts were performed by Nazis, supported by Czech Fascists. But the overwhelming majority of the Czechs rejected anti-Semitism, looking on the Jews as fellow sufferers before a common enemy. When, under the pressure of the Nazis, the press urged the control of all Jewish-owned businesses, the political foresight of the cultured Czech people recognized that the establishment of Nazi commissars and the "Aryanization" were intended to benefit the Nazis.

The Nazis and the Gestapo found repeated opportunities for new terrorism. When acid was thrown at a German soldier in Pilsen, Jews were arrested and imprisoned. Arrests of distinguished Jews, especially economic leaders, did not cease. Particularly tragic was the fate of the numerous refugees from Austria and the Sudetenland area. Only a small number of them were able to emigrate, although the British Consulate at Prague gave the Jews in the "Protectorate" privileges to facilitate emigration to Palestine. The American Consulate worked in a similar direction. Of foremost importance were the efforts of the JDC, which worked not only for immigration, but for the maintenance of the increasingly impoverished Jews since most of the Jews lost every chance of livelihood. Not less noteworthy was the admirable work of the Society of Friends.

With the outbreak of war in 1939 the situation became still worse. After the campaign in Poland, Jewish laborers were sent there to aid the reconstruction of the devastated regions. Towards the close of October, 1939, a Nazi leader at Moravska-Ostrava began to deport the Jews of that city to Lublin, which was supposed to become the center of a Jewish settlement. Although it was soon revealed that the Nazi confiscated the property of the deported Jews for his own benefit and he was arrested, the deportation continued and spread to other cities. But since the authorities at Lublin were completely unprepared, famine and epidemic broke out, and this solution of the Jewish problem had to be stopped. On the other hand, the appropriated Jewish-owned estates in Moravia were distributed to repatriated Germans from South Tyrol and Western Galicia in order to separate Moravia from Slovakia, because at this time the Slovakians were beginning to recognize their deception by the Nazis, and frankly manifested their sympathy with the Czechs. Even after the war broke out the anti-Semitic policy of the Nazis continued. The Nuremberg code was fully adopted. All civil servants married to Jews were ordered to be divorced or to resign, and Jewish wealth and property were ordered deposited in specific banks.

In Slovakia, entirely independent since March, 1939, government, people and press had worked together at first to intensify the dreadful plight of the Jews. The proclamation of independence produced a wave of terrorism, plundering, and the burning of synagogues, especially at Bratislava. The official anti-Semitism of the armed Hlinka Guard was outdone by individuals, so that clashes over Jewish treatment frequently took place between the Hlinka Guard and the police. Bratislava was repeatedly the scene of wild attacks by instigated mobs. The inconsistent policy of the Slovakian government increased the uncertainty of the Jewish situation. When the immediate elimination of the Jews from the economic life and an increasing emigration threatened to produce an economic collapse the Minister of Justice declared, in May, 1939, that loyal Jewish citizens would be permitted to engage in trade and manufacture. Three weeks later, however, the Minister of Propaganda declared that within one year, Slovakia would be rid of all Jews. Nevertheless, in the summer of 1939, citizenship was given also to the Jews. When they were forced into the campaign against their Polish brothers the Slovaks recognized still further how they had been misled and misused by the Nazis. A tendency arose to delay the expulsion of the Jews from economic life in order to check the German

infiltration. But the small German minority successfully opposed every attempt at legal or practical moderation. New economic restrictions and the seizure of Jews in raids were enforced. During the 1939-1940 winter, Jews were conscripted together with gypsies to form labor battalions. In September, 1940, in spite of all difficulties of emigration through warring territory, and sometimes under indescribable circumstances, a great number of Jews succeeded in leaving Slovakia, chiefly for Palestine. WILHELM STEIN.

CZERNOWITZ (Slavic **CZERNOWCE**, Roumanian **CERNAUTI**), former capital of the Austro-Hungarian duchy of Bucovina, situated in the section ceded by Roumania to Russia in 1940. The Jewish population of Czernowitz was then approximately 35,000, or 31% of the total population of the city.

Evidences of the presence of Jews in Czernowitz before the 18th century are rather obscure. The oldest Jewish gravestone is dated 1718. An officer who had visited the city in 1762 tells of "many Jews." A large number of Jews are supposed to have migrated from Galicia and Poland during the time of the Russo-Turkish war (1769-1774). It may be concluded therefore that the history of the Jewish community of Czernowitz starts with the beginning of the 18th cent.

At the time of the Austrian occupation of Bucovina (1774), a considerable number of Jews lived in Czernowitz in their own community (Kahal). Under the Austrian administration (until 1786) the Jews endured many hardships. They were not permitted to lease land. Attempt was made to expel all Jews who had immigrated subsequent to 1769 (392 families were expelled). The autonomy of the community and the rights of Jews as witnesses before a court of justice were curtailed. Taxes were increased. Such oppressive measures were partly lifted in 1786 when Bucovina was placed under the administration of Galicia.

During the 19th century Jews played a considerable role in the development of Czernowitz. This was especially true after 1848, when Bucovina was declared an Austrian duchy. A major disaster befell the Jewish community in 1859, when a great fire reduced many Jewish homes to ashes. The resulting disintegration of the Jewish community was one of the reasons for closing the Hebrew publishing house (1860) that had printed the Talmud for more than two decades.

Two great conflicting interests arose in the Jewish community of Czernowitz. The Haskalah, or followers of the movement of enlightenment, from Galicia and the Hasidim from the Ukraine came into active opposition. The Haskalah made constant progress and maintained leadership and authority in the community until the Hasidim founded their own community with their own Orthodox rabbi (1871). The two factions were later disbanded by the government and a new united community was effected in 1877, the year in which the "Great Synagogue" was built.

During the last decades of the 19th cent. and the years preceding the World War, the Jews enjoyed an active and creative part in the life of the entire city as well as of their own community. Leon Kellner, Richard Wahle, and Eugen Ehrlich are among the prominent Jews who were members of the faculty of Czernowitz University. The first Yiddish Conference, held at Czernowitz in 1908, hailed Yiddish as the national tongue of the Jews. Two Jews (Edward Reiss, 1905-7, and Salo von Weisselberger, 1913-15) were elected to the office of mayor of the city. A Jewish delegate was sent to the Reichstag in Vienna, and Jewish representatives were present in the city council and chamber of commerce. Several streets, such as the Heine-Gasse, Karl Emil Franzos-Gasse, Theodor Herzl-Platz, were named after prominent Jews.

Russian occupation of Czernowitz during the World War brought considerable hardship to the Jewish community. Jewish notables were frequently exiled to Siberia as a punitive measure inflicted upon the community. When, in 1918, Bucovina was annexed by Roumania, Czernowitz had the largest Jewish community in the country. In spite of anti-Semitic measures prevalent throughout Roumania, the Jews in Czernowitz enjoyed comparative freedom. Several Jewish publications were issued. A "Jüdische Mittelschule," a trade school, a teachers' training institute, and other cultural and philanthropic institutions were established. Moreover Czernowitz had in 1926 a Jewish representative in the Roumanian cabinet, Dr. Mayer Ebner, who was president of the Jewish community.

Despite the freedom enjoyed by the Jews of Czernowitz under Roumanian sovereignty, it is noteworthy that the numerical decline of the Jewish community began at that time. In 1900 there were 21,587 Jews in Czernowitz, or 31.9% of the total population; in 1910, 28,613 (32.8%), in 1919, 43,701 (47.4%), and later only about 35,000 (31%). BERNHARD WEINRYB.

Lit.: Kassner, S., *Die Juden in der Bukowina* (1917); Schulsohn, S. J., *Die Geschichte der Juden in der Bukowina unter österreichischer Verwaltung,"* reprint from *Jeschurun* (1928); idem, "Geschichte der Juden in der Bukowina 1789-1792," *Monatsschrift für die Geschichte und Wissenschaft des Judentum* (1928) 274-86, 371-78; Soifer, S. A., *Das jüdische Wohlfahrtswesen in Czernowitz* (1925).

CZESTOCHOWA, a Polish city near the Silesian border; under Russian rule it was in the province of Piotrków; after Poland's independence following the World War, in the voivodeship of Kielce. Jews have had an active part in the development of local industry that has made it a manufacturing center.

Jewish weavers and manufacturers were to be found in Czestochowa in early decades of the 19th cent. Despite limitations upon the Jewish population—only certain groups of privileged Jews were permitted to reside on some streets—their number grew from 495 in 1808 to 2,976 in 1858, when it was more than half of the total population of the city. With the later development of the city the number of Jews increased but by no means in proportion to the growth of the entire population. In 1897 there were 12,000 Jews, or 26.7% of the total population of the city; in 1921, 22,663 or 28.1% and in 1931, 25,588 or 21.9%.

During the first years of Polish independence the Jews of Czestochowa were subject to attacks. Rumor of the murder of an officer (May 27, 1919) precipitated a pogrom in which five Jews were killed and thirty wounded. After the German occupation of Czestochowa (September 2, 1939) many Jews were persecuted and shot, and this was followed by systematic deportations to Central Poland.

D

DaCOSTA, ALTAMONT ERNEST, Jamaican public official, b. Kingston, Jamaica, 1868; d. Kingston, 1936. In 1919 he was elected a member of the Kingston city council. Later he was selected vice-chairman of the council. In 1924, when the parish of Kingston was combined with that of St. Andrew, DaCosta was a member of the first Council of Corporation. The same year he was chosen deputy mayor. He later served three terms as mayor.

DaCosta was elected to the legislative council of Jamaica for Kingston in 1925 and reelected in 1930. In 1928 he was appointed Custos (chief magistrate) of Kingston. DaCosta was made a member of the Order of the British Empire in 1918 in recognition of his services during the World War, and an officer of the order in 1932. He was active in the Kingston Jewish community and was for some time president of the United Synagogue there. He bequeathed about £30,000 for the community and its Jewish Home.

DA COSTA, ISAAC, American merchant and minister, member of a distinguished family of Portuguese origin, b. 1721; d. Charleston, S. C., 1783. He was educated for the ministry and emigrated to Charleston from London in 1750. He was possessed of sufficient means to establish himself as a merchant on his arrival in the New World. In this capacity, he dealt in European and Indian goods, and is also mentioned as senior partner of the firm Da Costa and Farr.

He officiated as the first reader and minister of the Charleston congregation, a position he held until 1764, when a misunderstanding with his congregation prompted him to resign. During the British occupation of Charleston, in 1781, his estates were confiscated because of his refusal to submit to British authority. He removed to Philadelphia, but early in 1783 returned to Charleston, and in February of that year established the Masonic order of the Sublime Grand Lodge of Perfection, having served for many years as Deputy Inspector of Masonry by appointment of Moses Michael Hays. He was buried in the oldest Jewish cemetery in South Carolina, which he originally purchased for a private burying place for his own family but gave over for general use by a conveyance to certain trustees in 1764.

Lit.: Elzas, Barnett, *The Jews of South Carolina* (1905) 35-37; Stiles, *Literary Diary,* vol. 1, p. 453; *Publications of the American Jewish Historical Society,* No. 12, p. 44; No. 19, p. 76.

DA COSTA, JACOB MENDES, physician, b. St. Thomas, West Indies, 1833; d. Villanova, Pa., 1900. He obtained his education both in the United States and abroad, and then returned to Philadelphia (1854), where he specialized in diseases of the heart and lungs. He became lecturer in 1864 and professor in 1872 at Jefferson Medical College, Philadelphia, from which he had been graduated in 1852. Among his contributions to medicine are *Epithelial Tumors and Cancers of the Skin* (1852), *Inhalation in the Treatment of Diseases of the Respiratory Passages* (Philadelphia, 1867), and *Medical Diagnosis* (Philadelphia, 1864), which went through nine editions in his own lifetime and was translated into several languages. He wrote also *The Physicians of the Last Century* (Philadelphia, 1857).

Da Costa was president of the Association of American Physicians, the Pathological Society of Philadelphia and the College of Physicians in Philadelphia. The degree of LL.D. was bestowed upon him by several universities. Although his biographers do not mention him as a Jew, he came of the ancient Portuguese family of Da Costa which was long resident in England.

Lit.: Wilson, J. C., *Memoir of Jacob Mendes Da Costa* (1902); *Cyclopedia of American Medical Biography* (1912), vol. 1; Morrison, Hyman, *The Early Jewish Physicians in America* (1929).

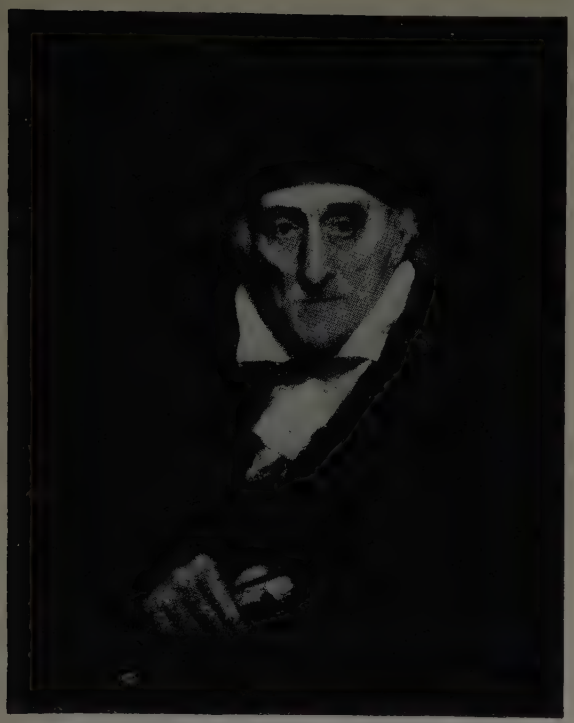
DA COSTA, JOSEPH, early colonial settler, who emigrated from Holland to New Amsterdam in 1655. He was a prominent merchant of Amsterdam, Holland, and a leading member of the Amsterdam synagogue, from which his brother, Gabriel, the celebrated Uriel Acosta (1591-1647), had been excommunicated and driven to suicide. Manasseh ben Israel dedicated the Spanish edition of his *Hope of Israel* to Joseph da Costa in 1650. The name of Joseph da Costa appears in the early records of New Amsterdam in association with Asser Levy, Jacob Barsimson, Abraham D'Lucena and several others.

Lit.: Daly, C. P., *The Settlement of the Jews in North America* (1893) 19, 23; *Publications of the American Jewish Historical Society,* No. 29, p. 49; *American Hebrew,* Sept. 10, 1926, p. 492.

DA COSTA, URIEL, *see* ACOSTA, URIEL.

DA PONTE, LORENZO (EMANUEL CONEGLIANO), poet, librettist, and teacher of Italian language and literature, b. Ceneda, Italy, 1749; d. New York city, 1838. Of Jewish parentage, he was left motherless at the age of five. Nine years later, in 1763, his father, Jeremiah Conegliano, became a convert to Catholicism in order to effect a marriage with a girl of the Catholic faith. The three sons, of whom Emanuel was the eldest, were baptized at the same time as the father, whereupon Emanuel Conegliano was given the name of Lorenzo da Ponte. They probably belonged to the same family as Israel Conegliano, distinguished 17th cent. physician and statesman, whose biography David Kaufman published in 1895.

Early in life Da Ponte revealed marked brilliance in poetic composition and in Italian literature. He was appointed to the chair of rhetoric at the Seminary of Portogruaro, while yet a student in his third year at that institution. During the years of 1774 and 1775 he was an instructor of literature at the Seminary of Treviso. His previous studies were supposed to prepare him for the priesthood; but the vocation of priest was altogether unsuited to his ardent temperament. He found an outlet for his passionate nature in the city of Venice, where he led the life of an adventurer, becoming involved in several scandals and intrigues,



Lorenzo da Ponte. From a portrait by Samuel F. Morse, inventor of telegraphy

which culminated in his banishment, in January, 1780, by the Venetian court.

Da Ponte sought refuge in Austria and, after many hardships, secured a place as poet and librettist (poet laureate) at the Vienna Court Theatre, then under the patronage of King Joseph II. There Da Ponte became the king's favorite. He wrote his librettos to the music of distinguished composers, and subsequently scored his biggest triumph as the author of *The Marriage of Figaro, Cosi fan tutte,* and *Don Giovanni,* written to the music of Mozart. But, soon after the death of Joseph II, in 1790, there followed a period of uncertainty for Da Ponte. In 1793 he went to London, where he found employment at the Drury Lane Theatre, then devoted to Italian opera. For a time he conducted a book-store in Haymarket, London. But in 1805, finding himself threatened with imprisonment for debt, Da Ponte secretly quit London and embarked on a ship to the United States, whither his wife had preceded him six months before.

From 1805 until his death in 1838 Da Ponte lived in the United States, establishing himself in New York city as a teacher of classes in the Italian language and literature and occupied such a chair from 1826 to 1837 at Columbia University. In 1929 a Lorenzo da Ponte professorship was established at Columbia University in commemoration of him. Da Ponte was the first man in America to direct attention to the beauties of Dante and the Italian classics. He was also the first to open a theatre in New York, in 1833, for the presentation of Italian opera, and brought Garcia and Malebran over as stars. In these last years of his life, which were not free from vicissitudes, he continued to write poems, plays and critical essays. In 1823 he published his very entertaining *Memoirs,* in three volumes, which attracted considerable attention and subsequently appeared in various Italian editions and foreign translations. He was probably the first instructor of Italian in the United States, and the first to produce Italian opera here.

GEORGE ALEXANDER KOHUT.

Lit.: Sheppard, L. A., *Memoirs of Lorenzo da Ponte* (1929); Abbott, Elizabeth, *Memoirs of Lorenzo da Ponte* (1929) edited by Prof. Livingston; Russo, *Lorenzo da Ponte, Poet and Adventurer* (1922); Marcheson, *Della Vita e delle Opera di Lorenzo da Ponte* (1900); Bishop, Morris, *Gallery of Eccentrics* (1928); Krehbiel, *Music and Manners.*

DA SILVA ROSA, JACOB S., historian, b. Holland, 1886. He has devoted himself primarily to the history of the Jews in the Netherlands. In addition to numerous essays in learned publications, he has written such works as: *Bibliographie der Literatur über die Emanzipation der Juden in Holland* (1912); *David Montezinos* (1914); *Geschiedenis der Portugeesche Joden te Amsterdam* (1925); *Die spanischen und portugiesischen gedruckten Judaica in der Bibliothek des jüdischen portugiesischen Seminars Ets Haim in Amsterdam* (1933); "Een joodsch-duitsche Beschrijving van der strengen Winter in het Jaar 1784 te Amsterdam" (*Nieuw Israelietische Weekblad,* Jan. 20, 1939).

DABAR AHER, *see* PHRASES, POPULAR.

DAFNEH, *see* COLONIES, AGRICULTURAL (under Metzudath Ussishkin A).

DAGANIA, *see* COLONIES, AGRICULTURAL.

DAGESH, a dot placed in letters of the Hebrew alphabet to indicate 1) change in pronunciation or 2) doubling of pronunciation. In the former case it is called Dagesh Lene ("light Dagesh"); in the latter, Dagesh Forte ("heavy Dagesh").

Dagesh Lene occurs in six letters of the Hebrew alphabet only: Beth (b), Gimel (g), Daleth (d), Kaf (k), Pe (p) and Tav (t) (the mnemonic term for these six letters is BeGaDKeFaTH). There is no longer any distinction in the pronunciation of Gimel and Daleth with or without the Dagesh; but in the other four letters the normal pronunciation is indicated by the Dagesh, while its omission indicates a softening of the sound: b to v, k to German ch, p to f, and t to th (or s, in the Ashkenazic pronunciation). Dagesh Lene is present if the word begins with one of the six letters, but is omitted when the word preceding ends in an open syllable, that is, with any of the vowels, or when it occurs in the middle or at the end of a word following a vowel. Thus the Hebrew for "cow" is *parah;* for "horns of a cow," *karne farah.* On the other hand, if the syllable is closed, that is, if it ends in a consonantal sound, the Dagesh Lene is restored. Thus the Hebrew for "he wrote" is *kathab;* for "he will write," *yichtob.*

Dagesh Forte is ordinarily used to indicate certain grammatical forms. It occurs, for instance, after the prefixed definite article *ha-,* to indicate the assimilation of the original final consonant of the old article *hal* to the following letter. It is also placed in the second consonant of verbs in the Piel, or intensive conjugation, and its passive, the Pual. In the Bible, Dagesh Forte is occasionally placed in the first letter of a word that is pronounced in close connection with the word preceding; it is then known as Dagesh Forte conjunctiva. An example of this is found in *Ex.* 15:11, *mi kamocha*

nedar baḳodesh, "Who is like unto Thee, glorious in holiness?" When the Dagesh Forte occurs in one of the BeGaDKeFaTH letters, it not only intensifies it, but also changes the sound. Thus, *safar,* "he counted"; *sipper,* "he related."

The letters Aleph, He, Heth, Ayin and certain forms of Resh can not take the Dagesh Forte because it is impossible to intensify their sounds. Hence, in grammatical forms where the Dagesh Forte would normally occur with these letters the preceding vowel is lengthened, a process known as "compensatory lengthening."

Like the vowel signs, the Dagesh is a late development in Hebrew orthography, and was created by the Masorites of the post-Talmudic period. It accordingly is used only in vocalized texts; in unvocalized texts the student of Hebrew has to be familiar with the rules given above and to pronounce the Hebrew words accordingly.

DAGGATUNS, Berber Jews, a nomadic warlike tribe of Islamized Bedouins numbering about 8,000 in the Sahara, in the vicinity of Tementit, near the oasis of Tuat, Morocco. The name is derived from the Arabic Tughatun, meaning "trader," but the Berbers interpret it to mean "infidels." Although non-Jewish by faith, the Daggatuns, according to their own traditions, are of Jewish origin. While the members of this tribe no longer differ in their mode of life, language and habit from the Berber Tuaregs among whom they dwell, they do not intermarry with the latter. Physically they are hardly to be distinguished from their neighbors except by the color of their skin, which is somewhat fairer than that of the generality of African Jews. It is claimed that the Daggatun settlement in the Sahara dates back as far as the 7th cent. As the Daggatuns are very warlike, they live in a state of constant conflict with the Tuaregs.

Lit.: Mordecai Abu Sereur, *Les Daggatouns, tribu d'origine juive,* trans. I. Loeb (1881); Fishberg, *The Jews* (1911) 144-45; Morais, H. S., *The Daggatoun* (1882); Godbey, Allen H., *The Lost Ten Tribes, A Myth* (1930) 219 et seq.; Slouschz, Nahum, *Travels in North Africa* (1927) 111 et seq.

DAGHESTAN, *see* CAUCASUS.

DAGON, one of the chief deities of the Philistines, mentioned several times in the Bible, especially in *I Sam.* 5:1-5, which relates the story of how the image of Dagon was cast down because of the power vested in the captured Ark of the Covenant. Bible students have differed as to the interpretation of the name, some connecting it with *dag,* "fish," in which case Dagon would be a fish deity; others suggest a derivation from *dagan,* "grain," indicating that he was a deity of vegetation. In either case, the fact that the name is of Semitic origin indicates that Dagon was a god adopted by the Philistines from the neighboring Canaanites.

DAHLBERG, EDWARD, American novelist and critic, b. Boston, 1900. His father was a barber. When he was one year old, the family without the father moved to Kansas City, where the mother took up barbering in order to support her children. At twelve, the child was placed in an orphan asylum in Cleveland, where he remained for five years. At seventeen, he left the institution and for two years vagabonded and "hobo'ed" through the country, "riding the rods," doing odd jobs in factories and warehouses, and eventually, after service abroad in the United States Army, arriving in California. His college education began at nineteen in the University of California and was terminated with a degree at Columbia University. For several years thereafter, he taught in a Brooklyn school and in community centers, of one of which, in Jersey City, he was for a time the director.

Dahlberg had begun to write, but the slow, meticulous method that was to characterize his work was already in evidence, and he published almost nothing. The years 1926 to 1928 found him in Paris and in London; in this latter city appeared his first novel, *Bottom Dogs* (1929), with an introduction by D. H. Lawrence. The book attracted great attention in literary circles, and had a popular sale; its success was repeated in 1930, when it was published in the United States. *Bottom Dogs* in a Spanish translation with an introduction by Waldo Frank was later published in Santiago, Chile. In 1932 appeared *From Flushing to Calvary,* a novel which continues the story of the degraded, brutal life which the author knew from bitter experience as a child and youth. From the standpoint of literary expression, it marks a considerable advance over the earlier volume. In 1933, Dahlberg visited Germany, and learned at first hand the sadism of the Hitler regime. In 1935, he published his latest and, to date, most mature novel, *Those Who Perish,* the story of a small Jewish community in New Jersey, menaced by the growing threat of anti-Semitism. This is one of the very few American novels of its time which has formal value as a work of literary art.

With his pure literary passion, Dahlberg's social consciousness had also awakened; and he aligned himself with the Communist party. He was soon disillusioned by the party lack of independence in cultural questions, and by 1937 had severed his relations with all the organized revolutionary groups of both literature and politics. Since 1936, he has been engaged upon an exhaustive, critical revaluation of American literature from its beginnings. His book—to appear in 1940 or 1941—will be iconoclastic in its estimate of the American gods and half-gods, and significant as a revelation of a pure literary vision in our day when literature as a direct expression of the human spirit is almost universally neglected.

The importance of Edward Dahlberg in American letters lies in the marriage, in his work, of material of timely social value, with an esthetic point of view whose evangelical nature links him with earlier Americans, such as Thoreau and Stephen Crane. His subject matter is that of the naturalistic schools; his revolutionary spirit links him with many a "proletarian" writer; but he rejects the documentary novel, the propaganda novel, the pedestrian realism of most of his contemporaries. Dahlberg is an esthete working in the medium of prose, as if the novel were a formal construction, a kind of "poem"—as indeed it must be, to possess more than an ephemeral documentary or entertainment value. The combination of passionate integrity, bitterly sharp observation, and lapidary prose, makes his books a contribution to the belles lettres of our epoch.

Dahlberg has also written articles and some verse, published in current magazines. WALDO FRANK.

DAICHES, ISRAEL HAYIM BEN LÖW HIRSCH, rabbi, author and Talmudist, b. Drushnishok, Lithuania, 1850; d. Leeds, England, 1937. He was rabbi in Leeds from 1901 until his death. Besides responsa, commentaries on the three Baba tractates of the Palestinian Talmud, sermons (1887, 1920), and notes on the *Shulhan Aruch,* he wrote: *Biurim Biyerushalmi Lemibhan* (1875); *Haggadoth Vetziyunim Vekonteres al Haribash* (1879); *Nethiboth Yerushalmi* (1880); *Maarachoth Yisrael* (1879), Halachic discussions of Hayim Ratzki's *Orehoth Hayim.* He was one of the founders of the Union of Orthodox Rabbis of England.

DAICHES, LÖB HIRSCH (ARYEH ZEBI BEN DAVID), Dayan and head of the Yeshiva at Kovno from 1853 to his death; d. Kovno, 1891. He wrote *Zibhe Teruah,* a commentary on the Rosh Hashanah prayers (Vilna, 1867).

DAICHES, SALIS (BEZALEL), rabbi, son of Israel Hayim Daiches, b. Vilna, 1880. After receiving his education at the universities of Berlin and Leipzig, he served as rabbi at Hull and Sunderland, England, until 1918, when he became rabbi of the Hebrew Congregation in Edinburgh. In 1940 Daiches was vice-president of the Zionist Federation of Great Britain and Ireland, executive of the District Grand Lodge of the Independent Order of B'nai B'rith, vice-president of the Conference of Anglo-Jewish Preachers, and first chairman of the Scottish Area Council for Jewish Education. He wrote several pamphlets dealing with questions of philosophy, and essays which appeared in a volume entitled *Aspects of Judaism* (London, 1926).

DAICHES, SAMUEL, Assyriologist and Hebraist, brother of Salis, b. Vilna, 1878. Upon the completion of his education at the universities of Berlin and Leipzig, he emigrated to England, where he was at first rabbi of Sunderland (1905-7) and then instructor in Bible and Talmud at Jews' College, London (1908). He served as a member of the board of directors of the Institute of Jewish Studies of the Hebrew University, Jerusalem, vice-chairman of the Federation of Jewish Relief Organizations, president of the B'nai B'rith Lodge of London, and president of the District Grand Lodge of Great Britain.

Daiches wrote a number of works, including: *Old Babylonian Legal Documents* (Leipzig, 1903); *Talmudische und midraschische Parallelen zum babylonischen Schöpfungsepos* (Strasbourg, 1903); *Babylonia and Hebrew Literature* (Leeds, 1904); *Balaam a Babylonian Baru* (Leipzig, 1909); *The Jews in Babylonia in the Times of Ezra and Nehemiah, According to Babylonian Inscriptions* (London, 1910); *The Study of the Talmud in Spain* (London, 1921); *Divorce in Jewish Law* (London, 1926); *The Old Testament* (London, 1927); *Aspects of Judaism* (London, 1928); *Studies in the Psalms.*

DAIGES, *see* PHRASES, POPULAR.

DAINOW, MORLEY, psychologist, b. London, 1886. He lectured on psychology at the Guildhall School of Music and Drama and the Trinity College of Music. From 1920 to 1922 he was a member of the Cinema Commission of Inquiry. Among his published works are *Association and Intelligence,* in collaboration with E. R. Thomson (1921), *Self-Organization for Business Men* (1924) and *Personal Psychology* (1935).

Temple Emanuel of Dallas

DAINOW, ZEBI HIRSCH, better known as the Slutsker Maggid, preacher, b. Slutsk, Russia, 1832; d. London, 1877. He was the first of the type of popular preacher (Maggid) to abandon the old method of preaching and to speak simply in Yiddish. He was a champion of the Haskalah movement, urging his listeners to acquire secular knowledge and to send their children to the public schools rather than to the Heder. This attitude aroused hostility among the more conservative Jews, and Dainow, in his writings, frequently complained of persecution, though Judah Loeb Gordon, a friend of his, held that this was more in Dainow's imagination than actual. A feeling that he was in danger from fanatics, however, caused Dainow to leave Russia for England (1874), where he became a preacher and lecturer. A pamphlet, *Kebod Hamelech* (Glory of the King; Odessa, 1869), which was also issued in a Russian translation, contains a sermon delivered by Dainow as a eulogy of Czar Alexander II.

Lit.: Hashahar, vol. 5, pp. 329-47, 601-05.

DAIXEL, SAMUEL, Yiddish writer, b. Kishinev, Bessarabia, 1884. He took part in the revolutionary movement in Russia before the World War, and contributed to the Russian press. In 1912 he came to the United States, where he wrote for *Freie Arbeterstimme, Zukunft* and *Freiheit.* He has published three volumes of stories, *Die Vegen in Nebel* (1923), *Aziatishe Dertzelungen* (1924) and *Zayn Mayestet* (1925), and a volume of plays, *Zehn Aynakters* (1925).

DALETH, *see* ALPHABET.

DALLAS, city in Texas, with 293,306 population (1940 census), including 2,100 Jewish families—approximately 9,000 individuals. (Jewish population 10,400 in 1937 according to H. S. Linfield.)

A few Jewish families made their home in Dallas about 1870. On July 1, 1872, the first formal Jewish organization was effected when eleven persons formed themselves into the Hebrew Benevolent Association. According to its constitution, "any Israelite between the ages of eighteen and sixty of good moral character" was eligible for membership. This society, organized primarily for charitable purposes, also arranged the first Jewish services for the Holy Days that

year and the following year. In 1872 also, the society purchased a small plot of ground for use as a cemetery. This was abandoned in 1886 and the present Emanu-El Cemetery purchased. The city's B'nai B'rith lodge was organized in 1873.

Congregation Emanu-El, which grew out of the benevolent organization, received its charter in 1874. The first president was David Goslin, the vice-president was Philip Sanger. *Minhag America,* the Reform ritual prepared by Isaac Mayer Wise, was used at these services. In 1876 the congregation erected its own house of worship on Commerce street. In 1899 a new Temple Emanu-El on Ervay street was dedicated. The present temple on South Boulevard was built in 1916.

The rabbis who have served Emanu-El include A. Suhler (1874-79), H. N. Bien (1879-82), Henry Schul (1882-84), Joseph Silverman (1884-85), Edward M. Chapman (1885-96), George Alexander Kohut (1896-1900), Oscar J. Cohen (1900-1), William H. Greenburg (1901-19), David Lefkowitz (1920-) and David Lefkowitz, Jr. (1937-). The Sisterhood of the congregation was organized in 1921, the Brotherhood the following year. The Junior Congregation was organized in 1935. In 1940 Emanu-El had a membership of 600 families.

Dallas' Conservative congregation, Shearith Israel, developed as an offshoot of Emanu-El, organizing in 1884 and erecting a synagogue of its own a decade later. Rabbi H. Raphael Gold occupied the pulpit in 1940. The membership was 360.

The Orthodox congregations include: Agudas Achim (177 families), whose rabbi was Jonathan Abramowitz; Anshe Sphard (55 families); Tiferet Israel (founded 1890, 28 families).

Religious schools are connected with Congregations Emanu-El (350 pupils), Shearith Israel and Agudas Achim. The community Hebrew school conducted by Shearith Israel (125 pupils) receives additional support for the general Jewish community. Congregation Agudas Achim conducts a week-day Hebrew school.

Dallas' Jewish philanthropies are well organized under the Jewish Federation for Social Service, established in 1923. This federation takes care of local Jewish needy and supports national Jewish institutions; it aids overseas relief through the Joint Distribution Committee and the United Palestine Appeal. The amount subscribed for 1940 was $165,000, of which $80,000 was for overseas relief.

The Jews of Dallas are prominent in the commercial life of the city as well as in its philanthropic, communal and artistic efforts. Among the prominent Jews of Dallas were Alexander Sanger, an outstanding merchant and leader in all communal causes (d. 1925), Jules K. Hexter (d. 1936), Emanuel M. Kahn (d. 1923), Victor H. Hexter, Henri L. Bromberg, Nathan E. Mittenthal, Arthur L. Kramer, Herbert Marcus, Fred F. Florence, Herbert Mallinson, Lawrence Miller, Laurence S. Kahn, and Lawrence S. Pollock.

See also Texas. David Lefkowitz.

DALLES, *see* Phrases, Popular.

DALMAN, GUSTAF, Protestant theologian and archeologist, b. Niesky, Silesia, 1855. In 1895 he became professor of theology at the University of Leipzig, and in 1917 professor of Old Testament exegesis at the University of Greifswald. From 1919 to 1922 he was Danish consul general for Palestine and Damascus. While a student at college, he became interested in the Christian mission to the Jews, and this led him to Jewish studies. Following the advice of Franz Delitzsch, he made a special study of the Talmud. His numerous works are concerned mainly with Biblical criticism, with the Aramaic and Neo-Hebraic languages of the time of Jesus (*Aramäisches und neuhebräisches Wörterbuch,* 1897-1901; 2nd ed., 1922; *Grammatik des jüdisch-palästinensischen Aramäisch,* 2nd ed., Leipzig, 1905), and with Palestinian archeology. He studied Yiddish ballads (*Jüdisch-deutsche Volkslieder,* 1891).

From 1902 to 1926 Dalman was head of the Deutsch-evangelisches Institut für Altertumswissenschaft des Heiligen Landes in Jerusalem. In 1925 the Gustaf-Dalman-Institut für Palästinawissenschaft was added to the University of Greifswald. His work *Hundert deutsche Fliegerbilder aus Palästina* (1925), containing an account of his excavations in Petra, is valuable. He wrote also *The Words of Jesus in the Light of Post-Biblical Jewish Writings and the Aramaic Language* (Edinburgh, 1902); *Orte und Wege Jesu* (3rd ed., Gütersloh, 1924); and *Arbeit und Sitte in Palästina* (4 vols., Gütersloh, 1928-35).

DALMBERT, SIMON MAYER, communal worker and officer in the French Army, b. Mutzig, Lower Alsace, 1776; d. Paris, 1840. He served first with the cavalry, then with the infantry, in 1809 becoming a commissioned officer entrusted with the organization of the army in Westphalia. After the fall of the Kingdom of Westphalia he entered the government service at Paris in 1813. He was active in the organization of French Jewry, and in 1816 became vice-president of the Central Jewish Consistory of Paris. In 1817 he prepared a plan for the establishment of a rabbinical school, which led to the establishment in 1829 of the central rabbinical school of Metz. He secured the abrogation of Napoleon's "infamous decree" of March 17, 1808, which prescribed exceptional legislation for the Jews in the provinces of Eastern Europe. The establishment of a system of Jewish primary schools in France is largely the result of his efforts. Decorated with the Order of Westphalia, Dalmbert was made a member also of the Legion of Honor.

Lit.: Annuaire de la société des études juives, vol. 3, p. 170, note 1.

DALY, CHARLES P., non-Jewish historian and jurist, b. New York city, 1816; d. North Haven, N. Y., 1899. Of Roman Catholic parentage, he was admitted to the bar in 1839, and in 1844 was elected judge of the Court of Common Pleas of New York city. He retired from the bench in 1885. Daly was president of the American Geographical Society for thirty-five years, and was an active member of the New York Historical Society. He was interested in the Jews, and in 1893 he published his *History of the Settlement of the Jews in North America,* an expansion of an address which he delivered at the fiftieth anniversary of the founding of the Hebrew Orphan Asylum in New York in 1872. In 1893 he delivered an address

at the laying of the cornerstone of the new building of the orphan asylum. Daly was an honorary member of the American Jewish Historical Society, and in 1893 and 1897 presided over several of its sessions.

Lit.: Kohler, M. J., *Biography of Charles P. Daly.*

DAMA BEN NETHINAH, hero of a Talmudic story which portrays the highest degree of filial respect. Somebody inquired of Rabbi Eliezer concerning the extent of the duty of honoring one's parents. He replied: "See what a heathen in Ashkelon, named Dama ben Nethinah, did. Once the Jewish sages needed a new precious stone for the breastplate of the high priest. They applied to Dama, who possessed such a precious stone, and offered him an immense sum of money for it. He went to fetch the key to the casket in which he kept the gem, but it lay under a pillow on which his father was lying asleep. Dama would not awaken his sleeping father, and preferred to let the sages depart without making the purchase. The following year the Jews needed a red heifer, and God rewarded Dama by causing one to be born in his herd. When the Jews came to buy it, Dama said to them: 'I am well aware that you would pay me any price I might ask for the red heifer, but I want you only to make good the loss I sustained last year when I declined to wake up my father'" (*Kid.* 31a). A somewhat different version of the story is found in *Yer. Peah* i, 15c.

DAMAGES, *see* TORT.

DAMASCUS (*Dameseḳ* in Hebrew), an ancient city in Syria, known in the time of Abraham (*Gen.* 14:15). It is situated at the foot of the anti-Lebanon, fifty-seven miles southeast of Beirut. The fertility of the surrounding territory so impressed the rabbis that they thought it must have been the entrance to Paradise (*Erub.* 19a). It is also said to have served as a model for the Paradise described in the Koran.

Damascus was strategically located for commerce. It benefited from the passing caravans and traded in wine,

Inner court of the home of a prominent Jewish family in Damascus

Interior of a synagogue in Damascus

as well as in the local crafts (*Ezeḳ.* 27:18). Its silk products were well known (*Amos* 3:12), and damask originated on its looms. Later, during the Crusades, the Damascan blade became famous. The oldest trustworthy references to the city are found on the Egyptian monuments and the Amarna tablets. It is mentioned among the cities captured by Thothmes III.

Damascus was one of several small Syrian states allied with the neighboring Aramean states in their campaigns against David (*II Sam.* 8:5). David defeated the combination, and Damascus came under his sway. Under Solomon the gains were lost and the city fell into the hands of Hadad. Rezon, formerly a subject of Zobah, declared himself king of Damascus and established a kingdom which later came into frequent conflict with the Israelites (*I Kings* 11:23-25). Damascus was the capital for many of the kings mentioned in the books of *Kings.* Tabrimmon and the first Benhadad were allies of the king of Israel (*I Kings* 15:18; *II Chron.* 16:2).

Damascus led the western nations in the effort to smash the power of Assyria. Uniting with the kings of the seacoast and Ahab of Israel, its army met Shalmaneser at Karkar (854 B.C.E.) and repulsed him. In 842-841 B.C.E. the Damascan king Hazael forced Shalmaneser to raise the siege of the city. When Rezin of Damascus gave signs of moving on Jerusalem, Ahaz of Judah called in Tiglath-pileser of Assyria, who conquered Damascus (732 B.C.E.), executed Rezin and carried away the city's inhabitants to Kir (*II Kings* 16:5-9; *Isa.* 7:1-8; 10:9). However, Damascus quickly regained its prosperity (*Ezeḳ* 27:18). It was evidently a popular scene for prophetic activity (*I Kings* 19:15; *II Kings* 8:7). From Assyrian rule, it passed successively to Babylonian, Persian and Greek control, and it was for a time capital of the Seleucidian Empire. Damascus also appeared in the history of the Maccabees in connection with the campaigns of Jonathan (*I Macc.* 11:62), and it became a Roman province in 64 B.C.E.

Damascus appears to have had a large Jewish population at about this time (*Acts* 9:2 and Josephus, *Jewish War,* book 2, chap. 20, section 2). Saul of Tarsus underwent his religious transformation near Damascus. Josephus informs us that many non-Jewish women in Damascus embraced Judaism. During the war against Rome (66-73 C.E.) many Jews were murdered by the pagans. Under Roman rule, Damascus gained the comparative independence of a Hellenistic state, and was a member of the confederation of the Decapolis. Later, the city again fell under the rule of the Nabatean kings,

and the Arabian king Aretas had an ethnarch there.

From numismatic information it seems that the city was not under Roman rule between 34 and 62 C.E. The influence of Christianity became more potent at this time. A bishopric was established at Damascus, second in importance only to Antioch. Little is known of the history of the next few centuries. During the 4th cent. the Jews appear to have been quite powerful, for in a conflict with the Christians, a number of churches were destroyed. When the Persians conquered Syria (614), the Jews allied themselves with their brethren of Palestine against the Christians, particularly those of Tyre. In 635 Damascus came under Mohammedan rule and in 661 it was made the capital of the Arabic kingdom. The Jewish community remained intact during the period of prosperity which followed.

The wars in the following century, however, produced many changes. The Jewish population was greatly increased by the influx of the Karaites. The rule of the Fatimids Al-Moizz (969-75) and Al-Ariz (975-96) was very favorable to the Jews. Jews occupied important government positions and shared in the prosperity of the city. The Jews of Damascus were in close contact with their Egyptian co-religionists. They had an exilarch and at one time boasted of more Jewish inhabitants than all of Palestine. But after 1007, a number of anti-Jewish incidents occurred. Under Hakim's order, synagogues as well as churches were destroyed. Under the Mamelukes, both the Christians and the Jews continued to suffer. Jews were forced to wear distinctive turbans. When the Second Crusaders besieged Damascus (1146), they were repulsed by the inhabitants and the Jews were spared. Later, many Palestinians emigrated to Damascus in order to escape the crushing taxes imposed upon them by the Crusaders. Information concerning the Jews in Damascus during the succeeding century is again meagre. It was visited by Abraham ibn Ezra in 1128 and by Benjamin of Tudela in 1170. The latter found three thousand Rabbinite Jews and two hundred Karaites there. Later, Samaritans also came. Each of these groups formed its own community.

Under Saladin (1174-1193) the city prospered. A French Jewish traveler, Samuel ben Simson, speaks of a beautiful synagogue in Damascus which had probably been built in Saladin's time. After Saladin's death, the resulting confusion about the succession brought about a decline of the city. But Jewish life was sustained under the sultans of Egypt who subdued Syria in the 13th cent. When the Jews fled from Spain in 1492, many settled in Damascus. The city was taken by the Turks in 1516 and an even steadier decline set in, until the city ranked as a second-rate provincial settlement.

Yet travelers of this and the centuries immediately following speak of the affluence of the Jewish community of Damascus and its respected position. Important Jewish religious leaders who lived in Damascus during the 16th cent. were Jacob Berab, Moses Nadjara, Israel Nadjara, Mordecai Galante and Hayim Vital, the Cabalist (1526-1603), for many years chief rabbi of Damascus. The most eminent of the 17th cent. scholars were Josiah Pinto, pupil of Jacob Abulafia, and his son-in-law Samuel Vital, son of Hayim Vital.

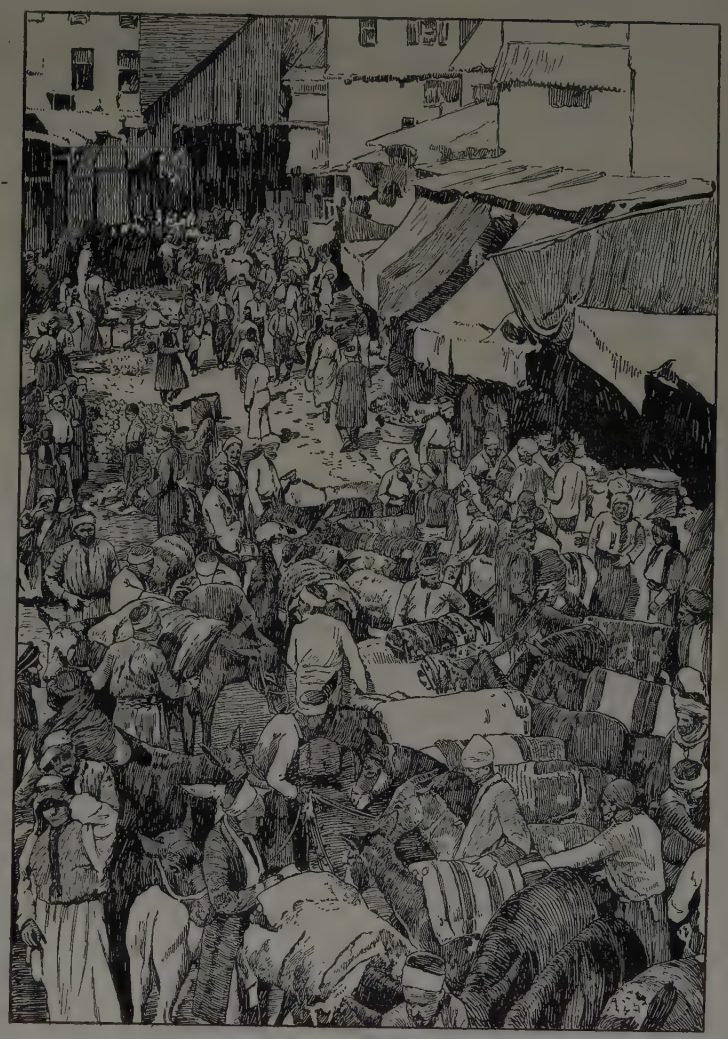
During the middle of the 18th cent. the Jewish community of Damascus was well-to-do, and individual members of it are known to have been influential in the courts of the Pashas. Their main occupation was the cotton trade, which involved dealings mainly with Egypt.

The history of the 19th cent. is dominated by the Damascus affair. Despite the severity of the affair, however, the Jewish community again proved resilient, and recovered quickly. There remained in 1848 some 4,000 Jews in Damascus, according to the report of the traveler Benjamin II. The Karaite community had died out entirely; the Jewish population was Sephardic, and included some immigrants from the surrounding countries.

Precisely twenty years after the Damascus affair, the community was again harassed by persecution which threatened to become annihilating. The Jewish population (1860) had grown to 6,000, and within the limits of somewhat altered economic standards, it constituted a prosperous and contented group. The altered economic standards were produced by a gradual change to participation in crafts and merchandising, almost to the exclusion of other occupations.

In May and June of 1860 the Druses attacked the Maronites (Egyptian Christians), and for five full days the Christian quarters of Damascus were under siege. The Jews, foreseeing that attempts would be made to make them the scapegoats, immediately appealed to James Brant, the British Consul, for protection, on the ground that Britain had obtained from the Porte the right to intervene if the Jews were molested. Brant did what he could, invoking his diplomatic powers fully. Another good friend was Johann Gottfried Wetzstein, the Prussian consul, who harbored the Jews and used every means to protect them from the storm which was obviously gathering. Anticipating the interference of the Five Powers—France, England, Russia, Austria, and Prussia—Turkey sent its army into Damascus, and shot or hanged fifty-six of the Druses for their attacks on the Christian community. But in the meantime the Jews had been accused of complicity, and fifteen Jews were imprisoned, among them Jacob Abulafia, son of the chief rabbi of Jerusalem. The Jewish quarters of the city were fired, and the Jewish community as a whole was subject to blackmail and extortion, because other lists of names for arrest were being prepared. Once more, as in the Damascus affair, Crémieux, Rothschild and Pereire in France, and Montefiore in England assumed leadership in the struggle for justice. The Jews of almost every other part of the world—Australia, Italy, Capetown, Curaçao, Jamaica, and Russia included —contributed generously to the relief fund. Only the Jews of Germany and the United States remained aloof. Fuad Pasha, the Turkish representative in Damascus, finally freed thirteen of the fourteen Jewish prisoners who were still alive (Mordecai Ashkenazi was detained, having previously been condemned to death), and the minor affair was closed.

All through the latter part of the 19th cent., and during that part of the 20th cent. which preceded the outbreak of the World War, Damascus was an unvarying part of the generally somnolent and decadent Turkish Empire of the period. With the city itself, its Jewish population sank into a bad state. It was an impoverished community, living entirely within its ghetto-like quarters, uneducated, unworldly. Most of



A busy street in the Jewish section of Damascus

the Jews derived their livelihood, such as it was, from the practice of the Oriental crafts or from working under sweatshop conditions in the cotton and silk industries. An unfortunate development of the period was that many of the young Jewish girls, finding their wages insufficient for any kind of decent maintenance, succumbed to prostitution as a source of added income.

The War itself brought temporary improvement in the living standards of the Jewish population, which probably numbered about 7,500 at the time. Damascus became the general headquarters for the 4th Army Corps of the German Expeditionary Force which had come to help Djemal Pasha defend Syria. Jews from Palestine fled to Damascus, and their presence helped raise the educational standards of the community. The forced immorality of young girls stopped.

In October, 1918, General Allenby's armies took Damascus after a long siege. Syria became a French mandate, and the rights of its Jewish population were secured. The Alliance Israélite Universelle continued to provide schooling for the Jewish youth of the country. Most of the younger generation spoke French, but the common language was Arabic. The B'nai B'rith lodges, affiliated with the Grand Lodge in Istanbul which was established after the World War, cooperated with the community administration of Damascus. The Union Universelle de Jeunesse Juive had a group in the city, and the Zionist organization Vaad Hahinnuch established a Hebrew school. But migration from Damascus grew, most of the Jews who left the city making their way to the comparatively new settlements in South America. In 1925 the Druse rebellion put the city in a state of siege again; the bombardment hurt the Jewish quarters severely. And though a special commission delegated by the Palestine Zionist Executive and the Joint Distribution Committee visited the city after the rebellion was quelled, and the B'nai B'rith provided relief for the Jewish population, the interval between that period and the collapse of the French government in 1940 saw little change in the situation of Damascan Jewry. Knowledge of Hebrew increased somewhat among the younger generation, so that approximately one Jew in five spoke the language, and the influence of the Palestine settlement could perhaps be noticed in other ways, but fundamentally the Jews of Damascus remained pauperized. There was little, if any, participation in the free professions, and the community remained segregated in its own quarters.

When the French collapse in June, 1940, threw the Jewish citizens of all the French colonies and mandates into jeopardy, there were about 10,000 Jews in Damascus. Almost immediately after the Vichy government signed its armistice with Germany, the Jews of Damascus began to feel the pressure of Nazi commands. Various restrictive measures were at once instituted. But in the generally transitional state in which the whole French colonial system found itself at that time, these measures did not necessarily bear a mark of permanence.

LIBBY BENEDICT.

Lit.: Kraeling, E. G. H., *Aram and Israel;* Graetz, *History of the Jews;* Buhl, Franz, in *Jewish Encyclopedia,* vol. 4, pp. 415-16; Koretz, H., in *Encyclopaedia Judaica,* vol. 5, cols. 735-37; Baron, Salo W., "The Jews and the Syrian Massacres of 1860," *Proceedings of the American Academy for Jewish Research,* vol. 4; idem, "Great Britain and Damascus Jewry in 1860-61," *Jewish Social Studies,* vol. 2 (1940) No. 2. Kahn, H., "The Jews of Syria," *New Judea* (London), June 17, 1927; Preston, R. M., "The Relief of Damascus," *National Review,* Oct., 1919; *American Hebrew,* Dec. 31, 1926, p. 274.

DAMASCUS AFFAIR. In 1840 Damascus had an old, respected Jewish community of about 10,000, including many refined and wealthy Jewish families. On February 5th of that year, a Capuchin friar, Father Thomas, disappeared. He had dabbled in medicine, especially inoculation for smallpox, and in this capacity had frequently visited both Christian and Jewish quarters; he had been seen in the latter the day before his disappearance. A short time before he had had a quarrel with a Turkish muleteer who uttered threats against his life, and under ordinary circumstances suspicion would have turned in this direction. The Capuchins, however, at once spread the report that the Jews had slain the monk in order to use his blood in Matzoth.

The French consul, Ratti Menton, took up this report and influenced the governor, Sherif Pasha, to conduct an investigation on the presupposition that the Jews were the criminals. The examination was accordingly conducted by Menton and Sherif Pasha in a cruel and barbarous manner, with the application of fearful tortures. A confession was extorted from a Jewish barber in this manner, and seven of the most distinguished men of the Jewish community were arrested and tortured. Sixty children from the ages of three to ten were shut up in cells without food in order to move their parents to make a confession. Several Jews died in prison, one under the torture, another became a Mohammedan, and the rest uttered whatever the inquisitors wanted them to say. Thereupon three rabbis and several members of the Farhi family were in turn arrested.

About the same time a similar blood accusation was raised in Rhodes, but since the trial of the accused Jews took place in Constantinople, their innocence was quickly proved.

Events in Damascus soon took a turn for the better, when the Austrian consul, Merlato, refused to surrender to the "bloodhounds" an Austrian subject, Isaac Levi Picciotto. This led to the intervention of European powers in the affair. At the same time, Adolphe Crémieux, Moses Montefiore and Baron James de Rothschild became interested in the plight of their coreligionists and hastened to invoke the assistance of statesmen. France, involved in promises to support Mehemet Ali, pasha of Egypt and suzerain of Syria, and not wishing to desert its own consul, returned only evasive answers to the protests. On the other hand, England and Austria ordered their consuls at Alexandria to intercede with Mehemet Ali on behalf of the Jews. Mehemet Ali promised to establish a special court composed of the Austrian, English, Russian and Prussian consuls, and ordered that the torture cease.

Meetings of protest were held in a number of Jewish centers, such as London (July 3), New York (August 19) and Philadelphia (August 27), in which Christians as well as Jews participated. As a result of the latter meeting the United States ordered its representatives at Alexandria and Constantinople to use their good offices in behalf of the Jews.

Early in August Montefiore had an interview with Mehemet Ali, but the latter put off final settlement of the affair from day to day. Finally, when pressure was brought against him by nine consuls of the powers at Alexandria, he promised to issue a decree releasing the prisoners. Salomon Munk, who was a member of

Adolphe Cremieux and Mehemet Ali. From a contemporary sketch

Montefiore's party, read the proposed decree, and noted that it was in the form of a pardon, so a new interview was needed to change the form from that of pardoning criminals to freeing men unjustly accused. Sherif Pasha was compelled to release the seven surviving prisoners on September 6th, and shortly afterwards was executed. About the same time Montefiore and Crémieux obtained a firman from the sultan, protecting the Jews against further charges of ritual murder.

The Damascus affair, while of itself of no greater consequence than other blood accusations, was a turning point in the history of modern Judaism. For the first time in centuries Jews all over the world united to make common cause against attacks. The Jews of Western Europe and America began to take an increasing interest in the situation of their oppressed brethren, and it was this new vision that led to the formation of the Alliance Israélite Universelle and similar organizations, the colonization endeavors and eventually the Zionist movement.

SALOMON HUGO LIEBEN.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 5, pp. 630-32; Margolis, M. L., and Marx, A., *History of the Jewish People,* pp. 651-53; Ezekiel, *Persecutions of the Jews in 1840* (1900) 141-48 (reprint of article in *Publications of the American Jewish Historical Society,* No. 8); Loewenstein, *Damascia* (1840).

DAMNATION. Damnation in the theological sense is not a Jewish doctrine. Neither Scriptural nor Talmudic authority can be quoted to sustain it. According to Judaism there is no sin, no matter how grave and damaging, that is beyond the power of repentance or redemption. On the contrary, penitence and not damnation seems to be the characteristic note of the Jewish religion. "I have no pleasure in the death of the wicked, but that the wicked turn from his way and live" (*Ezek.* 18:32). An old Talmudic authority has it, "When He drew up the plan of the world, He found that it could not endure until He had created repentance," since, as the early commentators explained it, the nature of man is so constituted that he cannot escape sin (*Pirke de Rabbi Eliezer* 2). The encouragement to repent is carried so far that the "door" is opened even when this repentance is not entirely the expression of real remorse, but was brought about by pressure and for crimes of the most revolting kind. As a classical example of this

the rabbis quote the case of Manasseh, the son of Hezekiah, whose reign was, according to the testimony of Scripture, one long series of the most atrocious crimes (*II Kings* 21:1-18; *II Chron.* 33; *Sanh.* 103a). Neither the number of sins nor their quality damns a man's soul to eternal perdition, not even if they reach the very throne of glory.

The last statement, however, is subject to considerable exception in rabbinic literature, for a body of tradition seems to have developed according to which the committal of certain sins places the culprit beyond the pale of redemption. We thus have the statement (*B.M.* 58a), "All shall descend into Gehenna and come up again, with the exception of three categories of men: those who have committed adultery, or shamed their neighbors, or vilified them." Another passage: "Five men are exempt from forgiveness: he who repeatedly does penance and repeatedly sins, he who sins in a righteous generation, he who sins with the intention to repeat, and he who has in his hands (on his conscience) the sin of the profanation of the Name of God (Schechter, *Aboth de Rabbi Nathan,* 58b). Likewise, there is no forgiveness for the confirmed sinners (*muhlatin, Yoma* 86b). The antipathy of the rabbis against Elisha ben Abuyah, nicknamed *Aher,* "the other one," because of his apostasy, was so great that he was denied forgiveness and was considered damned. But this most probably was not because of his theological differences with his contemporaries, which might have been forgiven him, but because, according to the Talmudic statement, he acted as informer against his colleagues during the frightful suffering occasioned by the Hadrianic persecutions. When Rabbi Meir called on Elisha, who was his teacher, to return and repent, the latter answered, "I have already heard from behind the curtain (*Jer.* 3:14): 'Return, O backsliding children,' except *Aher*" (*Hag.* 15a).

The passages illustrating the severer attitude of the rabbis on the question of damnation, however, are so obscure and obviously corrupt, that they cannot be said to represent the Jewish view of the subject. They are much rather the product of the exigencies of the times in which they were written. These were harsh and dangerous. The sages no doubt intended to discourage certain types of lapses which, in their opinion, endangered the life of the Jewish community. On the contrary, the optimistic spirit of Judaism cannot be conceived as tolerating such a gloomy and melancholy doctrine as damnation, or the hopelessness of the human soul. In striking contrast to Christianity, the Jewish view of the subject is based upon the presumption that all sinners, regardless of the gravity of their guilt, may find their way back to God, as the Talmud says, "Nothing can withstand the power of sincere repentance," "It reacheth up to the very seat of God, for upon it rests the welfare of the world" (*Yoma* 86a).

JACOB S. MINKIN.

Lit.: Landau, Marcus, *Hölle und Fegefeuer* (1909); Schechter, S., *Some Aspects of Rabbinic Theology* (1909), chaps. 15-18; Kohler, K., *Jewish Theology* (1918) 246-55.

DAMROSCH, FRANK, musician and musical educator, b. Breslau, Germany, 1859; d. New York city, 1937. Both Frank Damrosch and his brother Walter were born into a musical family, their father, Leopold, having left his medical practice to become an outstanding violinist and conductor of the Breslau Symphony Orchestra, and their mother having been an opera singer in Weimar. Damrosch early became acquainted with the musical world, for the circle of friends and guests who visited his parents' home included Franz Liszt, Richard Wagner, Mme. Schumann, and Anton Rubinstein.

In 1871, Leopold Damrosch came to New York city to conduct a musical society; that same year he sent for his wife and children. Young Damrosch, then twelve years of age, attended the public schools and the College of the City of New York, studying the piano at the same time. Upon his graduation from college in 1878, he went to work for a Wall Street firm for four dollars a week, but left for Denver, Col., in 1879, and found employment as clerk in a hat store.

His musical ability soon drew the attention of the Denver community; he appeared as a pianist at various functions, and served as a church organist. From 1882 to 1883 he was director of the Denver Chorus Club. He was appointed director of music in the public schools of Denver in 1882, serving until 1885, when he returned to New York after his father's death. That same year Damrosch was appointed master of the chorus of the Metropolitan Opera, serving until 1891. In 1892 he organized a working people's musical group, the People's Singing Classes, and led it until 1912. He was director of music in the New York city public schools from 1897 to 1905, and before or during that time became conductor of many other musical groups, including the Choral Club of New York (1891-95), Harmonic Society of Newark (1886-87), Orphans Club of Philadelphia (1897-1905), Musical Art Society (1893-1920, founder), Symphony Concerts for Young People (1898-1912), Mendelssohn Glee Club (1904-9), New York Symphony Orchestra, and Oratorio Society.

In 1904, Yale University conferred upon him the degree of Doctor of Music, in recognition of his endeavors in the field of musical education. In 1905, when James Loeb contributed $500,000 for the founding of the Institute of Musical Art, Damrosch was chosen as its organizer and director, continuing his efforts to educate the American public to higher musical standards. He retired from this position in 1933 because of ill health.

Damrosch edited various musical compositions, including pieces of Bach's and Debussy's, and wrote *Popular Method of Sight-Singing* (New York, 1894). At the time of his death he was engaged in the writing of a history of American musical education.

DAMROSCH, LEOPOLD, conductor and composer, b. Posen, Prussia, 1832; d. New York city, 1885. In 1841, against the wishes of his parents who wanted him to study medicine, he began to study the violin secretly. After his graduation from Berlin University in 1854, he practised medicine for a short period, but in 1856 he appeared at Magdeburg as violin virtuoso. He soon became a member of Franz Liszt's famous ducal orchestra in Weimar, rising to the position of solo violinist. In Weimar he became intimately acquainted with such outstanding musical personalities of the time as Hans von Bülow, Richard Wagner, and Franz Liszt; Liszt dedicated his *Tasso* to Damrosch.

In 1858, Damrosch became director of music in the Stadttheater in Posen. From 1850 to 1860, Damrosch was also conductor of the Breslau Philharmonic, through which organization he was instrumental in introducing many new works by Wagner, Liszt and Berlioz. In 1862, Damrosch organized the Breslau Orchesterverein, directing it until 1871.

In 1871, Damrosch came to the United States, and up to the time of his death was one of the most significant musicians in America and one of the most vital forces in the elevation of musical standards in this country during the closing decades of the 19th cent. In 1873, he organized the Oratorio Society of New York, and in 1878, after having conducted the New York Philharmonic Orchestra for one season, he founded the Symphony Society of New York, both of which organizations were to play prominent roles in the musical life of New York during the next fifty years. In 1884, Damrosch introduced German opera at the Metropolitan Opera House.

Damrosch's creative works include seven cantatas, a symphony, an opera (*Sulamith*), some incidental music, and some transcriptions for orchestra. In 1880, he received the honorary degree of Doctor of Music from Columbia University.

Lit.: Damrosch, Walter, *My Musical Life* (1923); *Souvenir Program, Metropolitan Opera House, Season 1884-1885* (1885).

DAMROSCH, WALTER JOHANNES, conductor and composer, son of Leopold, b. Breslau, Germany, 1862. Walter Damrosch was brought to the United States when he was five years old. After studying with his father, Boekelmann and Pinner, Damrosch went to Europe to complete his study of music with Draeske and Hans von Bülow. In 1885, he was given his first opportunity to conduct, when the sudden death of his father transferred to him the assignment to conduct a Wagnerian cycle at the Metropolitan Opera House. At the same time, Damrosch inherited from his father the batons of the Oratorio Society of New York and the New York Symphony Society. In 1895, he organized the Damrosch Opera Company, which toured the United States for several seasons. From 1900 to 1902, he was once again a conductor at the Metropolitan Opera House.

In 1903, Damrosch reorganized the New York Symphony Society, acquiring sufficient financial backing to place it on a permanent basis. For the next twenty-three years, he devoted the major share of his activity as conductor to this orchestra; it was in this post that he achieved recognition as the "dean of American conductors." It can not be said that Damrosch belongs with the great conductors of his period. He failed too frequently to penetrate beyond the surfaces of a musical work; and just as often subtleties of nuances and clarity of details eluded him. Yet, despite his shortcomings as an interpreter, he played a heroic role in the development of music appreciation in America. By making nationwide tours with his orchestra, he brought symphonic music to cities and towns which had never before heard an orchestra. He played the works of great modern composers at a time when even their names were altogether unfamiliar, helping to bring these works to recognition. He gave first American performances of many now-accepted masterpieces, such as symphonies by Brahms and Tchaikovsky, and the last act of Wagner's *Parsifal*.

During the World War, Damrosch was in France, where he organized a training school for bandmasters. This school resulted in the Fontainebleau School of Music, for many years famous as a French Conservatory for American students. After the war, in 1919, Damrosch toured Europe with the New York Symphony Society, being the first American conductor to tour Europe.

Though his principal significance as musician rests with his work as conductor, Damrosch has also enjoyed distinction as a composer. His principal works have been three major operas: *The Scarlet Letter,* performed by his own opera company in 1896; *Cyrano de Bergerac,* presented by the Metropolitan Opera House in 1913, and performed in a revised version by the New York Philharmonic Orchestra, under Damrosch's direction, during the 1940-1941 season; and, finally, *The Man Without A Country,* introduced by the Metropolitan Opera House in 1937. He has composed also chamber music, choral works, incidental music to several Greek tragedies, and several songs, among them the famous *Danny Deever.* As a composer, Damrosch is strongly Romantic and reveals the influence that the Wagnerian music-dramas have exerted on him. He has a fine feeling for melody, and a flair for an orchestration of a rich texture. He frequently attempts to echo the Wagnerian grandeur of expression, and has borrowed the use of the Wagnerian *leit-motif.* He has a facile style which gives all his works a superficial appeal; but their greatest, and their damaging, fault is their lack of individuality and an identifying personality.

When the New York Symphony Society was dissolved in 1926, Damrosch devoted himself to the radio. Here, once again, he was a significant pioneer, one of the major forces in spreading the gospel of great music over the radio. He also became the nation's music-teacher of the air; since 1928, he has directed over the radio a Music Appreciation Hour which, once each week, reaches several million schoolchildren.

Whatever his shortcomings as composer or conductor may have been, Walter Damrosch remains one of the most beneficial forces in music that this country has known. His influence has been felt in the symphony hall and over the radio, by the mature, and by the very young. It has rightly been said of him that he has done more to promote the love of great music throughout the country over a period spanning a half a century than any other musician.

In 1939, Damrosch appeared in a motion picture entitled *The Star Maker.* DAVID EWEN.

Lit.: Damrosch, Walter, *My Musical Life* (1930); Ewen, David, *The Man With the Baton* (1936).

DAN, 1. fifth son of Jacob, and the first of the two sons born to Bilhah, the handmaid of Rachel, who, being barren, had given her to her husband Jacob in order that she might have sons that could be accounted as children of Rachel. His name, according to the Bible, was derived from the saying of Rachel, "God hath judged me" (*Gen.* 30:6). Dan had one son, Hushim (*Gen.* 46:23; *Num.* 26:42 gives his name as Shuham). According to the Blessing of Jacob (*Gen.* 49:16-17), Dan was to be one of the tribes of Israel, but was likened to a treacherous serpent that lies in wait for the traveler. Bible critics regard Dan as a

purely fictitious character, and the accounts of him as symbolic of the history of the tribe.

2. a tribe of Israel, apparently loosely federated with Benjamin, Ephraim and Manasseh. After the conquest of Canaan it first settled in the southwestern part of the country along the coast. It apparently took part in maritime enterprises and paid little attention to what was going on in other parts of the country, for it took no part in the wars of the other tribes against invaders. The Song of Deborah sneeringly remarks that Dan did not help in overcoming Sisera but was content to sojourn by its ships (*Judges* 5:17).

The tribe of Dan bore the first brunt of the Philistine invasion of the 11th cent. B.C.E. Despite the exploits of Samson, told with considerable glorification in *Judges* 13 to 16, the Danites were clearly unable to cope with their well-armed and disciplined opponents and they received no help from the other tribes. Eventually what was left of the tribe (an estimate of their numbers can be made from the fact that they mustered but six hundred armed men) set out to seek a new home. Passing through Ephraim, they reached the residence of a man named Micah who had set up an image in his home and had persuaded a Levite named Jonathan to serve as his priest. The Danites annexed both image and priest, and went on their way; when Micah attempted to follow, they dismissed him with threats. Continuing their trek, they surprised and captured the Canaanite city of Laish and sacked it, renaming it Dan (*Judges* 17 and 18). It became the northernmost city of the Israelites, as Beer-sheba was the southernmost; hence the expression "from Dan to Beer-sheba" was used to indicate the entire extent of the territory of the Israelites.

But little is recorded of the history of the tribe after its final settlement in the north. Hiram, the builder of the Temple of Solomon, was the son of a Phoenician father and a Danite mother. The city of Dan was one of the two places chosen by Jeroboam I to set up golden calves, and hence became a national shrine. However, a half-century later, the region of the tribe was devastated by Ben-hadad of Aram in a war with Baasha of Israel. From that time on the history of the tribe merges with that of the kingdom of Israel.

DAN (originally **Gurvich**), **FYODOR ILYICH**, Social Democrat and journalist, b. Leningrad, 1871. A physician by profession, he joined the Socialist movement in his early twenties, and in 1898 was deported to the province of Vyatka for a period of three years. At the conference of the Russian Social Democratic Workers' Party, which took place at Bialystok in March, 1902, he represented the leading underground newspaper, *Iskra,* edited by Lenin. The following year he was rearrested and exiled to Siberia, but escaped abroad, where he joined the party's recently formed Menshevik wing and became prominent there.

Returning to Russia in 1905, he devoted much time to editing the party's organs. He was a delegate to the Fourth Congress of the party at Stockholm (1906). After a few years abroad, he came home in 1912, only to be exiled to Siberia at the outbreak of the War, in spite of his stand in favor of the defense of the country. The fall of the autocracy set him free and made him an important political figure. He was on the praesidium of the Petrograd Soviet, and as a member of the praesidium of the Central Executive Committee he opened the Second National Congress of Soviets. Unlike the Bolsheviks, he stood for continuation of the war and for a coalition with the Cadet Party. After the Bolsheviks seized power he continued to fight their policies. At the Seventh and Eighth Congress of the Soviets (December, 1920) he was the spokesman of the Menshevik opposition. Arrested early in 1921, he was kept in prison for a year and then allowed to leave the country. Ever since then he has been a consistent and resolute opponent of the Soviet regime in the name of democratic socialism. Since the death of Martov (in 1923) he has been the most conspicuous member of the outlawed Russian Social Democratic Party. He is also a frequent contributor to and an editor of *Sotzialisticeski Vestnik* (published in Berlin, 1921-32; in Paris, 1933 to 1940), the central organ of the Party.

DANBY, HERBERT, author and translator, non-Jew, b. England, 1889. He was educated at Oxford, and in 1912 took his D.D. degree at Bishop's College. He was made deacon in 1913 and was ordained priest the following year. Danby's early interest in Hebrew was given added impetus when, in 1919, he was appointed librarian at St. George's Cathedral in Jerusalem. Two years later he was made residentiary canon. From 1923 to 1936 he was dean of the Palestine Board of Higher Studies; he was secretary of the Palestine Oriental Society from 1920 to 1929 and president in 1934. Danby was appointed Regius Professor of Hebrew at Oxford and canon of Christ Church in 1936, and in 1940 was still occupying both posts.

Among Danby's literary activities was his service as editor of the *Journal* of the Palestine Oriental Society, which position he assumed in 1920 and was still holding in 1940. In 1927 he published *The Jew and Christianity* and in 1939 an *English and Modern Hebrew dictionary.* Danby's *History of Modern Hebrew Literature* was published in 1932. He translated *Tractate Sanhedrin, Mishna and Tosefta* (1919), *The 63 Tractates of the Mishnah,* the first complete translation of the Mishnah into English (1933), Joseph Klausner's *Jesus of Nazareth* (1925), and H. N. Bialik's *And It Came to Pass,* Biblical legends (1938).

DANCE. 1. Origin. Dancing is one of the oldest of the arts—the oldest, as a matter of fact. Its multiform qualities were recognized by the ancient Jews who utilized eleven Hebrew roots to describe dancing. So specifically is movement observed that five verbs alone are used to describe the processional and dance before the Ark (*II Sam.* 6:14). Besides processional dances, round dances were also identified. The women's dances of the ancient Hebrews were probably of this nature, since the word *mahol,* used constantly to describe women dancing, is derived from *hul,* "to turn." With the Assyrians, "to dance" was a synonym for "to rejoice"; similarly, the Hebrew word *hag,* used in the titles of three festivals calling for dancing: *Hag Hamatzoth, Hag Hakatzir,* and *Hag Haasif.*

2. The Dance Among the Ancient Jews. The religion of the ancient Jew was predominantly social and joyous, so that his private and communal life afforded many opportunities for celebration. Events

like victory (*I Sam.* 18:6) and the return of the father (*Judges* 11:34) called for music and dancing.

If it was proper to praise the Lord in song, it was equally proper to praise Him in dance (*Ps.* 149:3; 150:4). The sacred dance, therefore, is mentioned in many passages of the Bible (*Isa.* 30:29; *Ps.* 68:26). These dances, primitive in character, and woven into the ceremonies of the Jewish tribes, were undoubtedly similar in character and sprang from the same sources as those of the neighboring peoples.

War Ceremonies and Victory Dances. Dances in celebration of victory in battle were most often performed by women. After the crossing of the Red Sea, "Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances" (*Ex.* 15:20-21). Judith led the women of Jerusalem in a victory dance (*Judith* 15:12). Jephthah's daughter also greeted the return of her father with timbrels and dancing (*Judges* 11:34). In the time of Gideon, reference is made to a torch, pitcher and ram's horn war ceremonial (*Judges* 7:16-22). Ezekiel (6:11), "Smite with thy hand, and stamp with thy foot," gives us a description of a ceremony in preparation for battle.

Ecstatic Dances. Dances of joy and in praise of God, performed by men, were indicated in the *Psalms* where David exhorts his people to "praise His name in the dance," "praise Him with timbrel and the dance." David himself danced before the Ark, in the glory of God.

Among the earlier Israelite prophets, dancing assumed the form of ecstatic movement. The dance, for them, was meant to attract the Divine Spirit and to make it speak through their mouths. Like modern dervishes, they whirled themselves into a state of supreme ecstasy, prophecied, and even infected others with their dancing (*I Sam.* 10:5-7, 10-11; 19:20-24). Their frenetic leaping led many Israelites to call them "mad fellows" (*II Kings* 9:11). When Saul danced wildly, the people asked, "Is Saul among the prophets, that the spirit came upon him, and turned him into another man?"

Harvest Dances. The Jews, like all primitive tribes, celebrated successful harvests with dance; among the Jews, even these were essentially of a religious character. As a rule, every vineyard in ancient Israel had a "dancing place," used exclusively by women.

On Sukkoth, the Feast of Tabernacles, a daily procession around the altar, after the sacrifices had been offered, took place. A famous torch dance was held on the second day of the festival in the women's court of the Temple, when processions with palm and willow branches, accompanied by hymns, assumed spectacular proportions. The Lulab and Ethrog procession, during which the Lulab (palm branch) is waved in all directions, is still performed in synagogues during the festival of Sukkoth, culminating in seven processions on Hoshana Rabbah.

Dances at the Water-Drawing Festival. "Whoever has not witnessed the joy of the festival of the water-drawing has seen no joy in life," says the Talmud. "Pious men and men of affairs danced with torches in their hands, singing songs of joy and of praise, and the Levites made music with lyre and harp and cymbals and trumpets and countless other instruments. During this celebration, Rabban Simeon ben Gamaliel is said to have juggled eight torches, then to have turned a somersault." Standing on his hands, his thumbs dug into the ground, he would bend, kiss the ground, leap up and stand on his feet. The celebration lasted all night. At dawn, in a ceremony announced by trumpet blasts, water from exquisite and precious pitchers was poured upon the altar.

Wedding Dances. Although dance movement in connection with the wedding ceremony is mentioned only once in the Old Testament, it is very probable that the wedding ritual, like those in the Orient today, embodied dancing.

> "Turn, turn, O Shulammite;
> Turn that we may gaze on thee!
> Ah! Gaze on the Shulammite,
> In the dance of the camp.
> How beautiful are thy steps in sandals,
> O prince's daughter!" (*Song of Songs* 7:1-2).

It is believed that the dance of the camp is the technical name for the sword dance of the bride as she danced in the presence of those who formed the camp. This dance of ancient origin, where the weapon is flashed and brandished by the bride, may also symbolize the bride's defense against all suitors but her chosen one. Among the Jews of Egypt in the Middle Ages, during the wedding procession, the bride wore a helmet and, sword in hand, led the procession with a dance to drive away evil spirits.

Wedding Dances (Talmud). The Talmud describes the wedding procession in great detail. At home, amid burning candles, as women sat and spun, there was singing and dancing by the escorts of the bride and groom as they announced: "This one and that one are to be married." At the wedding house, professional dancers would perform dances with hip movements as well as hand and foot movements. Dancing in honor of the bride was deemed an act of piety, and rabbis often vied with one another in its exercise. Judah ben Ilai is remembered for his characteristic wedding dance in which he waved a myrtle branch as he swayed back and forth, singing (*Keth.* 17a). Rabbi Samuel ben Isaac juggled three myrtle branches and he sang. Rab Aha, while at a wedding, snatched the bride, put her on his shoulder and danced in great ecstasy.

The Wooing Ceremonial. In the Mishnah, Rabban Simeon ben Gamaliel declared, "There were no other holidays for Israel like the fifteenth of Ab and Yom Kippur, on which the daughters of Jerusalem went out in white dresses which were borrowed so that no one need be ashamed if she had none. And the daughters of Jerusalem went forth and danced in a circle in the vineyards. And what spake they? 'Youth, lift up thine eyes and behold her whom thou hast chosen' " (*Taan.* 4:8). Brides were actually chosen at this ceremony. A suggestion of the form of the vineyard dance is given in the quotation from Rabbi Eleazar in the same Mishnah: "Some day the Holy One, blessed be He! will give a dance for the righteous, and He will sit among them in the Garden of Eden, and each one will point his finger at Him" (*Taan.* 30b).

Dances to Meet and Entertain a Celebrity. A circle dance and hand movements are prescribed to meet celebrities. It was customary for great scholars to

By Saul Raskin

"And Miriam the prophetess, sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—Exodus 15:20

By J. Bentwell

"Saul has slain his thousands, and David his ten thousands."—I Samuel 18:7

entertain celebrities in order to show self-annihilation in the presence of the great men. Rabbi Levi would juggle eight knives when entertaining Rabbi Judah Hanasi. Samuel Yarhinaah, when entertaining the king of the Parthians, juggled eight glasses of wine; Abbai, while entertaining his uncle Rabbah, juggled eight eggs.

3. The Purim Pantomime. In the wake of the successive interruptions of Jewish communal life in the Diaspora, most of the elaborate ceremonial dances ceased. Denial of access to land and the forced confinement of Jewish life to the home and prayer-house resulted in abbreviated meager versions that were but symbolic reminders of former ritual splendor. Often, as a protective measure against arousing the ire and suspicions of the local rulers, the rabbis would forbid dancing in public.

A Diaspora-born dance-pantomime, with a specific plot, has identified itself with Purim and has continued to the present time. The burning of the effigy of Haman to the accompaniment of fire-dancing and singing may have had its roots in the ceremonial of the destruction of the demon by fire found among primitive peoples. This custom, according to a Talmudic description (*Sanh.* 4), was practised by the Jews of Babylonia. During the fire-dance, children's leaping through a bonfire with a hoop was the characteristic movement. At a later period, the boys would hang the hoop over the fire and leap through it while carrying the effigy of Haman.

In 408 C.E., the decree by Theodosius II, forbidding the Jews of the Byzantine empire to practise this custom, confirms its widespread existence at that time.

A 12th cent. document (Rabbi Nathan ben Jehiel, Rome) indicates that the custom continued among the Italian Jews in the same manner as among the Byzantine Jews.

In the beginning of the 14th cent., Kalonymus ben Kalonymus (Provence and Italy) describes the Purim pantomimes as practised in Italian ghettos at the time with some variations, such as the alignment of the children in rows, pelting each other with nuts, while the adults rode through the streets with fir branches in their hands, shouting and blowing trumpets, or dancing around the mannikin which was attached to a post, to be burnt later.

The existence of this Purim pantomime and carnival in the Polish ghettos is recorded in a prohibition issued by the Bishop of Przemysl in 1743. Travel reports describe the continuance of the Purim pantomime custom in the Caucasus, Arabia, and East India to this day.

The persistence and spread of the Purim pantomimes through the centuries can be explained by its primitive appeal to the masses on a day set aside for rejoicing and merry-making. Whatever variations set in, these remained pantomimic performances as distinguished from the Purimspiele or plays which first made their appearance in the Jewish community in the 18th cent. in dramatic form.

4. In the Middle Ages. The settlement of Jews in Europe on a more permanent basis and the establishment of Jewish communities, however restricted, where there could be some aspect of continuity of residence, wrought new changes in the dance.

Tanzhaus. As the element of personal pleasure in dancing grew stronger, unhindered by the severe and often abnegatory restrictions of the synagogue, social dances became more and more popular, so that soon the adjunct of every medieval Jewish community was the wedding-house or Tanzhaus, established in almost every ghetto of France, Germany, and Poland. The need for such a social center was apparent, since any kind of festive occasion could scarcely be carried on in the small, cramped quarters of the typical Ghetto Jew. In Spain, and in the East, this communal center did not appear, for there the houses of the Jews were large enough for entertainment to be held within the domicile itself.

Dancing in the Tanzhaus occurred on festivals and Sabbath evenings. Wedding parties and bridal feasts were held there, with singing and dancing accompanied by instrumental music.

Wedding Customs. Festivities lasted a week, and since in large communities weddings were frequent, the wedding-house saw service regularly. It soon grew into a recreation center where dancing, as a social activity, encouraged dance innovations: new steps, better dancers, new dances. John Martin, dance critic of the New York *Times,* in a book on the dance, avers that "it seems possible that the Tanzhaus may have made a greater contribution to the later dance developments than it has been credited with."

There is no doubt that many interesting and curious dances trace back to this center, for instance:

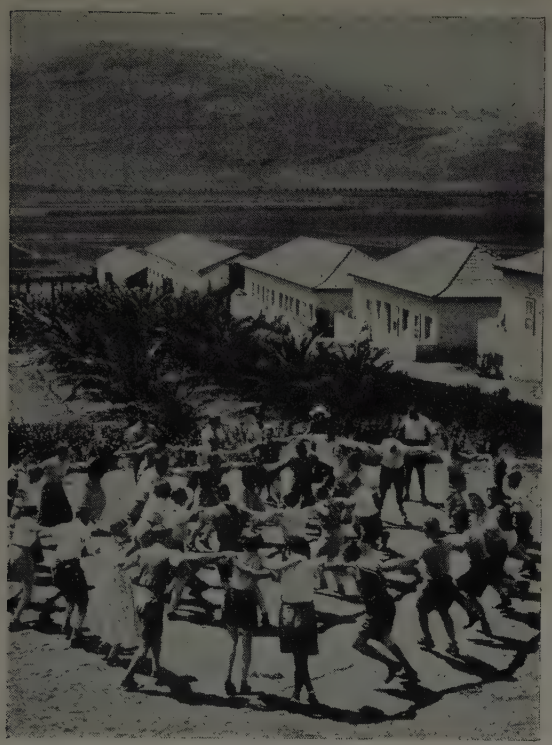
1) Maien Tanz—slow, stately steps, in pairs, like a Polish polonaise. This dance is still danced in the Rhineland district of Germany.
2) Umgehender Tanz—similar to a court dance.
3) Schpring Tanz—similar to a rugged peasant dance.
4) Judentanz—form not known—music known; believed to have been of ancient origin.
5) Adam Harishon Tanz—form not known; probably a pantomime, of Biblical content.
6) Doctor Foist Tanz, form not known.
7) Fish Tanz, form not known.

Many wedding dance customs during the Middle Ages were mystic, and, in many cases, quite macabre. There was the custom of the bride stepping into seven circles towards the bridegroom and the bride turning around the bridegroom thrice.

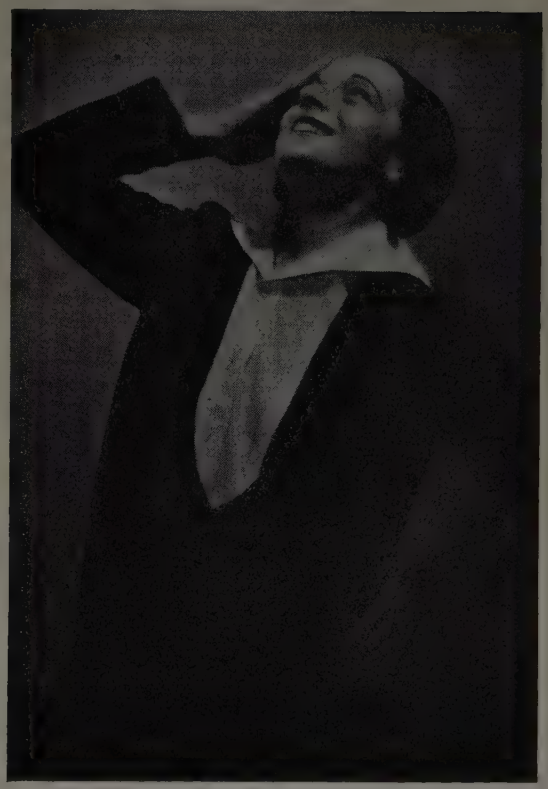
In 1674, at Cleve, at a Jewish wedding, one among those present had to fall to the ground as though dead. Men and women then danced around him singing, preparing him as they would a corpse. At the end of the formula, the "dead" man stood up, and joined with the others in a dance of joy—a revival of an ancient resurrection charm. There were other dance ceremonies to assure the fruitfulness of the married couple.

The *Bettlertanz* (beggars' dance), at weddings, became a community custom. The mendicants of the village (and there were many due to the impoverished economic condition of most Jews at this time) were invited to feast; in return for, or rather, in addition to that honor, they were given the floor or market-place for dancing, and could dance with the bride.

A weird *Totentanz* (death dance) was also part of another strange wedding custom. During the time of the great epidemics sweeping over Europe, mass hysteria led to the custom of the uniting in marriage of two



Dancing the Hora in modern Palestine



Dvora Lapson, American, in a Hasidic dance

Typical Jewish dance (known as "zydowski") in Poland

© Gánce Polskie

Sieur Isaac d'Orléans, master of the dance in the French court (about 1700). From a portrait by L. Gaupy

poor orphans, the ceremony taking place in the cemetery, and the rituals and dances being carried out with the whole community in attendance.

Tanz-Führer. The dancing-hall developed a new personality in Jewish life—the dance leader, who, by superior singing, dancing, and improvisation, proved himself capable of taking over the direction of the dancing and introducing variations and figures.

The dance-leader never became a professional teacher, but remained very much like today's folk-dance caller of steps. He was most often a lusty youth whose brawn, rhythmic sense, healthy vocal chords and good spirits, together with a primitive and sometimes bawdy sense of rhyme, delighted as well as inspired onlookers and participants, most of whom he knew and called by name. He improvised a species of dance-song, in which the oft-times miserable existence of the Jew was made light of. A typical dance-song of the 15th cent. ran somewhat like this, freely translated:

Sa—ra Rifkele,
Go through at the side
Tra la la—la la la—la
Hey, there, Harkele,
The middle space is wide
Tra la la—la la la—la

Nu, why don't you turn?
Someday you will burn!
Is it such a hard riddle
To go through in the middle?
A curse on your ways!
I'll break all your stays!

Look here, Tamara, see how I go!
Look here, Gechele, follow me slow!
And you, Yankele, the middle space is wide,
And you, Haikele, should go through at the side . . .

The Tanz-Führer was probably the prototype of the Marshalik and Badhan of the later period.

Mixed Dancing. Since most monotheistic religions either forbade or strongly disapproved of mixed dancing, the rabbis of the Middle Ages attempted to impose a strict ruling that mixed dancing be limited to husband and wife, brother and sister, father and daughter. This concession either led to an elaborately designed mixed dance, where, despite the intermingling of couples, there was no disobedience to the rule, or to a complete disregard of the rabbis' injunctions.

Nevertheless, as late as 1700, at Jewish weddings, men and women danced separately. The arrival in Smyrna (1665) of the false Messiah, Sabbatai Zevi, coupled with the belief that all the old restraints imposed by the Law were abrogated, led to a great deal of indiscriminate mixed dancing and temporary licentiousness. The rabbis tried to check this so-called indecency by a system of fines, but the civil authorities usually rescinded the fine upon appeal, and since the new way of dancing proved much more entertaining than the old, mixed dancing became more and more popular.

5. Hasidism and the Dance. Hasidism arising in Eastern Europe in the 18th cent. used the dance as a religious emotional outlet for the masses. Its spectacular spread made dancing part of the everyday life of the people. The Hasidic dance, especially in the synagogue, assumed the character of a religious ritual similar to the ecstatic dances of the early prophets.

Even before the rise of Hasidism, Cabalists of Safed, during the latter part of the Middle Ages, practised a custom of welcoming the Queen Sabbath every Friday afternoon by processions and dances over the hills of Galilee, during which they sang psalms and swayed and danced.

The founder, Israel Baal Shem Tob (1700-60), called for prayer accompanied by physical ecstasy, dancing and singing to bring about the necessary "Debekuth," or unity with God. The psalm, "All my bones shall say: 'Lord, who is like unto Thee' " (*Ps.* 35:10), became one of his first maxims, and his followers introduced a ritual which included dancing as a prerequisite for attaining ecstasy and joy.

The unique quality of the Hasidic dance is its combined spontaneity with a profound inner exaltation. There was no effort to entertain others. In general, Hasidic dancing begins slowly, with a touch of sadness, and gradually assumes faster rhythms until it climaxes in a state of ecstasy. The movements are basically characteristic Ghetto gestures and motions. At first there is swaying, then the forearm is used in quick choppy gestures from the elbow out. As the dance progresses, the feet begin to be raised in jerky movements, the arms, from finger to shoulder, begin to function freely, with the clapping of hands and the snapping of fingers. "Debekuth" requires the dance to be dynamic, with a flowing together of all the senses and faculties.

Most often, the Hasidim dance in circles, holding on to each other's shoulders or girdles as they follow each other around. The leader, often the rabbi, exercises his right by solo performance. When the room is too small, a circle is formed within a circle.

The great-grandson of the founder of Hasidism, Rabbi Nahman of Bratzlav (1772-1811), taught his followers that every part of the body had a rhythm of its own; that "there is a special rhythm in the movement of the whole body, which corresponds to the rhythm of the melody . . . as melody brings out the beauty in poetry, the dance brings it to a climax." Today, Hasidim know anywhere between twenty and fifty different methods of swaying, determined by the melody and text being sung.

There were special dances for the Sabbath feast when the rabbi and his followers welcomed the Sabbath. These dances were performed around the banquet table and were always joyous and exalted. The dances of the Shalosh Seudos, danced at twilight marking the departure of the Sabbath, were permeated with mysticism and melancholy.

During the procession of Simhath Torah, the usual ceremonial processional was supplemented by the rabbi's dance with the Torah. Wrapped in a Tallith, with the Torah hugged close to his heart, the rabbi danced ecstatically, as the Hasidim in a circle around him clapped their hands and sang.

Soon the Hasidic dance of Eastern Europe extended beyond the confines of the synagogue. The followers of Rabbi Aaron Karliner (d. 1792) were called "Kullyikes" ("Rollers") because they used to roll on the ground in dance rhythm each morning before their daily prayer. There were special dances to commemo-

rate the anniversary of the death of the Tzaddik or rabbi. Hasidim made dancing at weddings an inspiring spectacle.

The Hasidim have produced hundreds of dances that fit every occasion in the social and religious life of their adherents, and many examples of the Hasidic dances exist today. In Palestine, thousands dance annually at the grave of Rabbi Simeon ben Yohai, supposed author of the *Zohar* and father of the Cabala.

In Poland, the division of Hasidim into two major groups is reflected also in their style of movement. In the North, the dances of the "rationalists" are usually refined and pensive in mood. In Galicia, the Hasidic dances are characterized by great vigor, freedom and abandon.

6. The Dance Among the Jews Today. What remains of all this dancing today? The dance as an essential part of the religious ceremony has lost its ancient dignity, and, for the most part, is limited to a mere floor pattern of walking or turning a set number of times. The original significance of dancing as an expression of religious fervor and joy may still be observed in the synagogues of Orthodox Jews on the Feast of Simhath Torah and the procession of the palm branches on the Feast of Tabernacles. But even here the dance has moved indoors, and has been deprived of its original setting.

The Palestinian Hora, the only Jewish folk dance performed outdoors and resembling, in spirit, at least, the early harvest dances, is an importation from non-Jewish surroundings in Eastern Europe. It has, however, evolved its own character as a dance of youth. In the past twenty-five years, it has developed elaborate and complex variations. The Hora blends peasant vigor with Hasidic ecstasy. Hundreds of melodies have been adapted and created for it, and its inclusion as a ballet in the opera *Hechalutz* is an indication of its widespread significance among Jews. Its performance by youth organizations all over the world testifies to a popularity exceeding all other Jewish dances.

In Palestine, also, among the Yemenites and Sephardim, whose movements are characterized by typical Oriental restraint and subtlety, many of the older dances still obtain, particularly during marriage festivities and the Simhath Torah.

Wherever the walls of the Ghetto have been broken down, the Jew has become integrated, in his social habits at least, into the life of the entire community. The modern Jew has forsaken much of his ceremony and dance customs for more worldly ways. The production of the *Dybbuḳ* by the Hebrew speaking Habima, directed by the Soviet Armenian Vakhtangov, in 1922 in Moscow, presented to the non-Jewish world a beautiful and rich store of movement and dance which was, and still is, part of the heritage of Hasidic tradition. Hasidism, although on a dwindling scale, still exists among its followers; the visitor to Poland, several years ago, found *shtieblach* in many Jewish villages; in America, too, occasional groups of Hasidim cling to their early ritual.

The Jewish wedding remains today the informal center of dancing. Among the types of dances performed at weddings of Jews in the first or second generation of immigrants from Eastern Europe are:

1. *The Sher:* A form of square dance with partners.
2. *The Mitzvah or Kosher-tanz:* A mixed dance, using the handkerchief, the bride dancing with her guests and the groom.
3. *The Machutanim-tanz:* A circle dance, also *Freilachs.*
4. *The Broyges-tanz:* A dance game, mixed partners, and the handkerchief again.
5. *The Quadrille* and *Lancelot, Kutztski, Bulgar, Pas d'Espagne, Vingerka:* derived from the national dances of other countries (Russia, Poland, Roumania, etc.).
6. *The Redl, Karahod, Hopke:* Circle dances danced by men.
7. *The Klapper-tanz:* A dance of handclapping and foot-stamping.
8. *The Koilich-tanz:* The bride and groom are greeted by a dancing woman holding salt and a twisted white bread to insure prosperity in the new home.
9. *The Besem-tanz:* A broom is manipulated in a military manner by a man, or else the broom is play-acted into a horse.
10. *The Flasch-tanz:* The man, perhaps to prove himself sober, balances a bottle on his head as he dances.
11. *The Bube's tanz:* The grandmother honors the bride and groom with a dance.

7. The Jew as Professional Dancer. Professional dancing was generally abhorred by the Jew in early times, although in neighboring countries the sacred dancer was a professional trained from early childhood in the ritual of the temple. During the Maccabean period the Jews adopted many Greek and Roman dances, but, because of their pagan character, they were soon cast out, especially the mime and war dances, performed by trained men and women.

It is recorded that in 1480, Jews and Moors were compelled to exhibit their "national" dances on Corpus Christi day. In 1648, Sultan Ibrahim employed Jewish fiddlers and dancers; and in 1675, at a royal banquet in Adrianople, during the reign of Mahomet, Jewish dancers and minstrels performed outside of tents. Rachel (1821-58), the great tragedienne, records that her parents were part of a group of wandering Jewish dancers and acrobats.

"Danza de la Muerta," a remarkable dance spectacle developed in Spain around the end of the 14th and the beginning of the 15th cent., is said to have been composed by a Jew, Rabbi Santob de Carrion. The scholar M. Kayserling is convinced that only a Jew could have been its author, in view of the Talmudic implications in its text.

The dance, a dramatic creation, represents members of classes of society, the Cardinal, the Prince, the Archbishop, the Rabbi ("Rabbi Barbudo"), appearing at the moment when each wrangles with the Symbol of Death in an endeavor to escape its clutches. Soon, Dances of Death sprang up in Roman and German forms. The Christians performed them during church processions; the Jews at weddings and family festivals, sometimes even as late as the 19th cent. Glückel of Hameln, who lived in the latter part of the 17th cent., recorded in her famous memoirs that at the wedding

of a relative "they concluded their performance with a truly splendid Dance of Death." The dance she refers to was probably a German version of the death dance.

German Jewish sources of the 16th and 17th centuries contain many references to professional *Letzim* (wandering jesters or entertainers) who would walk on stilts, play at weddings, sing riddle songs and perform acrobatics, dances and pantomimes. They were particularly famed for their torch, foil and sword dances.

In the roster of artists of the Middle Ages and the Renaissance, Italian Jews and Spanish exiles and Marranos were undoubtedly included among the numerous poets, painters, musicians and dancing masters. But the origins and antecedents of many individuals remain unknown since those who admitted their race were rare.

The first complete record of a Jew outstanding in the dance profession is that of Guglielmo Ebreo de Pesaro, dancing master at the court of Lorenzo de' Medici in Florence, in the 15th cent.

It may have been an old tradition for Jews to be dancing masters, since the only such person heard of previous to this was also a Jew, Rabbi Hacen ben Salomo, who, in the year 1313, in Saragossa, at the Church of St. Bartholomew, taught the Christians a choral dance for performance around the altar.

The professional dancer was a respected personage in society, and many proved to be Jews. Besides Guglielmo of Pesaro, whose book on the art, *Trattato dell'Arte del Ballo,* was translated by Otto Kinkeldey in *Dancing Master of the Renaissance,* there was Ambrosio from Pesaro and, a generation later, Giuseppe, Guglielmo's pupil. In 1775, the pope granted the privilege of teaching dancing and singing to two Jews from Ancona, Grescion Azziz and Emanuel de Rabbi Jalmoacis. In England and France also, the Jew was known as a dancing teacher. Jenyns, the English poet, in 1700, wrote of the Jew, Sieur Isaac d'Orlean, performer in the French court:

> And Isaac's Rigadoon shall live as long
> As Raphael's painting, or as Virgil's song.

The dance at this time was compulsory in the education of a gentleman who had to be taught how to make himself graceful and gracious. The importance, therefore, of Guglielmo's treatise on the art of dancing, the first of its kind, can not be overestimated, since it became the guide-book for a gentleman's training, and to this day remains a source of knowledge for dance scholars. Guglielmo formulated the accepted ideals of the dance with lucidity and intelligence.

Jewish Artists in the Ballet Field. The next Jew to receive signal honors in the field was the dancer and ballet-master Charles Victor Arthur Michel, known as Arthur Saint-Leon (b. Paris, 1815; d. 1870). His father was ballet master at the Theatre Royal in Stuttgart, and he himself studied both dancing and violin (his music teacher was Paganini). Saint-Leon renounced his religion to marry the devout Roman Catholic Fanny Cerrito, a dancer with whom he appeared in ballets for many years. He was invited to Russia, to the court of St. Petersburg, where he produced and danced in numerous ballets. His most famous work is *Coppelia,* in most ballet repertoires today. This work, and the *Humpbacked Horse,* are popular in the Soviet Union. Recognized as one of the greatest ballet masters and dance stylists of his time, he exerted an influence on the early work of Fokine.

The history of Russian ballet in the Western World reveals the participation of the Jew in this art as dancer, patron, choreographer, and critic. The sensational debut of Diaghileff's *Ballets Russes* in Paris in 1909 not only introduced Leon Bakst, né Rosenberg, to the art world, but the entire venture was made possible mainly through the financial aid of Baron Dmitri David Gunsbourg, son of a Jewish banker. He bore the honorable title of *directeur-administrateur* of the company; he was actually its "angel."

Leon Bakst was a designer of sets and costumes for the company, responsible for the decors of *Scheherazade, Le Spectre de la Rose,* and *L'après-midi d'un Faun,* among others. His influence on the fashions of the period is acknowledged. He became a Greek Catholic in order to marry, but later in life renounced his conversion and returned to Judaism.

Miriam Rambach, a Polish Jewess and an outstanding Dalcroze eurhythmics instructress, was hired by Diaghileff to train his ballet company. She worked very closely with Nijinsky, the famous male dancer, and taught him all he knew about eurhythmics. At the beginning of the First World War, Miriam Rambach changed her name to Marie Rambert, and for the past fifteen years has been working as head of a ballet company of her own in England.

André Levinson (d. 1936), considered the most erudite and authoritative critic of ballet in modern times, wrote in French. His books, *La danse au théâtre, Maîtres de ballets,* and *La danse d'aujourd'hui,* rank among the highest in the field. Akim Volynsky (d. 1937 in the Soviet Union) is another internationally recognized writer on ballet, although his books have remained untranslated.

Lincoln Kirstein, author of *Dance, Blast at Ballet,* etc., is one of America's prominent ballet critics. Together with Edward M. Warburg, he founded the School of the American Ballet. Kirstein is now director of the School and of a performing company, Ballet Caravan.

Anatole Chujoy, author of *Symphonic Ballet* and *Ballet,* is ballet critic and an editor of *Dance Magazine.*

René Blum of France and Julius Fleischman of America are modern patrons of the ballet, with Sol Hurok, America's irrepressible impresario.

Antal Durati, Alexander Smallens, Efrem Kurtz, Mois Zlatin, are outstanding ballet conductors in America.

Among Jewish dancers in ballet—and here one might err rather on the side of not listing all—are Adolph Bolm, Alexandre Sakharoff, Alexis Dolinoff, Louis Chalif, David Lichine among the men.

In the Soviet Union, the Messerers, Shulamith and Asaf, brother and sister, are leading stars in the Bolshoi Theatre. Asaf is maître de ballet, holds the Order of Lenin for his dancing, and the title of Honored Artist of the Republic.

Among the women, in addition to Marie Rambert, are Ida Rubinstein, for whom Ravel composed his famous *Bolero.* England's greatest ballerina, Alicia Markova, born Alice Marks, as well as Annabelle Lyon, Miriam Golden, Nora Koreff Kay, are Jewesses.

The Concert (Modern) Dance Today. On the con-

cert stage, apart from the theatrical spectacle of ballet, the Jewish dance, recreating the culture and tradition of the Jew, has enjoyed special attention, not only in America but throughout the world.

Originally produced by the Habima in the Soviet Union, *The Dybbuk* was toured throughout the world, and left a deep impression upon its audiences. Benjamin Zemach remained in America to direct dances for the Yiddish and non-Yiddish theatre. He is responsible for the dances in the Artef's production of Sholem Aleichem's *200,000*, and for the dances in *The Eternal Road*. The U. S. S. R. has a large and flourishing Jewish State Theatre in Moscow and similar such organizations in other parts of the country (Kiev, Odessa, etc.), where both the Yiddish drama and dance are cultivated and presented before Jewish and non-Jewish audiences. Emil May, a pioneer in the performance of concert dancing in the U. S. S. R., is now director of choreography for the Jewish State Theatre (Moscow).

Rina Nikova, formerly of the Russian Opera Ballet, is now in Palestine, where she has organized and is directing a Yemenite dance group. Baruch Agudati, a Palestinian, formerly a Hasidic dancer, inaugurated the annual Purim Carnival in Tel-Aviv. Gertrude Kraus, a product of the German school of modern dance, also works in Palestine. Judith Berg, Bela Katzova and Sam Hyor created in the Jewish medium in Poland.

The first modern Jewish opera to be produced, *Hechalutz* (Weinberg-New York, 1936), engaged the services of Dvora Lapson to direct the dancing. Dvora Lapson has toured extensively in the United States and Canada as well as Central America and Europe with her dance-pantomimes based on Jewish life, and was invited officially by the government of Mexico to teach Jewish dancing at the Escuela Nacional de Danza, and by the government of Cuba to perform her Jewish dances. Lillian Shapero has been responsible for dance direction in Maurice Schwartz's Yiddish Art Theatre and for the dances in *Yoshe Kalb* in particular. Lazar Galpern, formerly of Russia, does grotesque Jewish studies. Pauline Koner, Miriam Blecher, and Belle Didjah have included excellent Jewish and Hasidic studies in their repertoires.

Isidora Duncan, founder of the modern dance, a form of movement which has profound influences on the modern style of dancing, once evinced deep interest in Hasidism, since her principles of movement were close to the expressional qualities of the Hasidic dance. Ruth St. Denis, Angna Enters, and Martha Graham, although not Jewish, have included Jewish subjects in their repertoires. Martha Graham, America's greatest modern dancer today, created two works, *Baal Shem* and *Nigun*, about 1928, and most American audiences are familiar with her *Lamentations*.

In Martha Graham's concert group there are, however, the young Jewish dancers Sophie Maslow, Marie Marchowsky, Thelma Babitz, and Nina Fonoroff.

Helen Tamiris (Helen Becker) is an outstanding modern dancer who was director and choreographer for the Federal Dance Theatre in New York. Anna Sokolow, besides directing her American group, has been invited to Mexico to direct productions there. Also Felicia Sorel, Gluck-Sandor (Samuel Gluck), Blanche Evan, Hans Wiener, and hundreds of other young Jews are active professionally in the modern dance field.

DVORA LAPSON.

Lit.: Abrahams, Israel, *Jewish Life in the Middle Ages* (1932); Lowenthal, Marvin, *A World Passed By—Glückel of Hameln;* Disler, Anna, "La Danse Juive," *Archives Internationales de la Danse,* Oct., 1935; Minkin, Jacob S., *Romance of Hassidism;* Kirstein, Lincoln, *Dance;* Sachs, Curt, *World History of the Dance;* Jastrow, M., *The Song of Songs;* Martin, John, *Introduction to the Dance;* Oesterley, *The Sacred Dance;* Benzinger, I., *Hebräische Archäologie* (1907); Hastings and Selbie, *Dictionary of the Bible;* De Soria, H., *Histoire de la danse;* Kinkeldey, Otto, *A Jewish Dancing Master of the Renaissance;* Moore, *Artists of the Dance;* Morgenstern, Julian, "Etymological History of Three Hebrew synonyms for "to dance": HGG, HLL and KRR, and their Cultural Significance" (*Hebrew Union College Annual*); Schipper, Isaac, *History of the Jewish Theatre;* Cahan, I. L., "On the Genesis of the Yiddish Dance-Song," *Jivobleter,* Jan., 1931; Shatzky, Jacob, "A New History of the Jewish Theatre," *Thealit,* No. 3; Lapson, D., "Modern Hebrew Dance," *American Dancer,* April, 1934; idem, "Chassidic Dance," *Dance Observer,* Nov., 1937.

DANGER TO LIFE (*sakkanath nefashoth*). To the Jew life is a holy, inviolable possession, entrusted to him by God for the sake of his own well-being and the welfare of his fellowmen. It is just as much a religious duty to preserve the body and its organs in health as it is to elevate the soul; hence he is forbidden to risk either life or health for any frivolous purpose. The regulations which have to do with health and with the preservation of life are regarded as stricter than all other prohibitions in the Torah (*hamira sakkanta me'issura*). Naturally, the nature of these regulations will vary from time to time in accordance with conditions; thus the prohibition against drinking water, wine or milk that has stood for a time in open vessels without supervision (*Ter.* 8:4), which was intended to prevent the danger of imbibing venom which snakes might have left in them, is no longer in force today in countries where snakes do not abound. The numerous individual commandments which are scattered over both Talmuds as to the avoidance of practices which might endanger life and health are collected in the *Shulhan Aruch* (*Yoreh Deah* 116). Among them are injunctions against putting coins in one's mouth, walking near a rickety wall, eating out of dirty dishes, or careless handling of a knife.

Just as it is forbidden to risk one's own life or that of another, so it is commanded to save one's self or another from danger of death. This is the rabbinical interpretation of the Biblical commandment, "Neither shalt thou stand idly by the blood of thy neighbor" (*Lev.* 19:16). Any commandment of the Torah—three only are excepted—may be violated if it is a question of danger to life. This is the case even if it is uncertain that an attempt to rescue a person who is in danger will succeed. Thus, if people are entrapped in a building that has collapsed, it is permissible to desecrate the Sabbath to dig for them; if one only finds dead bodies at first, he must still continue to dig as long as there is a scintilla of hope that one person is alive.

A sick person is always regarded as in danger of losing his life, no matter how trivial his illness, for there is no knowing what even a minor disease will lead to. The Law, therefore, is as liberal as possible in dealing with the sick. One who is very sick may be fed forbidden foods, even on Yom Kippur, if the doctor deems it necessary. A light may be kindled for him on

the Sabbath day, even if it is only to give him comfort and by his own wish. If it is necessary to prepare food for him immediately, the rabbis say, it is better to slaughter animals and cook food on the Sabbath day than to get food from non-Jewish kitchens. Jewish physicians would attend to their patients on the Sabbath wherever there was the slightest possible danger to life.

The same dispensations from the regulations are permitted in the case of a woman just before and after she gives birth to a child. For the first three days one may violate the Sabbath if it seems necessary for her, even though she does not require it; from then to the seventh day, if she requires it; after that, only on the order of physicians or experienced women.

There are three sins, however, which must not be committed even to save one's life or that of another—idolatry, immorality and murder. However, in a time of religious persecution, where Jews are forbidden to observe the ceremonies of Judaism, they must prefer death as martyrs to the transgression of a single commandment, since by doing so they perform an act of apostasy. On the other hand, if one did so sin under the threat of death, he may still return to the bosom of Judaism and be regarded as innocent of wrongdoing.

See also: DURESS; SELF-DEFENSE. EDUARD BANETH.

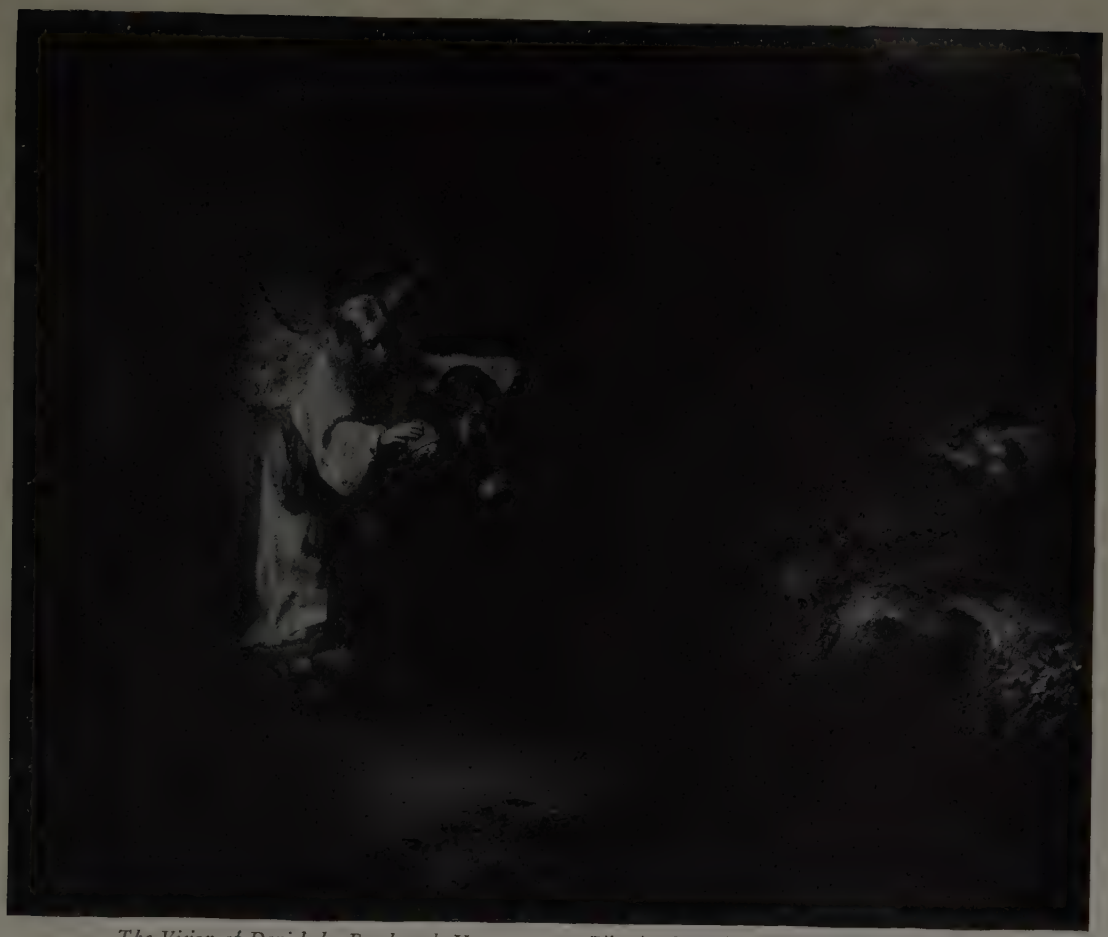
DANIEL, a book of the Bible, which in Hebrew Bibles is ninth in the Kethubim, or Hagiographa, being placed between *Esther* and *Ezra;* in the Septuagint and in the Christian Bibles which follow the same order, it is placed in the section of the Prophets, usually between *Ezekiel* and *Hosea.* It relates the story of Daniel, a seer and sage who lived in Babylonia during and immediately after the period of the Babylonian Exile (about 597 to 530 B.C.E.); there is perhaps an allusion to him in *Ezek.* 14:14, which refers to Noah, Daniel and Job as three absolutely righteous men.

The book in the form in which it appears in the Bible is written in two languages. The opening verses, 1:1 to the middle of 2:4, are in Hebrew; then, after the warning indication, *'aramith,* "in Aramaic," comes an Aramaic section which continues to the end of chap. 7; the remaining five chapters of the book are again in Hebrew. Various explanations have been offered for the presence of two languages in Daniel. According to one view, the book was originally written in Hebrew, and later translated into Aramaic; the Hebrew original was partly lost and the missing portion was supplied from the Aramaic translation. According to another view, the book was written in Aramaic and its beginning and end were translated into Hebrew in order to secure its admission into the canon. Charles argues for the latter theory by pointing out passages in the Hebrew which look like a mistaken rendering of an Aramaic original.

The book falls into two parts: the stories about Daniel (1 to 6) and the visions of Daniel (7 to 12). The stories of Daniel tell of the adventures of Daniel and his three companions, Hananiah, Mishael and Azariah (better known under their Babylonian names of Shadrach, Meshach and Abed-nego). The four were taken captive at the time of the first deportation of Judeans to Babylon (597 B.C.E.), and were made palace servants; they refused to eat of the meat or wine of the king, since they regarded this as unclean, and subsisted instead on a vegetable diet. Despite the fears of their attendant, they remained in health and grew in understanding and wisdom (chap. 1). Next, Nebuchadnezzar, the king of Babylon, has a dream of an image with a head of gold, and successive parts of silver, brass, iron and clay, which is destroyed by a stone; Daniel alone, of all the royal interpreters, is able to explain it as referring to the future of the kingdom (chap. 2). The next story tells how the three companions of Daniel were saved from the fiery furnace into which they had been cast for refusing to bow down to the idol set up by the king (chap. 3). This is followed by a narrative in which Nebuchadnezzar himself speaks. He relates how he was warned by a dream which, as Daniel interpreted it, predicted that he would become insane for seven years, and would eat grass like an ox; and how this prediction came to be fulfilled (chap. 4). The book then passes to the time of Belshazzar, the last ruler of Babylon. When he makes a great feast and presumptuously uses the sacred vessels of the Temple at Jerusalem, a hand comes forth and writes words upon the wall which no one can read. Daniel, at the suggestion of the queen mother, is called; he reads them as Mene, Mene, Tekel Upharsin, and predicts the coming fall of Belshazzar, which occurs that very night (chap. 5). The final story is placed in the time of "Darius the Mede" and relates the rescue of Daniel from the den of lions into which he has been cast for refusing to obey a decree of the king forbidding any one to pray to God (chap. 6).

The visions in the latter part of the book are all dated, beginning with the reign of Belshazzar, then that of Darius the son of Ahasuerus the Mede, and finally that of Cyrus the Persian. The first speaks of four great beasts, explained as four great kingdoms, the last of which attacks the "saints of the Most High," who eventually are aided by God to have supreme dominion (chap. 7). The second is the vision of the two-horned ram (Media and Persia), which is assailed and overcome by the shaggy he-goat (Greece) with a prominent horn (Alexander the Great); this horn is broken off and succeeded by four other horns (the four kingdoms that arose out of Alexander's empire). One of the four horns is to attack the sanctuary and cause the burnt-offering to cease for 2,300 evenings and mornings (1,150 days, or about 3½ years; chap. 8). The third vision is an explanation that the 70 years of captivity predicted by Jeremiah (*Jer.* 29:10) are in reality 490 years, that is, 70 weeks of years (chap. 9). The final vision introduces the figure of Michael the angel of God, who declares that there will be wars between Persia and Greece, and between the kingdom of the north (Seleucid Syria) and the kingdom of the south (Ptolemaic Egypt). A king of the north will attack the sanctuary, but finally Michael will arise against him and overcome him; the dead will arise from their graves and the reign of righteousness will be ushered in (chaps. 10 to 12).

Bible critics are unanimous in declaring that Daniel could not possibly have been written in the 6th cent., as it is claimed to have been. They point out that the author uses the late form Nebuchadnezzar, instead of the correct form Nebuchadrezzar (Nabu-kudur-uzur);



The Vision of Daniel, by Rembrandt Harmensz van Rijn, in the Kaiser-Friedrich-Museum, Berlin

that the siege of Jerusalem by Nebuchadrezzar did not take place in the third year of Jehoiakim, as reported in 1:1; that Belshazzar was not the son of Nebuchadrezzar, as reported in 5:11; that there was no Median kingdom immediately following the fall of Babylon, as the author believed, and no such king as Darius the Mede; that the statement that there were only four kings between Cyrus and the conquest of Persia by Greece (11:2-4) is erroneous; and that there are Greek words in the text, such as *karoza,* "herald" (3:4), and *sumponiah,* "bagpipe" (3:5, 15).

The critics find a clue to the real date of the book in the section of the visions. All the visions lead up to veiled but clearly recognizable allusions to Antiochus Epiphanes, king of Syria from 175 to 164 B.C.E., who plundered the Temple, put an end to the daily sacrifice, and persecuted those Jews who refused to worship the image of Zeus that he had set up in the sanctuary. This reign of terror lasted from 168 to 165 B.C.E., when the Maccabees succeeded in overcoming the armies of the Syrians and rededicating the Temple. Chap. 11, in particular, up through verse 39, traces the history of the kingdoms of Syria and Egypt, beginning with the death of Alexander; it traces the wars and intrigues between the Seleucidae and the Ptolemies. The account of the reign of Antiochus Epiphanes begins with verse 21; there are allusions to his two expeditions against Egypt, his frustration at the hands of the Romans ("ships of Kittim," verse 30), his profanation of the sanctuary, and the "little help" afforded to the people by the Maccabees (verse 34). Up to this point the author faithfully follows history; the remainder of the chapter, which foretells a third expedition of Antiochus against Egypt, in which he shall fall ingloriously, is completely unhistorical. The time of the composition of the book, therefore, can be set at the point where the actual history ceases, that is, approximately 165 B.C.E., before the Maccabees had won their final triumph. From the tone of the book, and its reliance upon supernatural rather than human aid, it apparently emanated from the group of Hasideans mentioned in *I Maccabees,* who were hoping for a divine intervention to save them from the persecution of Antiochus.

This conclusion is further borne out by a study of the stories of Daniel, which all point to the trials that the Jews had to endure in the times of Antiochus. The example of Daniel and his companions was intended to encourage the sufferers of later times. They were ordered to eat forbidden food; so Daniel and his companions refused to eat forbidden food and thrived on their abstinence. They were ordered to worship the image of Zeus; even so the three Jewish youths refused to obey the command to bow down to the image set up by Nebuchadnezzar and were saved from the fiery furnace. They were forbidden to pray to their God; in the same manner Daniel was forbidden to pray, defied the order, and was saved from the den of lions. Nebuchadnezzar and Belshazzar are prototypes of An-

tiochus; the predictions of a destruction of their kingdom and of madness are intended to encourage the reader with the idea that the same fate will befall their present oppressor.

The book of Daniel, accordingly, is not rated with the prophetic books, but with the apocalypses. It is the product of that school of thought which arose in the time of the Second Temple and which expected the deliverance of the Jews to come in a supernatural manner, as the result of the interposition of God and His angels. Nearly all these books adopt as author a worthy of the past, and cast the events of history up to their own times in the form of prophecy. Daniel thus belongs in the same general class as *Enoch,* the *Testament of the Twelve Patriarchs* and *II Esdras;* but it happened to be admitted into the Bible canon, while they were excluded. It is among the latest, if not the very latest, of all the books of the Hebrew Bible.

The general religious ideas of the book are those of the apocalyptic literature. Righteousness consists of obedience to the law of God, even at the risk of one's life; but the righteousness of the heroes of Daniel is always that of refusing to bow down to idols or to eat food that is not ritually pure, or of praying three times a day in the direction of Jerusalem; ethical and moral problems are never presented, though truthfulness and integrity are considered high virtues. The righteous are saints of the Most High, and presumably few in number. God is presented as the Ancient of Days; dominion is to be given to a being in human form (7:13-14). Daniel is the only book in the Bible that clearly refers to the resurrection of the dead; this is to take place at the end of the persecution, when all will rise, some to everlasting glory, others to everlasting abhorrence (12:3). Finally, in true apocalyptic style, prophecy is not delivered openly; it is sealed up for hundreds of years, to be revealed only just before the end of days.

No book of the Hebrew Bible has given rise to so much speculation as Daniel. When its prophecies were not fulfilled in the 2nd cent. B.C.E., it was held that they referred to later events. The allusions to the Greeks were reinterpreted as allusions to the Romans; Christians took the references to the inauguration of the kingdom of God as applying to the mission of Jesus. New interpretations of the numbers in Daniel have continued to intrigue mystics down to the present day. On the whole, however, Jewish thought has concerned itself but little with the predictions of the book; instead, it has become a series of stories for children, and a textbook of absolute faith in and obedience to God.

SIMON COHEN.

Lit.: The commentaries, especially those of Marti, Montgomery and Charles; Bewer, *The Literature of the Old Testament* (1922) 410-19.

DANIEL, ADDITIONS TO. There are three additions to the book of *Daniel* in the Septuagint and in Theodotion's version; the second and third of these are often regarded as independent books of the Apocrypha.

1. The *Prayer of Azariah* and the *Song of the Three Holy Children.* These two compositions are appended to *Dan.* 3:23. The first is a beautiful poetic prayer that is both penitential and supplicatory, offered by Azariah in the fiery furnace; the latter is a hymn patterned after *Ps.* 148 and no doubt adapted for the occasion by the interpolation of verse 66. However, both these additions are not quite appropriate to the situation, although they do have some organic connection with the text in seeking to explain the words of the king in *Dan.* 3:24-25. This is especially true of verses 23-28. *The Prayer,* referring to a time (verse 15) when there was neither priest, prophet, sacrifices, nor place of public worship, may have been written early in the struggle for religious liberty under the Maccabees. *The Song* (cf. verse 31) comes from a more prosperous period, possibly after the successful Maccabean revolt.

2. *The Story of Susanna.* This is usually placed before the opening chapter of *Daniel,* but in the Codex Chisianus, it is after the last chapter. It relates the story of the virtuous wife Susanna, whom two elders wished to seduce as she was bathing in her garden; when she refused them, they brought a charge of adultery against her, but the youthful Daniel cleverly exposed the traducers. The story has often been used as a subject by artists. *Susanna* was probably written around 80-50 B.C.E., to illustrate the value of the cross-examination of witnesses, because, between 95 and 80, the Pharisees attempted to reform the administration of the law courts.

3. *Bel and the Dragon.* This addition is appended to the book of *Daniel,* and is a satire on the god Bel, whose temple King Darius allowed Daniel to destroy after the latter had proved to him that the offerings laid before the idol were consumed not by the god, but by the priests. This addition contains also the story of the dragon which was worshipped by the Babylonians but was killed by Daniel; he was punished for this by being thrown into a den of lions, where he was fed by the prophet Ambakum (Habakkuk), whom an angel had seized by the hair of the crown of his head and brought through the air to Babylon. Then Daniel was delivered from the lions' den. These two stories may have been written in the 1st cent. B.C.E. They are found in *Midrash Gen.* 68:19-20.

The Syro-Hexaplar and Theodotion offer in part greatly divergent texts. While the evidence either way is quite undecisive, it is probable that these additions, even including *Susanna,* were not written in Greek, but are translations of a Semitic original. They are completely wanting in historical truth; the Temple of Bel was not razed until the reign of Xerxes, after he had returned from Greece. *The Dragon* is a variant of the narrative in *Dan.* 6. Catholic allegorists interpret Susanna as symbolizing the church, and the two elders as symbolic of Judaism and paganism. From the standpoint of the history of religion, verse 61 of the *Song of the Three Children,* "O ye spirits and souls of the righteous, bless ye the Lord!" is of interest.

HUGO FUCHS.

Lit.: See under APOCRYPHA; Swete, H. B., *Introduction to the Old Testament in Greek* (1914) 260-62; Charles, R. H., *The Apocrypha and Pseudepigrapha of the Old Testament,* vol. 1 (1913) 625-64; idem, *Religious Development between the Old and the New Testament* (no date) 194 et seq.; Tedesche, S., in *Central Conference of American Rabbis Year Book* (1916) 393-94; Graetz, H., *History of the Jews,* vol. 2 (1927) 359.

DANIEL THE BABYLONIAN, *see* DANIEL BEN SAADIA HABABLI.

DANIEL BEN MOSES AL-KUMISI (or **al-Damaghani**), Karaite scholar, a native of Damaghan, capital of the province of Kumis, in Northern Persia; he lived probably at the end of the 9th and the beginning of the 10th centuries.

Daniel represents a curious figure in early Karaism, one full of contradictions. He was highly esteemed as an authority by his Karaite contemporaries and successors, yet his original admiration for Anan (whom he called at first "the champion scholar," *rosh hamaskilim*) had early given place to such a violent contempt that he dubbed him "the champion fool" (*rosh hakesilim*). He was so conscientious about truth and reason that whenever he changed his opinion about any matter he would write to all his former pupils asking them to correct the pertinent places in their notes of his lectures; yet he was unalterably opposed to the use of pure reason in exegesis and clung to the literalistic interpretation of Biblical law. At the same time, however, he saw no contradiction in his denial of the existence of angels and his interpretation of them as fanciful names for the ordinary forces of nature, such as fire, clouds, winds, and the like.

As a jurist, Daniel shows rigoristic and ascetic tendencies reminiscent of Anan. He condemned the fixing of new moons and holidays by astronomical calculation as a procedure akin to sinful star-gazing. In matters pertaining to Sabbaths and holidays he was particularly rigorous and severe, and would not even permit the hiring of non-believers to do some necessary chores. The Day of Atonement, and not the joyful New Year's Day, seemed to him the proper occasion for beginning the new year. His asceticism found further expression in his agreement with Anan in prohibiting, in the Diaspora, the consumption of meat, fowl (excepting doves and pigeons) and eggs; fish, thought he, are also forbidden unless ritually slaughtered. In regard to the forbidden degrees of marriage, Daniel is somewhat less extreme than the Karaite adherents of the notorious *rikkub* (catenary) theory of relationship, but still vastly more severe than rabbinic law. The Biblical laws dealing with Levitical purity are, according to him, fully in force in the Diaspora. Yet all this rigid conservatism did not hinder him from borrowing from Mohammedan law in matters of inheritance, particularly in assigning to the daughter a one-third share in her father's estate, and to the mother a similar share in her son's property. Equally inconsistent was his admission of Mohammedans as witnesses for the appearance of the new moon.

Daniel wrote in Hebrew a book of precepts (*Sefer Hamitzvoth*) which, however, does not seem to have included civil law. Of his Biblical commentaries (or rather, collections of short glosses) only fragments have been preserved (on *Leviticus, Psalms,* the Minor Prophets, and some doubtful extracts on *Genesis, Exodus, Song of Songs,* etc.). Marmorstein published (*Tziyyon,* vol. 3, p. 26 et seq.) fragments of two homilies, possibly also by Daniel. Whether Daniel's views on the laws of inheritance (discussed by Saadia Gaon) were set forth in a separate work, or were included in the *Sefer Hamitzvoth,* is a matter of doubt.

LEON NEMOY.

Lit.: Fragments of Daniel's legal work were published by Harkavy, *Studien und Mitteilungen,* vol. 8, p. 185 et seq.; al-Kirkisani's (10th cent.) account of Daniel, in *Hebrew Union College Annual,* vol. 7 (1930) 321, 390-91; *Jewish Quarterly Review,* vol. 8, p. 681 et seq.; Markon, in *Korrespondenzblatt der Akademie für die Wissenschaft des Judentums,* 1927, p. 18 et seq.; *Encyclopaedia Judaica,* vol. 5, cols. 779-82.

DANIEL BEN SAADIA HABABLI (also known as Daniel the Babylonian), scholar who lived in Damascus in the first half of the 13th cent. Like his teacher, Gaon Samuel of Baghdad, Daniel made criticisms on the *Mishneh Torah* and *Sefer Hamitzvoth* of Maimonides; these he sent to Abraham Maimuni, the son of Maimonides, who replied with a defence of his father's views. Daniel, however, continued the attack in a commentary on *Ecclesiastes,* in which he charged that both Maimonides and some of the earlier Geonim were heretics because they did not believe in demons. The more zealous followers of Maimonides, including Joseph ibn Akhnin of Aleppo, persuaded the exilarch David to issue a ban of excommunication against Daniel, although Abraham Maimuni himself had opposed it. Daniel was compelled to recant his views to secure the lifting of the ban, and died at Damascus shortly thereafter. The only other writing of his that is known is a polemic work in Arabic, *Takvim.*

Lit.: Mann, Jacob, *Texts and Studies in Jewish History and Literature,* vol. 1 (1931) 401-4, 409-11; Poznanski, S., in *Revue des études juives,* vol. 33, pp. 308-11.

DANIEL BEN SOLOMON HASDAI, exilarch, d. about 1174. He succeeded his father as exilarch, though exactly at what date is unknown. The great splendor of Daniel's court was described by Benjamin of Tudela, who mentions that he was esteemed by both Jews and Moslems and that the caliph had granted him many privileges and given him much power. No Jewish community of the Orient might appoint a rabbi or official without first obtaining Daniel's consent, and he was in supreme charge of the Yeshivas at Baghdad, where he resided, and could induct the Geonim into their offices.

Since Daniel left no children, the exilarchate, after his death, was removed from Baghdad to Mosul. Two candidates arose for the office, David ben Hodaya and Samuel. The former was ultimately successful, but the acrimonious controversy engendered by the struggle for the office weakened the power of the exilarchate, which Daniel had so successfully upheld.

DANIEL DERONDA, *see* ELIOT, GEORGE.

DANON, ABRAHAM, Turkish Jewish author and rabbi, b. Adrianople, Turkey, 1857; d. Paris, 1925. He studied at the Talmud Torah of his native city, learning Hebrew, Turkish and Talmud. Thereafter, as an autodidact, he studied indefatigably, learning French, English, and German. In 1888 he published at Adrianople a Hebreo-Spanish revue *Yosef Daath* or *El Progresso,* the purpose of which was to collect documents dealing with the history of the Jews of Turkey. In the same year he published in Hebrew, at Pressburg, *Toledoth Bene Abraham,* a Jewish history. Later he left Adrianople and went to Constantinople, where he was appointed director of the Jewish seminary; during the World War (1914-18) this seminary closed its doors.

Danon was also a distinguished folklorist. He col-

lected and published many Judeo-Spanish ballads, proverbs and novels, as well as a work on Sabbatai Zevi. He contributed regularly to scholarly Jewish publications in Hebrew, French and English, and to the Spanish-Jewish press.

Danon was president of the religious council of the Central Consistory of the Jews of Turkey. On one occasion he was an unsuccessful candidate for the position of chief rabbi of Turkey. After the proclamation of the Turkish constitution in 1908, he was invited to the University of Stamboul to give several lectures on philology; these addresses he later published in pamphlet form in Turkish. He was a member of the Stamboul Vilayet Council, and a corresponding member of the Spanish Academy and Asiatic Society. He moved to Paris after the World War, where both he and his sons carried on scientific research. At his death in 1925 he left in manuscript form a French-Hebrew and Hebrew-French dictionary.

DANTE ALIGHIERI, non-Jewish Italian poet, b. Florence, 1265; d. Ravenna, 1321. He is known chiefly because of his *Divine Comedy,* with its descriptions of hell, purgatory and paradise, all of which contain numerous references to Biblical personages. The writings of Dante contain only a few Hebrew words. However, two unexplained passages in the *Inferno,* "Pape Satan, Pape Satan, aleppe" (7:1) and "Raphael maï amech, zabì almì" (31:67), have led some scholars to assume that Dante knew Hebrew, and that he had personal contacts with his contemporary poet and admirer, the Jew Immanuel ben Solomon of Rome. Thus, in his *Mahbereth Hatofeth Vehaeden,* Immanuel gives a vivid description of Hell and Paradise, in which there are references to contemporary persons in the ghetto of Rome. The Jewish poet is represented as being guided through the heavenly regions by Daniel, and some have believed that this is an allusion and tribute to Dante himself. Umberto Cassuto, however, has overthrown the thesis of Samuel David Luzzatto, Alessandro d'Ancona and the Italian poet, Carducci, that Dante and Immanuel were personal friends.

The *Divine Comedy* has been translated into Hebrew by Saul Formiggini; of this only the *Inferno* has been published. Other sections of the work have been translated into Hebrew by Vladimir Jabotinsky and were published in *Hatekufah,* vol. 19.

Lit.: Cassuto, Umberto, *Dante e Manoello* (1921); Servi, F., *Dante e gli Ebrei* (1893); Modona, L., *Vita ed opere di Immanuele Romano;* D'Ancona, A., in *Rivista di Scienze, Lettere ed Arti,* vol. 4 (1863).

DANTZIG, TOBIAS, professor of mathematics, b. Shavli, government of Kovno, Russia (Lithuania), 1884. After graduating from high school in 1903, he came to the United States, and spent a year and a half in travel. Then, after six months in New York city, he returned to Russia, where, together with other students, he took part in the Revolution of 1905. As a result, he was sentenced to a Russian prison for nine months in 1906. Upon his release he went to Paris, where he resumed his studies. He graduated from the University of Paris, the Sorbonne, in 1909, obtaining his degree in mathematics, then again came to the United States, and spent several years in Oregon. From 1915 to 1918 he served as instructor in mathematics at Indiana University, which conferred the Ph.D. degree on him in 1917.

When the United States entered the World War, Dantzig volunteered for service as mathematician for the United States Ordnance, where he remained for the duration of the war. He then taught mathematics at Columbia University from 1918 to 1919, and at Johns Hopkins University from 1919 to 1920. From 1920 to 1925 he served as consulting mathematician for the Hollow Ball Company of Baltimore, an engineering firm, but resigned in order to return to teaching. In 1926 he was appointed professor of mathematics at the University of Maryland and lecturer on mathematical physics at the United States Bureau of Standards, positions which he still (1940) occupies.

Dantzig's magnum opus is *Number, the Language of Science* (New York, 1930 and 1935), dealing with the evolution of numbers as related to the growth of the human mind. He later wrote *Aspects of Science* (New York, 1937). He contributed a number of papers to mathematical journals, including "Applied Mathematics," "Morley's Theorem," "On the Approximate Division of a Circumference," all published in the *American Mathematical Monthly.*

DANZIG (Polish Gdansk), former capital of West Prussia, made a free city under the protection of the League of Nations in 1919 but incorporated in the German Reich on the first of September, 1939, an act that precipitated the second World War. According to the census of 1929, the State Danzig had about 407,000 inhabitants, of whom 10,448 were Jews; the city proper had a population of about 235,000, including 5,873 Jews. By the end of 1940, according to reports, Danzig was entirely without Jews.

Because it was a world market, Danzig attracted Polish and Lithuanian Jews at an early period. Individual Jews came to Danzig as early as the 10th cent., but the Teutonic Knights who became its rulers early in the 14th cent. successfully discouraged their permanent settlement. In 1454, when Danzig came under Polish sovereignty, the Jews settled there in considerable numbers; they were mostly traders, especially in lumber and grain. In the 16th cent. the city council of Danzig, inspired by its merchants, who feared the competition of the Jews, sought to revive an old ordinance prohibiting Jewish settlement. Thereupon many Jews moved to the suburb of Schottland and some emigrated. As a protest against this act of oppression, the Lithuanian Jews boycotted the Danzig export house at Kovno. In 1595 the council decreed that Jews might visit the city only when fairs were held but prohibited them from engaging in religious worship during such periods.

In 1620, as a result of the intervention of the Jews of various Polish cities with the king, the immigration of Jews to Danzig was again tolerated, and assumed greater proportions in the first half of the 18th cent., as the existence of economic crises made it necessary to encourage foreign traders. In 1748, a royal decree permitted Jews to remain temporarily in Danzig as long as they paid a daily tax. In the course of this century Jews were allowed to become naturalized, and the Jewish communities revived, especially those in the suburbs of Schottland and Langfuhr. In 1773, after the

first partition of Poland, fifty Jewish families were recognized as having legal rights of settlement, which would be transmittable to their children, while the other 136 families were placed in a tolerated class. The privileged Jews had to pay onerous taxes but subject to certain restrictions they were permitted to hold religious services and to appoint religious functionaries. In 1782 the communities of Schottland, Weinberg and Langfuhr were temporarily united under Rabbi Meyer Posner. After Danzig had been incorporated into Prussia in 1793, many Jews obtained rights of citizenship, and although the general restrictions remained in force, they gradually succeeded in removing the shackles of the ghetto. The Prussian Emancipation Edict of 1812 was extended to the Jews in 1814. All the Danzig Jewish communities were finally united in 1887.

Danzig suffered a severe economic depression in the last decades of the 19th cent. and this resulted in the emigration of a considerable number of Jews. Their numbers decreased from 2,975 in 1868 to 2,390 in 1910. There was another heavy influx of Jews especially from Poland, during and after the first World War. They began to play an important part in the lumber and grain trades, in the textile industry and in export. The city also constituted, as in the past, an important transfer point for Jewish immigration; between 1920 and 1925 60,000 Jews from Eastern Europe passed through Danzig on their way to the United States and Canada.

The century-old synagogue at Danzig, razed by the Nazis in 1940

Since Danzig was a free city after the World War, it was at first not directly affected by the rise of the Nazis to power in Germany in 1933, nor were the Jews subject to the Nuremberg laws of 1935. During this period the city was a place of refuge for Jews from Germany proper. However, there developed within the city itself a growing Nazi party, which eventually succeeded in establishing a completely anti-Semitic regime despite the presence of the commissioner of the League of Nations. As early as July, 1935, there were attacks upon Jews and Jewish stores, as well as boycotting and anti-Jewish demonstrations. The Permanent Court of International Justice at The Hague declared unconstitutional the anti-Jewish laws adopted by the Danzig Senate in August of the same year, but this was only a temporary check in the Nazification of the city. By 1936 all the parties opposed to the Nazis had been silenced, and by May, 1937, the educational authorities had begun to demand that school teachers prove "Aryan" descent back to 1880.

After 1937 the Nazis, having almost complete membership in the assembly, proceeded in complete disregard of the commissioner of the League of Nations. There was severe rioting in October, 1937, against the Jews, and the authorities began to arrest Jewish business men and to confiscate their property. The Nuremberg laws were officially introduced on November 24, 1938; by this time more than 4,000 of the Jews in the district, foreseeing that expulsion was only a question of time, had already emigrated. On January 11, 1939, the authorities announced that all remaining Jews would be deported; to cover the costs of this, it confiscated the property of the Danzig synagogue union, about one million gulden in value, and imposed a special tax of 25% on property owned by Jews; in March, 1939, all the Jewish organizations were dissolved. After the annexation of Danzig to Germany in September, 1939, the synagogues were all demolished, and the process of expelling the remainder of the Jews began.

The Jewish community leaders of Danzig, realizing the threat of German invasion as early as the summer of 1939, made preparations to save the treasures of the synagogues. More than 550 art objects—Torah scrolls and their ornaments, a brass ark, candelabra, spice-boxes and the like—were shipped to the United States for safekeeping. They were placed in the museum of the Jewish Theological Seminary of America, at New York city, with the understanding that if the Danzig Jewish community should recover its rights within fifteen years, they should be restored.

WILLIAM SEAGLE.

Lit.: Stein, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1857); Jacoby, in *Israelit* (1864), Nos. 44 and 45; Kirszbaum, J., *History of the Jews in Danzig* (Yiddish; 1926); *American Jewish Year Book*, 1930 to 1940 (Review of the Year, under Danzig).

DANZIG, ABRAHAM BEN JEHIEL MICHAEL, author of popular codes of Jewish law, b. Danzig, 1748; d. Vilna, 1820. Descended from a family of pious rabbinic scholars, Danzig at the age of fourteen entered the Yeshiva of Prague, where he became a pupil of Ezekiel Landau and Joseph Liebermann. At the age of eighteen he went to Lithuania and settled in Vilna, where he engaged in business pursuits. Declining to accept the salaried position of rabbi, he assumed the office of Dayan (rabbinical assistant) in Vilna. Later, however, he lost all his possessions as the result of the explosion of a powder magazine, and was persuaded during the last year of his life to accept a salary from the community.

His *Hayye Adam: Nishmath Adam* (Vilna, 1810) and *Hochmath Adam: Binath Adam* (Vilna, 1814) have become popular codes of Jewish law and have therefore gone through many editions and translations into several languages. In these works Danzig deals with the same subjects as are covered in the first two parts of the *Shulhan Aruch,* taking full cognizance of the Halachic materials accumulated since the publication of the latter. Danzig in his popular codes, primarily intended to meet the needs of the laity, manifests a tendency to stress the rigorous side of the Law; yet in his other works he appears to be rather liberal and often objects to the tendency to decide in favor of strict prohibitions. He constantly emphasizes the ethical significance of religious precepts. Recognizing the importance of prayer, he cautions that it be not made a mere lip-service, and in his "ethical will" he bids his children pray in German rather than in unintelligible Hebrew. Though unfriendly to the study of the Cabala, he was nevertheless influenced by its mysticism, as is apparent from his *Tefillah Zakkah,* a prayer for the eve of the Day of Atonement.

In addition to the works already mentioned, Danzig was the author of *Shaare Tzedek* (Vilna, 1812), a work on the laws pertaining to Palestine; *Zichru Torath Mosheh* (Vilna, 1820), on the observance of the Sabbath; and a commentary on the Passover Haggadah entitled *Toledoth Adam* (Vilna, 1817). His last work is *Beth Abraham* (Vilna, 1821), which reveals the high ethical teachings of the author. It is his "ethical will" to posterity. His notes on the Yerushalmi were published in the Vilna edition of that Talmud (1922). Among the unpublished writings of Danzig are commentaries on several Biblical books and an elaborate treatise on ethics. The works of Danzig, particularly the *Hayye Adam,* met with great favor among the Jews. His concise and lucid manner of presenting detailed discussions of Halachic questions, the freshness of tone and the constant stressing of the ethical phases of Jewish life gained him many admirers. The *Hayye Adam* became both a popular reference work and a standard text-book in Jewish religious schools. In many communities and congregations to this very day, there flourish societies for the purpose of studying this work.

JOSHUA BLOCH.

Lit.: Jewish Quarterly Review (1890-91) 476; *Jewish Encyclopedia,* vol. 4, pp. 438-39.

DANZIGER, ERNST, physician, b. Germany, 1871; d. New York city, 1930. He graduated from the University of Berlin and received his medical degree from New York University in 1894. His main efforts were devoted to research work in tuberculosis of the larynx, and he wrote many studies on the subject for American and German medical journals. Danziger was associated with Montefiore Hospital and Bedford Sanitarium and helped found Sydenham Hospital, where he was chief of the department of otolaryngology. From 1914 to 1919 he was adjunct professor of otology at Fordham University.

DANZIS, MORDECHAI, Yiddish journalist, b. Mesherov, Podolia, Russia, 1886. He came to the United States in 1907 and contributed poems and stories to the New York Yiddish press, later becoming an editor of *Di Warheit, Haint, Dos Yiddishe Folk,* the *Tageblatt* and finally of the *Tog.* Danzis' writings include *In Shtrom fun Revoluzye* (1909); *Haimland* (1937); he edited the *Neie Yomtob Bletlech* (1934-35).

DAPIERA, SOLOMON BEN MESHULLAM, Hebrew poet from Piera, Spain, d. after 1417. He was compelled to leave his native city and found refuge in Saragossa with a patron of Hebrew literature, Don Benveniste, whose sons he tutored. He wrote a rhyming dictionary, a book on writing poetry, and a number of liturgical poems, including more than forty Piyutim.

Lit.: Hirschfeld, in *Jewish Quarterly Review,* vol. 6, p. 182; *ibid.,* New Series, vol. 13 (1923) 54 et seq.; Brody, *Beiträge zu Salomo Dapieras Leben und Wirken* (1893).

DARCHE SHALOM, *see* AMITY.

DARI, MOSES BEN ABRAHAM, eminent Karaite poet and physician of the 13th cent., the descendant of Spanish Jews who emigrated to Dara, i.e. Fez (hence his surname); b. Alexandria, Egypt. With the exception of short absences during which he visited Damascus and Palestine, he lived and wrote in Egypt. He is considered one of the greatest Karaite poets of the Middle Ages. His *Diwan,* a collection of Hebrew poems, testifies to his dependence upon the classical Spanish Jewish poets Ibn Gabirol, Judah Halevi, and Moses and Abraham ibn Ezra, but nevertheless shows beauty and originality of form and vividness of imagination. The manuscript of his poetical works is preserved in the Firkovich collection (No. 802-3) at the State Public Library in Leningrad. It consists of two parts: 1. Flowergarden, and 2. Supplement, and contains 575 poems (all Hebrew except a few in Arabic), including epistles, nuptial hymns, elegies, epigrams, enigmas, sacred poems, love and wine songs.

A copy of the Firkovich manuscript made in 1891 was obtained by Professor Israel Davidson, of the Jewish Theological Seminary of America, New York, from the Haham of the Karaite community of Cairo in 1926. About a hundred poems of the collection were published by Pinsker, who, however, dated them incorrectly as of the 9th cent. Another manuscript of poems is mentioned by Geiger (*Wissenschaftliche Zeitschrift,* vol. 3, p. 443, nos. 9-10). There are also other manuscripts of his sacred poems. In his youth he composed Makamas, rhymed prose interspersed with short poems (in the style of Harizi), in which he describes his relations with the foremost Karaites of Alexandria. It is most likely that he was originally a Rabbinite, but subsequently went over to Karaism.

Lit.: Pinsker, S., *Likkute Kadmoniyoth,* vol. 1, p. 46 et seq.; vol. 2, p. 113 et seq.; Davidson, I., *Maddae Hayaha-*

duth, vol. 2, p. 297 et seq.; idem, *Otzar Hashirah Vehapiyut,* vol. 4 (1933) 445-47; Zinberg, *History of Jewish Literature,* vol. 1 (1929) 300-4.

DARIUS (Hebrew *Daryavesh* or *Daravesh;* old Persian, *Darayavahush*), Persian royal name mentioned several times in *Ezra, Nehemiah* and *Daniel.*

1. There is a reference to "Darius the Mede" in *Dan.* 6:1-29, a successor of Belshazzar. Since no Median or Persian king of this name is known, various attempts have been made to identify this ruler; thus it has been suggested that he was a satrap appointed by Cyrus after the conquest of Babylon (539 B.C.E.) or that Darius was another name for Cambyses, son and successor of Cyrus (529-522).

2. The Darius mentioned in *Ezra* 5 and 6 as having forbidden the completion of the walls of Jerusalem but as having permitted the construction of the second Temple is generally identified with the famous Darius I Hystaspes (521-485 B.C.E.). The opening of his reign was marked by constant warfare on the part of Darius against rebellions in all parts of his empire. In the first six years of his reign he or his generals were compelled to fight nineteen pitched battles before they succeeded in crushing their foes. This disordered state of affairs seems to have aroused hope in the hearts of some of the Jews, represented by Haggai and Zechariah. The two prophets, both of whom began their activity in the second year of Darius, envisioned a new order of things, in which Judea would attain independence under the rule of Zerubbabel of the royal line of David (*Haggai* 2:6-7, 20-22; *Zech.* 4). Darius, apparently, crushed this hope without difficulty, but was willing to appease the feelings of the Jews by permitting the continuation of the building of the Temple. A few Bible historians, however, hold that the Darius who gave this permission was the second of the name, Darius II Nothus (424-405), who is mentioned in the Elephantine letters.

I Esdras 3 contains another story of Darius, in which it attributes the favor that he showed to the Jews, in permitting the Temple to be rebuilt, to the pleasure he took in the clever argument of a young Jew of his body-guard, to the effect that truth was the greatest power of all. His name is not mentioned in the story, but Josephus (*Antiquities,* book 11, chap. 3, section 5) identifies him with Zerubbabel, in contradiction to the Bible narrative, which indicates that Zerubbabel had come to Palestine long before this period.

In the Talmud Darius is regarded as one of three rulers over the entire world (*Meg.* 11a). According to one legend, he was a commander in the army of Cyrus; according to another, he had served as doorkeeper to Belshazzar (*Midrash Esther* 3:1). Another statement identifies Darius with Cyrus and Artaxerxes (*R.H.* 3b).

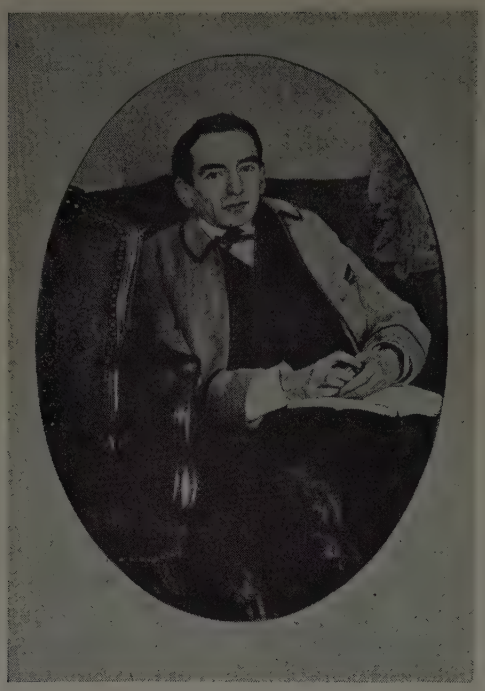
3. The Darius mentioned in *Neh.* 12:22 is probably the last king of the Persian Empire, Darius III Codomannus (336-331 B.C.E.), who was overcome by Alexander the Great.

DARMESTETER, ARSÈNE, French philologist, b. Château-Salins, Lorraine, 1846; d. Paris, 1888. Intended for the rabbinate by his father, who was a bookbinder, he attended first the Israelite Seminary in Paris, but, his religious orthodoxy shaken, he decided to pursue his philologic Hebrew interests in the scientific field, and entered the École des Chartes in 1865. In 1872 he was appointed a lecturer in Romance languages at the École des Hautes-Études; in 1877 he became professor of medieval French, and in 1883 associate professor of the history of the French languages at the Sorbonne. He was also professor of French at the Paris Rabbinical Seminary. In 1879 he helped to found the *Revue des études juives,* to which he frequently contributed.

Arsène Darmesteter

Darmesteter's chief work was based upon the fruitful idea of tracing the history of old French by studying the glosses of the texts of rabbinical writings, principally Rashi, for although the glosses were in Hebrew characters, the words were French. At the suggestion of Gaston Paris, the famed Romance scholar, he was sent in 1869 by the minister of public instruction to Oxford and Cambridge to examine the French glosses of the manuscripts of Rashi which were available there. The first results of these labors were published in 1872 under the title *Gloses et glossaires hébreux-français du moyen âge,* and after a visit to Parma and Turin in 1874 to decipher other manuscripts of Rashi, he published his *Archives des missions scientifiques et littéraires* (1878). His life work, a dictionary of the French glosses of Rashi, which was, however, unfinished at the time of his early death, was published in a critical edition by David S. Blondheim under the title *Les gloses françaises dans les commentaires talmudiques de Raschi* (Paris, 1929).

Darmesteter was interested in language as a living instrument. He traced the development of over 12,000 words in his *Traité de la formation des mots composés dans la langue française* (1874), and worked for seventeen years with Adolphe Hatzfeld on a dictionary of the French language, *Dictionnaire général de la langue française.* Not quite finished at the time of his death, it was completed by two of his pupils and published posthumously. Most of Darmesteter's articles on Jewish subjects were collected by his brother James and were published under the title *Reliques scientifiques* (Paris, 1890), which contains also a biography of Darmesteter and a bibliography of his works.



James Darmesteter

DARMESTETER, JAMES, Orientalist, b. Château-Salins, Lorraine, 1849; d. Paris, 1894. In 1852 his parents brought him to Paris, where they had just established their home. It was in the Talmud Torah of that community that he as well as his older brother Arsène received their early secular and religious education. At an early age he entered a Lycée where his extraordinary ability became apparent, and from which he graduated in 1867.

In 1872 Darmesteter entered the École des Hautes Études and specialized in Indo-Iranic studies. Upon the publication of his *Haurvatât et Ameretât* in 1875, his authoritative scholarship was at once recognized and he was soon appointed professor at the École des Hautes Études. Two years later appeared his *Ormuzd et Ahriman,* and immediately F. Max Müller entrusted him with the translation into English of the *Avesta* for the *Sacred Books of the East,* a task which he ably completed in 1883. In the same year appeared also a collection of his historical and philological essays entitled *Études Iraniennes.*

The work of rendering the *Avesta* into English led him to realize that it could be understood properly only by the study of the religion of its adherents. Accordingly, in 1886, immediately after his election to the chair of Iranian languages at the Collège de France, he proceeded to India, where he spent thirteen months in study and observation. His French translation of the *Zend-Avesta,* with a commentary, is an enduring monument of his vast erudition. In 1893 the French Academy of Inscriptions crowned this great work with its prize of 20,000 francs awarded biennially for the most noteworthy achievement of scholarship in France. It was in this work that Darmesteter pointed out the influences of the Bible and of Neo-Platonism upon Zoroastrianism. While on a visit in Persia he gathered a collection of popular songs of Afghanistan and published it with a French translation and introduction (Paris, 1888-90).

His contributions to Semitic studies as well as to Jewish research gave ample evidence of the mastery he obtained in their vast realms. Besides a work on Shakespeare (1889) and a fine study of *Macbeth* (1884), he published a volume of essays on English literature and edited the text of several English classics. A poet by nature, he enriched French literature with a volume of his poems and translated from English into French the poems of Mary Robinson, who in 1888 became his wife and devoted helpmate. His boundless capacity for work made it possible for him to perform the exacting duties demanded of him as secretary of the Société Asiatique and as editor of a leading political and literary magazine, *La Revue de Paris,* to which he made noteworthy contributions.

Darmesteter was reared in a pious Jewish home, but in the course of years he moved far away from the lines of Orthodox tradition. Yet the echoes of the faith of his childhood never ceased to stir his soul. In the reconciliation of the findings of science with the social ethics of the Hebrew prophets he saw the possible faith of the future. This conviction he expressed in his volume entitled *Les prophètes d'Israel* (Paris, 1892). Monotheism and Messianism he regarded as the most vital concepts of Judaism, and maintained that the absolute unity of God and the supreme reign of righteousness in the universe are its ultimate goal.

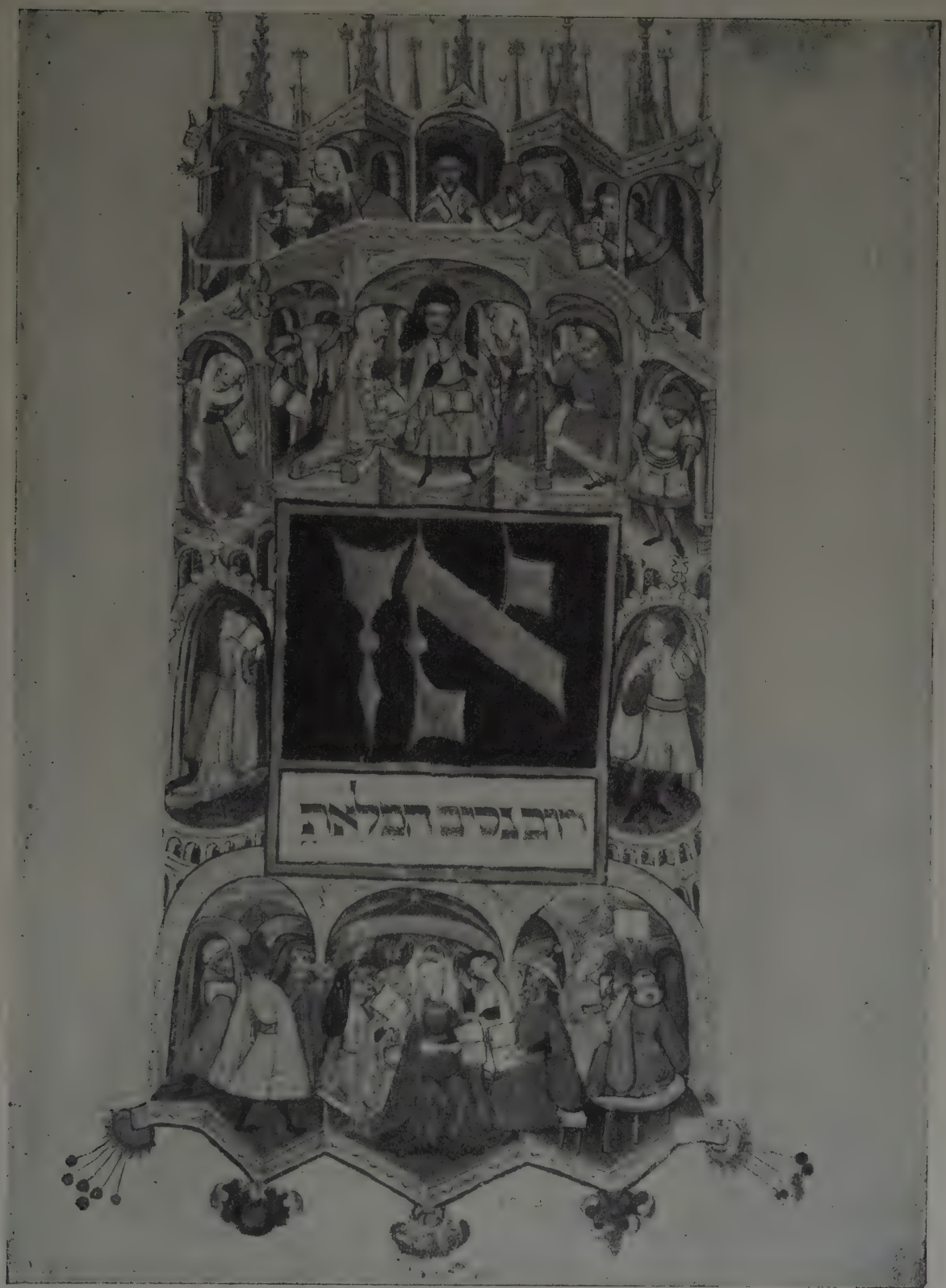
A volume of *Selected Essays* of James Darmesteter, translated from the French by Helen B. Jastrow and edited with an introduction by Professor Morris Jastrow, Jr., appeared in Boston in 1895. It contains, among others, his excellent essay on the history of the Jews and his fine study of the prophets of Israel.

JOSHUA BLOCH.

Lit.: Paris, Gaston, in *Contemporary Review,* Jan., 1895, pp. 81-104; De Vaux, Baron Carra, in *Revue des études juives* (1900) 23-48; *Jewish Encyclopedia,* vol. 4, pp. 444-47.

DARMSTADT, capital of the free state of Hesse, in Germany; in 1939 it had about 89,000 inhabitants, of whom about 800 were Jews. The history of the Jews of Darmstadt can be traced back as far as the second half of the 16th cent. The Hessian state archives for 1585 contain a decree of deportation for eleven Jews who were driven out of Darmstadt by Landgrave George I. During the 17th cent. the Jews suffered severely not only under the oppressive decrees of Landgrave George II in 1629 and the renewed restrictions imposed by Landgrave Ernst Ludwig in 1692 and 1732, but also from the repeated incursions of the French armies. However, it was Ernst Ludwig who allowed the Jews to hold their worship; the first Jewish school was founded in 1715, and the first synagogue in 1737, to be replaced by a new one in 1876. In the 16th cent. the Jews of Darmstadt were forced to listen to Christian sermons in a church, in the 17th cent. in the city hall, and in 1736 Deacon Philipp Fresenius founded his school for proselytes which became famous in Hesse.

The principal source for the history of the Darmstadt Jewish families is the record begun by the scribe Nathan (Nate) Ashkenazi in 1717 and continued up to 1863; it contains the names of some 300 Jews. During the



A page from the Darmstadt Haggadah (14th cent.)

The Darmstadt synagogue

first half of the 19th cent. Darmstadt was the residence of Meyerbeer and of Musikus Herz (Herz Hachenburger), who wrote a number of compositions for Jewish divine service. In 1771 Darmstadt had about 200 Jews. In 1820 they were granted citizenship; in 1823 they were allowed to study in the Christian schools, and by 1840 their number had increased to 545, to reach about 2,000 at the end of the 19th cent. The rabbis of Darmstadt include Samuel Cohen-Schotten (d. 1719); Kalman Israel Mengenberg (1799-1833); Benjamin Hirsch Auerbach (1835-57); Lehmann Marx; Bruno Italiener (1907-27); and Erich Bienheim, the present incumbent (1935).

Lit.: Liebermann, in Lehmann, *Jüdische Volksbücherei,* vol. 36 (1904); idem, *Aus der Geschichte der Juden in Hessen* (1909); Italiener, *Darmstädter Tagblatt,* Feb. 20, 1926.

DARMSTÄDTER, LUDWIG, chemist, b. Mannheim, Germany, 1846; d. Berlin, 1927. He was baptized. His many contributions to the chemical industry included an improved method for the manufacture of sulphuric acid. He later devoted himself to scientific collections, and his valuable collection of porcelains became famous. In 1907 he gave to Prussia his collection of documents on the history of the sciences and industries, containing many thousands of autographs and manuscripts. The tables for the history of the exact sciences, which were compiled by him and Du Bois-Reymond, are available in *Handbuch zur Geschichte der Naturwissenschaften und Technik* (Berlin, 1908).

DARSHAN (from Hebrew *darosh,* "inquire," "expound"), a term originally applied to the expounder of the Law. The Derashah, or sermon, as an element in the synagogue service, can be traced back to the expositions which accompanied the public reading of the Torah in the days of Ezra (*Neh.* 8:1-8; 9:3). As time went on, these expositions obtained a firm hold in the synagogue, and at the beginning of the Christian Era preaching seems to have become a regular feature of the Sabbath service. The sponsors of these discourses were the heads of the Sanhedrin, who were distinguished by the title "Darshanim"; the first to be thus called were Shemaiah and Abtalion, in the 1st cent. B.C.E. (*Pes.* 70b).

Because of the ignorance of the sacred tongue prevailing among the people, these sermons were naturally delivered in the vernacular, Aramaic in Palestine and, correspondingly, Greek, Persian and Arabic outside of Palestine. As interpretation was the main feature of the discourse, the Darshan, seated on a raised dais (*Luke* 4:20-21), opened his sermon with a quotation from the weekly portion or the Haftarah, or, for that matter, from any portion of the Bible related to the occasion. In Babylonia it was customary for the Darshan (called also Hacham) not to speak to the people directly but to the Meturgeman or Amora, who reproduced the sermon in attractive form for the benefit of the assembly.

The practice of delivering a discourse on every Sabbath and festival was scrupulously observed throughout the Talmudic and Gaonic periods. The Darshan or preacher is met with among the oldest Tannaim in Palestine and the Amoraim and Geonim of the East down to as late as the 10th cent. The practice of preaching declined when homiletic skill came to be less esteemed by the rabbi than knowledge of the ceremonial law. Only in Spain and Italy did the sermon succeed in holding its own during the Middle Ages. In Germany and in all other countries where persecution of the Jews was rampant it virtually perished.

There was a revival of the sermon among the Sephardic Jews between the 15th and 18th centuries, and many famous Darshanim flourished then. Nor were the synagogues of the German-speaking Jews entirely without preachers at this time (beginning of the 17th cent.). Their chief concern, however, was not to expound the text of Scriptures nor even to exalt the religious and moral status of their hearers, but to clear up some difficulties in a recondite passage of the Midrash, a reflection in the homiletic field of the method (Pilpul) then supreme in the sphere of Talmudic study.

A far-reaching change was effected by Moses Mendelssohn, the first to write sermons in pure German. The beginning of the 19th cent. witnessed the emergence of the sermon in the vernacular as a regular feature in the synagogue service. However, the old-fashioned sermon has not entirely disappeared from the scene, and old-time Darshanim, called also Maggidim, still find a ready ear among Orthodox Jewish congregations both in Europe and the United States.

See also: Bible Exegesis; Maggid. Morris Lehrer.

Lit.: Zunz, Leopold, *Gottesdienstliche Vorträge* (2nd ed., 1892); Maybaum, *Jüdische Homiletik* (1890); Joseph, in *Jewish Quarterly Review,* vol. 3, pp. 120-45; Bettan, I., *Studies in Jewish Preaching* (1939).

DARSHAN, MOSES ISAAC, *see* Maggid.

DARVAS, LILI, *see* Molnar, Ferenc.

DATES, MEMORABLE, *see* History.

DATHAN AND ABIRAM, two brothers, sons of Eliab, of the tribe of Reuben, who, according to the narrative in *Num.* 16, joined with Korah in rebelling against the authority of Moses and the high priesthood

of Aaron. In punishment for this act, they and all their families were swallowed up by the earth. Bible critics see in Dathan and Abiram the embodiment of the claims of the lay priesthood against the Levites.

According to rabbinic sources, Dathan and Abiram not only rebelled in the wilderness, but were responsible for nearly all the troubles of Moses. It was they who were quarreling and who taunted Moses for having killed an Egyptian (*Ex.* 2:13-14); they opposed him vigorously when he was unsuccessful at the beginning of his mission (*Ex.* 5:20-21); they disobeyed his regulations about the manna (*Ex.* 16:19-20). According to the Talmud (*Meg.* 11a), the words "these are that Dathan and Abiram" (*Num.* 26:9) mean that they remained consistent in their opposition from beginning to end; accordingly, they are numbered among the sinners who have lost their share in the world to come (*Sanh.* 109b).

DAUGAVPILS (formerly Dvinsk; until 1893, Dünaburg), city in Latvia situated on the Düna River, with a Jewish population (1935) of 11,106, or 24.59% of the total population of the city.

Daugavpils was founded in the 13th cent. by the Teutonic Knights. Because of its location on the river and its connection with Riga, Daugavpils became a center of trade sought after by the warring Baltic powers. The first partition of Poland (1772) made Daugavpils a Russian city. Daugavpils soon had a Jewish population of considerable size that increased until by 1787 it outnumbered the non-Jewish population.

During the 19th cent. the city grew in importance. The development of the Russian railroad system made Daugavpils a junction on the Leningrad-Warsaw and Riga-Smolensk trunk lines. Fortifications of strategic position were erected (1810-1832). Although Jews were not allowed to erect dwellings within the fortified area, the Jewish population grew with the expanding city. From 749 in 1805, the Jewish population increased to 2,918 in 1847 and to 32,400 or 46.5% of the total population, in 1897; in 1913 about 55,680 Jews lived in Daugavpils.

The destructive forces of the World War and the decline of commerce and trade during the post-war period resulted in the disintegration of the Jewish population of Daugavpils at a rate greater than that throughout Latvia and greater than that of the non-Jewish population of the city itself. In 1920, 11,838 (40.8%) lived in Daugavpils, and the decline continued until there were only 11,640 (26.9%) in 1930, and 11,106 (24.59%) in 1935.

Lit.: Shatz-Anin, M., *Di Iden in Letland* (1924) 12, 23, 39-42; *Valsts Statistika Parvalde. Ceturta Tantas Skaitisana Latvija, 1935,* vols. 1-4 (1936-1937).

DAUGHTER OF ZION (*bath tziyyon*), a personification of the city of Zion, i.e. Jerusalem, *Isa.* 1:8; 10:32; also in connection with *bethulah* ("virgin") in *Isa.* 37:22 and *Lam.* 2:13. The expression "daughter" or "virgin daughter" is also applied both to Israel and to foreign nations as a personification of the nation, in the same sense as Columbia and Germania are used. Thus we find "daughter of Edom," *Lam.* 4:22; "daughter of Babylon," *Ps.* 137:8; "daughter of Egypt," *Jer.* 46:24. Sometimes the figure is carried out at length: "The virgin of Israel is fallen, she shall no more rise" (*Amos* 5:2).

DAUPHINÉ, former province of France, later comprising several departments in the southeastern part of the country. Jews settled in this region probably as early as the 1st cent. C.E., for the fifteenth canon of the synod of Epaon (517) speaks of them as an element that had been in the country for a long time. The first actual reference to individual Jews is in 1247, when six were put to death at Valréas on a charge of ritual murder. In 1253 the Jews were expelled from the province, but returned in 1289; in the same year the council passed an order requiring them to wear the Jew-badge and forbidding them to employ Christian servants. In the first half of the 14th cent., under Dauphin Humbert I, they were allowed to open banking-houses and were entrusted with public offices; thus Dauphiné became a place of refuge for the Jews driven from France (1306), Franche-Comté (1321) and Venaissin (1322). However, the Black Death (1348) brought upon them persecution, death and economic ruin, the latter from the repudiation of debts owed them.

The Jews of Dauphiné were not included in the general expulsion of the Jews from France in 1394; but in the next century their situation became so grievous by reason of the exorbitant demands of the dauphins that they emigrated in large numbers. During the 17th cent. they were not allowed to remain in the province for more than three days at a time.

For the subsequent history of this part of the country, see SAVOY and FRANCE.

Lit.: Prudhomme, in *Revue des études juives,* vol. 9, p. 231 et seq.; idem, *Bulletin de l'académie delphinale* (1883), vol. 17, p. 129 et seq.

DAVID ("the beloved"), the son of Jesse of Bethlehem, of the house of Judah. He was the second king of Israel, but the first king of united Israel and the founder of a dynasty which remained in power for approximately 500 years, until the time of Zerubbabel. In history and legend David is unquestionably the most brilliant figure in ancient Israel, both as to character and political significance. His story is found in the Bible in various forms (*I Sam.* 16 to *I Kings* 2, *I Chron.* 10 to 29).

David's youth is hidden under a wealth of artistically and ethically valuable lore, story and legend. Out of it the historical kernel does not easily emerge. Moreover, the tale of the child of low-birth who accidentally comes to the attention of the king, is driven off, develops into a robber chieftain and so clambers back to recognition, is told of many kings.

According to one version David was a shepherd boy when he was summoned to King Saul, to heal Saul's melancholy with music. In another version he earned his first fame when he slew Goliath (*I Sam.* 17:31-54). In any event Saul made David, of the house of Judah, his armor-bearer and son-in-law in order to win the southern tribes of Israel to his side. At the same time Saul's son Jonathan swore eternal friendship to David by exchanging weapons with him.

Envy and fear of David's rapidly growing popularity, however, caused Saul to banish him again. Even the priests of Nob, who had aided David in his flight, were

David with the head of Goliath, by Andrea del Verrochio (1436-1488)

exterminated. David's generosity is said to have succeeded in pacifying Saul more than once, but the effect never lasted, so that David fled to the southern wilderness, where he founded a principality. His marriage with Abigail of the house of Caleb was a help in this respect. But Saul's unrelenting pursuit finally forced David to place himself under the authority of the Philistines. As vassal of Achish of Gath he managed to increase his power, using Ziklag as his residence, and Saul finally fell in battle at Gilboa. Only then—about 1000 B.C.E.—did David's real opportunity come. Either he had not previously wanted it (as the Bible says) or he could not attain it because of Saul's opposition.

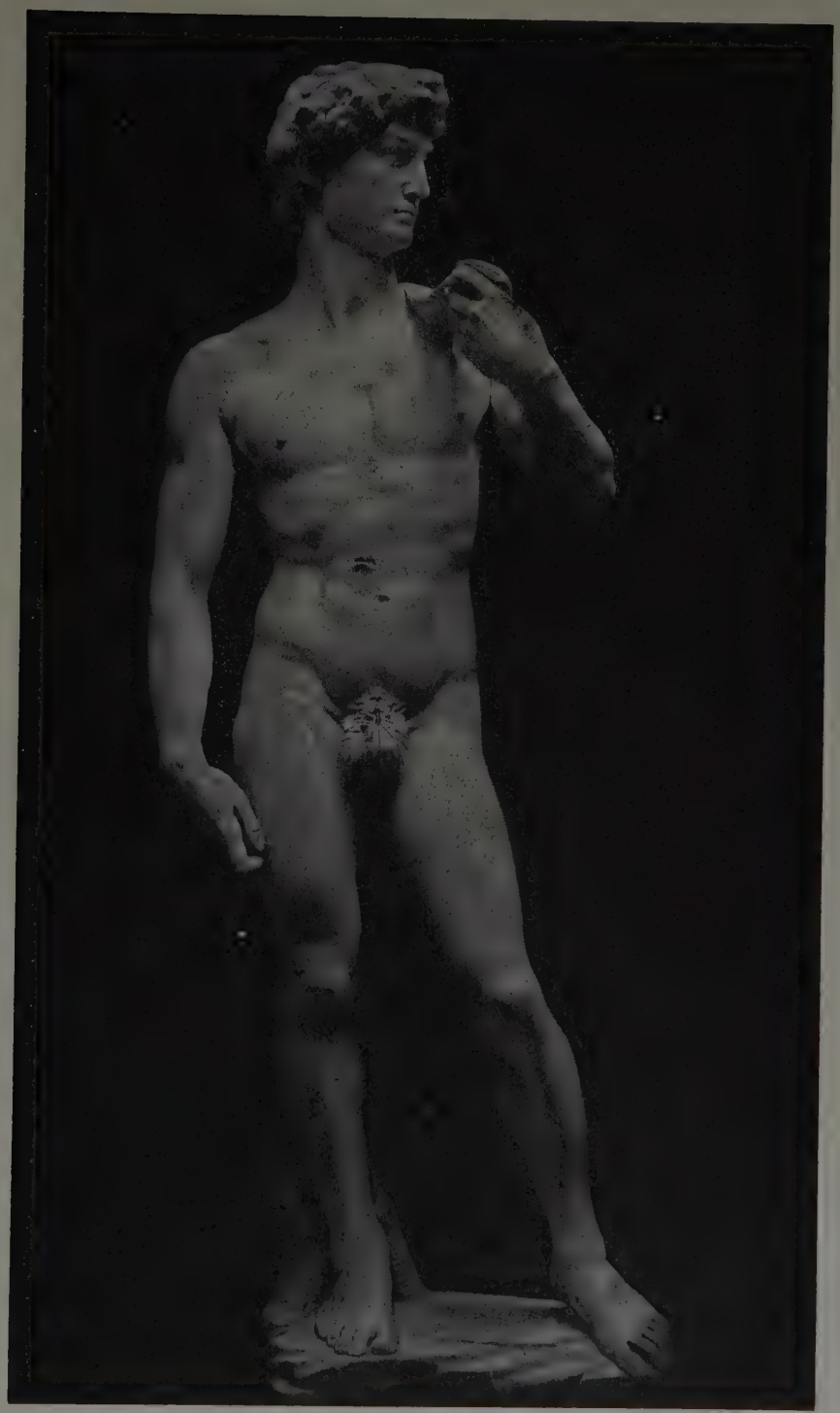
From the southern half-wilderness of Negeb David drove steadily toward the north. He moved his headquarters to Hebron. His principality and perhaps even the house of Judah were established after fighting, and not so simply as the Bible relates. Next he conquered the well-defended city of Jerusalem, where non-Jews, the Jebusites, still lived. The city became the base of further actions, whose purpose was the conquest of Israel in its entirety.

After Saul's death, Ish-bosheth, Saul's son, fled from the Philistines to Transjordania. His commander Abner maintained control of several tribes in central Palestine against the Philistines. But the army of Abner was defeated by David in a battle at Gibeon, north of Jerusalem. When Abner realized the hopelessness of Ish-bosheth's cause, he made a quarrel with Ish-bosheth over a woman (Rizpah, one of Saul's harem) the excuse for transferring his allegiance to David. Abner restored Saul's daughter Michal to David as wife, but he was nevertheless insidiously slain by David's commander, Joab, on the pretext of revenge. Not long afterward Ish-bosheth suffered the same fate.

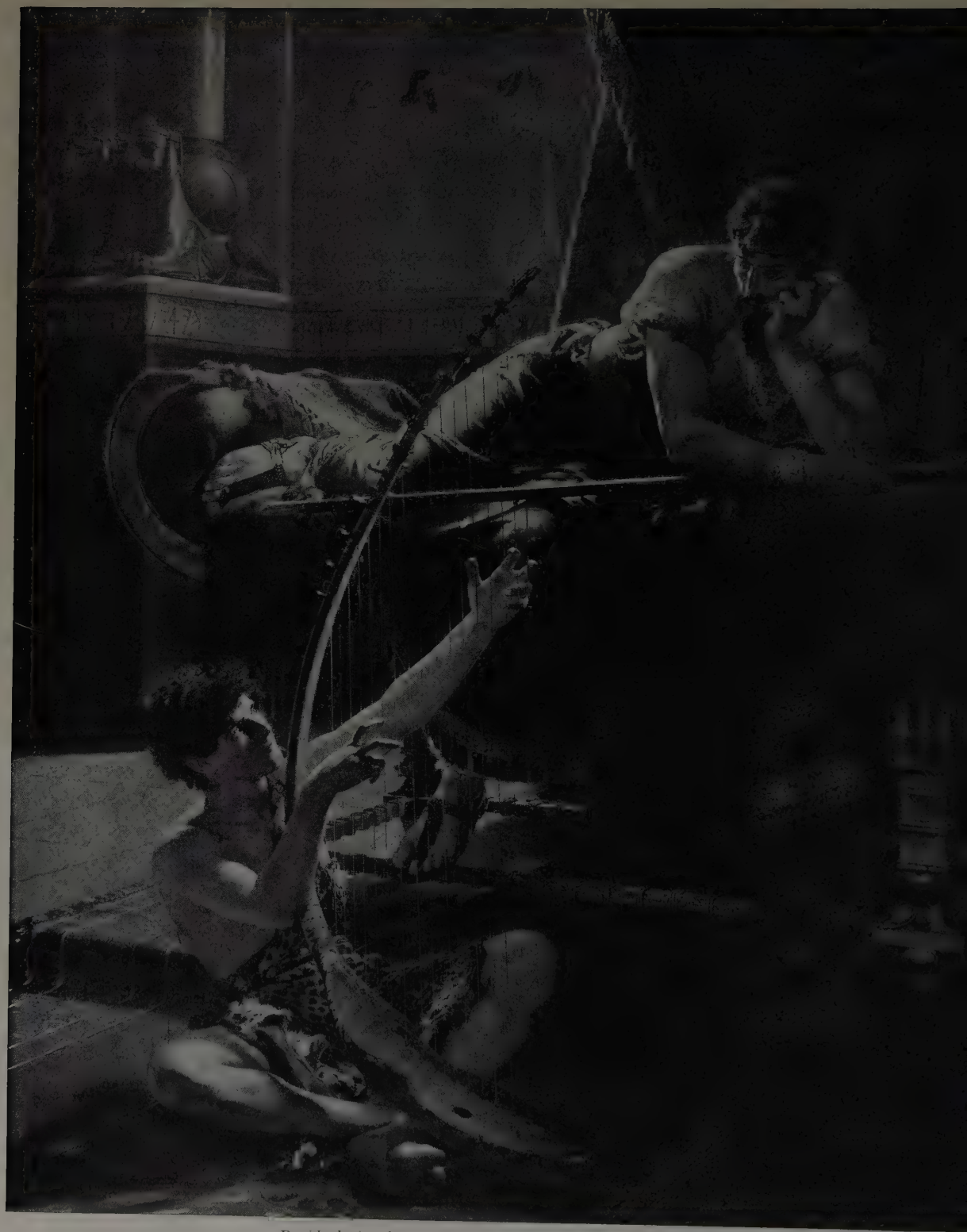
At this point the northern tribes of Israel voluntarily submitted to David; his military and political prowess and his charm had instilled fear, admiration and love for him. He had composed a threnody for Saul and Jonathan and had brought their bodies from Jabesh-gilead to be honorably buried. He had also mourned for Abner and given him a pompous burial, laying Ish-bosheth's head in the same grave. But Mephibosheth, Jonathan's crippled son, was taken into David's own court. And while he expressed love for his dead and harmless enemies, he intimidated the dangerous ones, ordering Ish-bosheth's murderer to be killed. The messenger who brought him the news of Saul's death was also slain. Two sons and five grandchildren of Saul's were left to the revenge of the Gibeonites, but he let them be honorably buried with their kin.

There was in David an instinctive combination of prudence, energy and generosity. Moreover, he reawakened in Israel the national consciousness which had lain dormant since the days of Moses. Like Israel itself, David had suffered under the domination of the Philistines, who patiently tolerated the revolts of both, knowing that separately neither one was a match for them. But the Philistines miscalculated. When David was strong enough and Israel without a leader, they found each other. United, they thrust their hereditary enemy out of the country, conquering the city of Gath. Legend makes this a war with giants; actually the Philistines were the giants whom David and his men subdued. Of the details of the battle little is certain; in Isaiah's time it was known as the battle of Mount Perazim (*Isa.* 28:21). The Philistines' power was broken and they are hardly mentioned again (*I Kings* 15:27; 16:15). Out of their disappearance came the rise of Israel and the foundation of David's kingdom. For the first time a national state existed, based on the active cooperation of all the tribes, secured by a kingdom, supported by a family and protected by a fortress which was as much a spiritual and military-political focus as actual independence.

David expanded his state from inside out; unlike Saul, he did not tire after the initial steps. His own experience and the period of the judges had proved that a people's army was not dependable; he therefore created a professional army. The Cherethites and the Pelethites, under the leadership of Benaiah of Kabzeel, had been devoted to David since his youth. In addition there were 600 men under Ittai of Gath, who was also a friend dating back to the Philistine adventures, and an elite guard of individual warriors, the mighty men



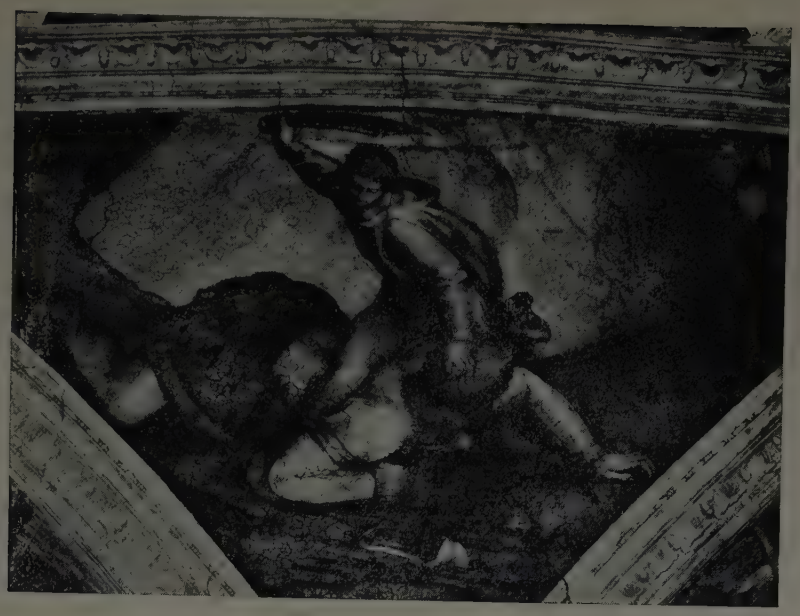
David, by Michelangelo Buonarotti (1475-1564), in the Academy of Florence



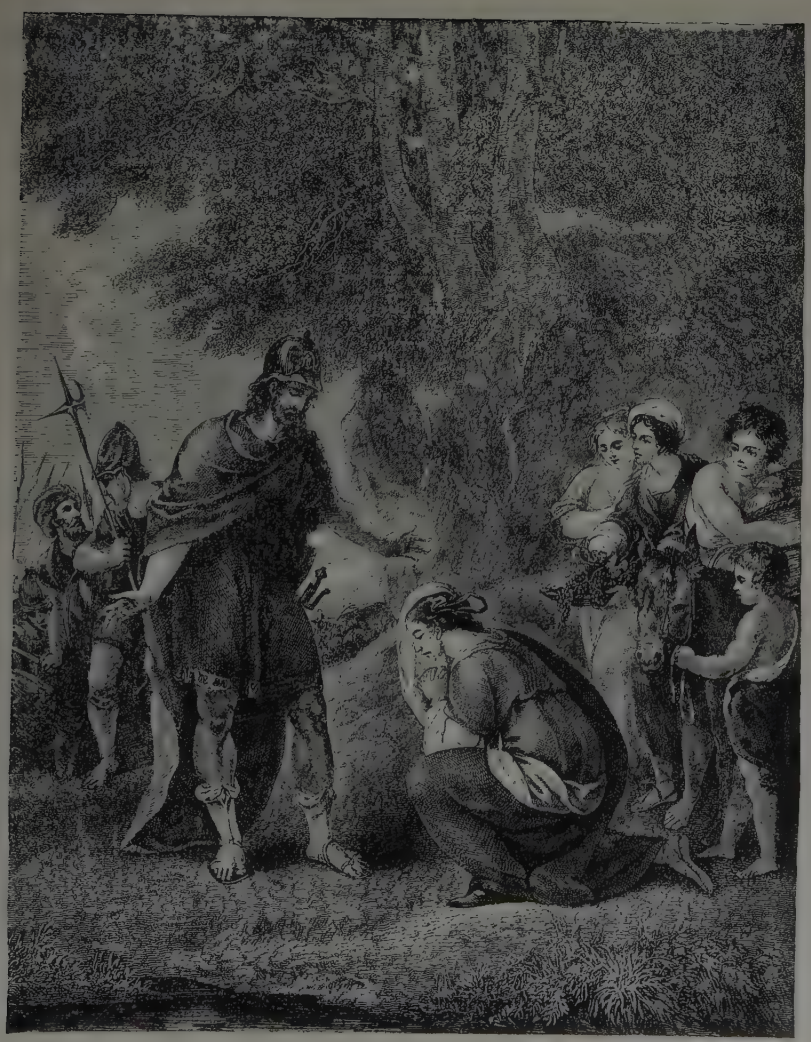
David playing before Saul, by Julius Kronberg (19th cent.)

under Abishai, the brother of Joab. These had to be paid, so David raised taxes and set up an administrative body directed by a bailiff, registrar and scribe (the exact meaning of the titles is uncertain). "Friends" (*II Sam.* 15:37), counsellors (*ibid.* 16:23) and "house guests" (*ibid.* 19:32-35) completed the roster of David's court officials. For this a palace was necessary, such as other princes possessed. David had one built on the mount of Zion, and fortified it.

There, also, he gave religion a new home, simul-



David and Goliath, one of the frescos in the Sistine Chapel (Rome) by Michelangelo Buonarotti



David and Abigail

David receives Bath-sheba, by Bernardo Strozzi, in the Art Gallery of Dresden

taneously providing another pillar for his power. He had the Ark of the Covenant brought to the new house of worship. It had been captured by the Philistines when Shiloh fell, and had again come into the possession of Israel, though how is not clear. The high priests were Abiathar, the last descendant of Eli, who had escaped the blood bath of Nob; Zadok, Ira and David's sons. Nathan the prophet forbade the building of a new temple for the ark, for the reason that a building instead of a tent would be too much of an innovation for Israel's God. But the Ark became a strong bond between David and the northern tribes, whose sanctuary it was originally.

David tried to secure and to expand the state through conquest both from within and from without; he saw in this the best method of more firmly welding the opposing elements together. Most of his long reign of approximately forty years was occupied with wars against Edom, Moab, Ammon, and Aram. The chronological order of these conflicts cannot be definitely established. Edom and Moab were barbarously treated, as a later statement shows (*II Sam.* 8:2). The Bible record describes in detail only the war against Ammon, particularly against Rabbath-Ammon, to whose aid came Hadadezer of Aram-Zobah and an army of Arameans, only to be themselves defeated. For the most part Joab waged the war, but the final victory and the glory were David's. David left the countries intact but made them pay tribute. In Damascus and, more importantly, in Edom, he placed Israelite officials, because he wanted to control the road to the Persian Gulf, and he occupied a part of Moab. In this manner David finally created a powerful state, though it did not reach the Euphrates, as was claimed later. David's name was so renowned that even Hiram of Tyre sent him wood and craftsmen when he started to build his palace. So did Toi of Hamath. David rose to dominant power in West Syria, against the eastern peoples driving to the sea.

At the end of his life he had many family troubles. Though he did not have an extensive harem, five wives and ten concubines are named in addition to Michal, Abigail and Bathsheba, who had previously been married. *II Sam.* 3:2 and 5:14 (equivalent to *I Chron.* 14:3-7) give the number of his sons as seventeen or nineteen. There was also a daughter, Tamar, who was ravished by her half-brother Amnon and avenged by her full brother Absalom.

A few years later Absalom instigated a widespread revolt which temporarily drove David to Transjordan. After Absalom's death Sheba of the tribe of Benjamin rose up against the old king. Though both of these revolts were suppressed without great difficulty, the confusion nevertheless made David weak in his old age. His son Adonijah dared to attempt the usurpation of the succession within his father's lifetime and against

King David, by Rembrandt Harmensz van Rijn (17th cent.)

his father's will. The attempt was nipped in the bud by Solomon's party. But the life of the hero flattened noticeably toward its end. David himself is supposed to have advised his successor, Solomon, surreptitiously to kill the enemies whom he himself had not dared to touch. Though this explanation may have been offered by a later commentator who wanted to excuse Solomon's heartless behavior when he came to power, the total impression remains. David's end does not equal his beginning. When David died (about 970 B.C.E.) it was not, like Moses, on the heights. His grave in the city of David was being pointed out even in the time of Nehemiah, five centuries later.

David's personality might be described as gallant. He was strong and courageous in war and peace, but in him human sympathy and justice were merged with energy and sternness. Besides, he was one of the most highly cultivated characters in the Bible. He was faithful in friendship and tender in paternal love. Love for women and for art were as important to him as the most delicate excitations of moral issues and of sincere piety. Especially does the mature David, as he appears in the story of Bathsheba and Absalom, express himself with humility, devotion, repentance and pious resignation to God's will. No inferior person could have conceived such sentiments; they prove that even his most fabulous generosity toward Saul and the religious faith of the youth David in his combat with Goliath were at least commensurate with his historical character. His mistakes were certainly many, but they pale before his

endowments. Partially his mistakes may be given a psychological explanation, and attributed to his rapid rise. Partially they may be historically derived from the spirit of the times, which he did not entirely overcome.

But particularly remarkable was the intellectual capacity of David the statesman; ideas of immeasurable scope were combined with restraint which prevented a single failure. He used moral conquest to turn foe into friend; his own inward harmony united north and south, priest and prophet. His many-faceted military and administrative genius sustained his political acts. No statesman in Israel either before or after him could equal either his talents or his achievements. His great historical significance is thus explained. What Saul the fanatic could only begin, David finished. It was a historic moment. Egypt in the south and the Hittites in the north had lost their power in Palestine. The Assyrians and the Arameans were not yet aroused. Israel had elbow-room. On the other hand the war with the Philistines demanded a national state. David created it, thereby brilliantly fulfilling the needs of the hour and simultaneously bringing Moses' work to a practical conclusion.

David established the people of Israel according to Moses' concept. And by placing the Ark—the symbol of the invisible God—in the center of the state, David apotheosized his successes into a spiritualization of the national idea on an ethical, super-national level. At the same time he imbued the old national and religious belief with new impetus and new direction, which in turn gave the mount of Zion the right to everlastingness. The later interpretations are correct in the deepest sense. David is really the founder of the kingdom of the one God of morality. From Sinai descended the primary idea, but it might later have petered out to nothing in northern Israel. From the city of David came the precepts which won it the world. It is therefore fair that the Bible should relate more about David than about anyone else. He is the incarnation of the people's soul; he is one of the most important figures in the history of mankind.

Soon enough the national imagination took possession of him. Shortly after his death he became the subject of one of the first written romances in Hebrew literature (*II Sam.* 9 to *I Kings* 2); this was already well garnished with myth and legend. His weaknesses were not denied, but were held responsible for his misfortunes. The sense of morality therefore manifested itself even against a beloved hero. New lineaments were added to the old picture. *Amos* 6:5 makes David the master of world song; *Isa.* 9:6 calls him the progenitor of an everlasting, God-loving and God-beloved dynasty. But only after 300 years did the Deuteronomists begin to erase his faults, and *Chronicles* makes him an ideal of piety according to the Priestly Code.

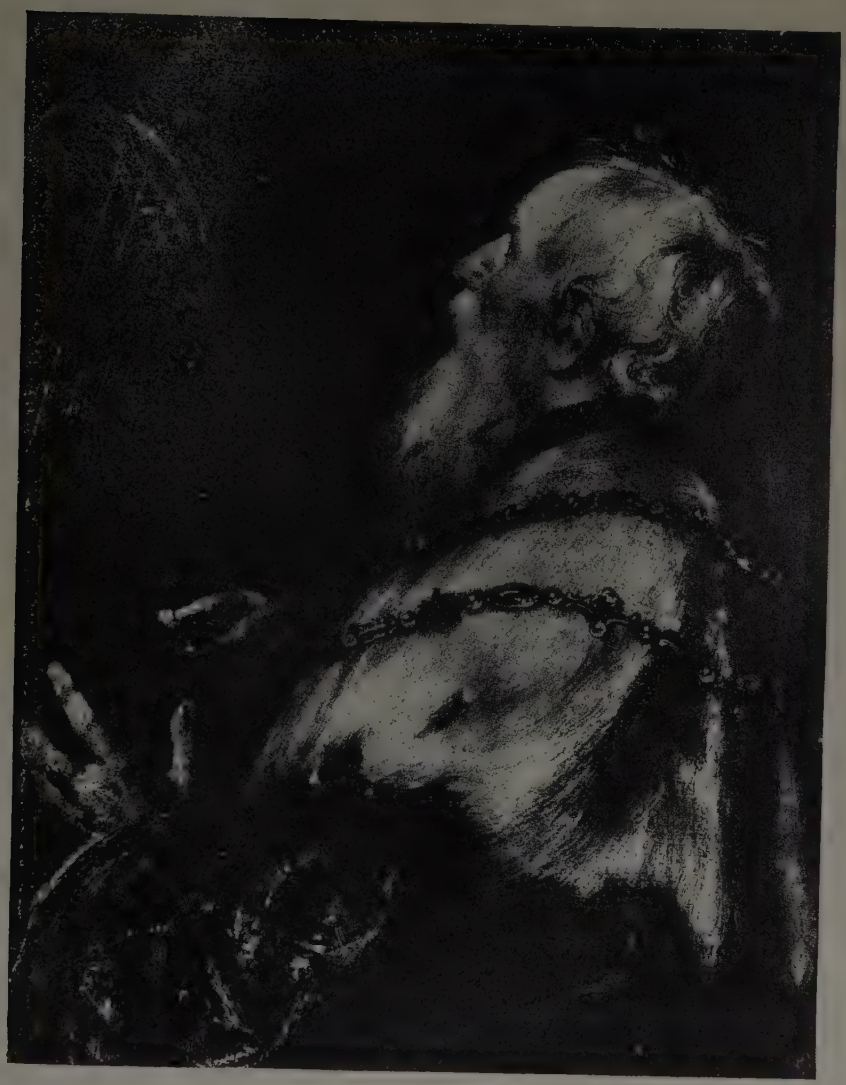
In the interim the priesthood had made of him the spiritual originator of the Temple, a singer of psalms, and the creator of the singing of the Levites, whereas in reality it is likely that not a single Psalm was his, not even *II Sam.* 22 and 23. The prophets took a different attitude; they drew a connection between David and the national longing for the kingdom of God. First it is said that the Messiah will be a descendant of David, a man like him (*Isa.* 11:1; *Jer.* 23:5; 33:15; *Zech.* 3:8; 6:12). For this reason Christendom, which calls Jesus the Messiah, calls him also a descendant of David (*Matt.* 1). On the other hand, *Ezek.* 34:23; 37:24; *Hosea* 3:5; and *Jer.* 30:9 express the hope that David himself will return in the time of the Messiah. He is the servant of God, endowed with eternal life in this and the other world. But *Isa.* 16:5 and *Amos* 9:11 are content with making David's tent the symbol of the ideals of the past and the future. Finally, religious thought tries to raise David out of the limitations of national conditions into the realm of the universally human, by making him a descendant of the Moabite Ruth (*Ruth* 4:22). Racial anti-Semitism placed David among the Aryans because he was (*I Sam.* 16:12) ruddy, or reddish-blond. HUGO FUCHS.

In Post-Biblical Literature. Rabbinic literature elaborates on the story of David, for the most part endeavoring to depict him as a model of piety and to explain away the less favorable narratives of the Bible. This was perhaps a defense against the attacks of the unbelievers and sectarians who scoffed at the Bible narratives and pointed out the defects of the Bible heroes. According to one statement, his life was originally destined by God to last only three hours; but when Adam heard of this, he voluntarily gave to David 70 of the 1,000 years appointed to him, thus reducing his own life-span to 930 (*Pirke de Rabbi Eliezer* 19). David was one of the thirteen men who were born already circumcised and one of the seven who made covenants with God.

Other stories in the Haggadah are embellishments of the Biblical narratives. Thus Samuel knew that David was the destined king of Israel because only for him would the oil of anointing flow from the horn (*Yalkut Hamechiri I Sam.* 25). When David fought Goliath, the stones themselves aided him, and his glance was sufficient to make Goliath leprous and thus more easily conquered. A pretty story relates how David wondered what purpose God could have for such things as hornets, spiders and idiots, only to find how each of these helped him to escape at a critical moment (*Alphabet of Ben Sira*).

The story of David's death is related as follows: David, fearing that his end was near, devoted his days to the study of the Torah, knowing that as long as he did this the angel of death had no power over him. However, when the destined day approached, which happened to be a Sabbath, the angel of death, instead of coming near David, made a loud noise in the garden; David stopped his study, went out to investigate and fell and died. His body lay on the ground for some time, since it could not be moved on the Sabbath; finally Solomon devised the expedient of using it as a means of transporting the food to the palace dogs, since they could be fed on the Sabbath. Thereupon the wise successor of David exclaimed: "A living dog is better than a dead lion" (*Eccl.* 9:4; *Sab.* 30ab).

There are various Islamic legends about David, which may have been derived originally from Jewish sources. Thus David is reported to be the inventor of chain armor; in another account he possesses a marvellous bell, which rings when the guilty party in a lawsuit approaches it. There is also a story of David's search for his future companion in Paradise, who turns out to be a pious hermit. Other stories in the *Koran* and else-



David playing the harp, by Peter Paul Reubens (17th cent.)

where, like the rabbinic narratives, are amplifications of the Bible narratives.

The name of David is not mentioned frequently in the liturgy, except that in the Eighteen Benedictions the Messiah is called the descendant of David, and there are frequent psalms in the service which bear the ascription of David's authorship. SIMON COHEN.

Lit.: The Bible dictionaries, and commentaries to *I* and *II Samuel* and *I Kings;* the standard Jewish histories of the period; Gressmann, H., *Die älteste Geschichtsschreibung und Prophetie Israels* (1929); Kittel, *Great Men and Movements in Israel;* Ginzberg, L., *Legends of the Jews,* vols. 4 and 6.

DAVID, CITY OF, TOWER OF, *see* JERUSALEM.

DAVID, SHIELD OF, STAR OF, *see* SHIELD OF DAVID.

DAVID BEN ABRAHAM ALFASI (Arabic, **Abu Sulaiman Daud ibn Ibrahim al-Fasi),** Karaite lexicographer, a native of Fez, in Morocco, who flourished in the second half of the 10th cent. He lived for some time in Palestine, where he wrote his Hebrew-Arabic dictionary entitled *Jami al-Alfaz* (in Hebrew, *Agron*). He was well versed in the Mishnah, the Talmud, the Masorah, and the Rabbinite liturgy, and, like his predecessors and contemporaries, had studied the writings of the Gaon Saadia. Aside from his dictionary, he wrote commentaries on *Psalms* and *Song of Songs,* both of which appear to have been lost.

Alfasi's dictionary is the earliest and most important work on the subject on the part of a Karaite writer, and one of the earliest and most extensive documents in the history of Hebrew philology in general. Its treatment of the philological and comparative aspects of Hebrew-Arabic lexicography is thorough and rational and shows a deep learning and a fine linguistic sense. He follows the Tiberian system of vowels and accents, emphasizes such cardinal problems as permutation and transposition of root-letters, and consistently compares the Biblical Hebrew roots with their rabbinic, Aramaic and Arabic equivalents.

Although the dictionary was in its time so popular that it was available in two versions, a shorter and a longer one, and at least three abridgments, it was soon almost completely neglected and exercised but little influence on later Karaite philologists.

Lit.: Skoss, Solomon L., edit., *The Hebrew-Arabic Dictionary of the Bible Known as Kitab Jami al-Alfaz (Agron) of David ben Abraham al-Fasi* (2 vols., 1936 and 1940).

DAVID BEN ABRAHAM HALABAN, Cabalist, who flourished in Coucy le Château, France, in the second half of the 13th cent. He was a grandson of a former rabbi in the town. His only known work, *Masoreth Haberith* (Tradition of the Covenant), was published by G. Scholem (*Kobetz al Yad,* 1936, pp. 25-42). In this work David seeks to develop a complete mystical system and expands the idea of metempsychosis (Gilgul) by applying it to every existing thing. His God-idea is pantheistic, his conception of creation a process of development from the simplest to the most complicated forms. Like many other Cabalists, David believed in the idea of a "primary ether" (*'Avvir Kadmon*) as a mediator between God and the world.

Lit.: Scholem, G., in *Occident und Orient,* Gaster Anniversary Volume (1936) 503-8.

DAVID BEN DANIEL BEN AZARIAH, exilarch in Egypt, b. about 1057; date of death unknown. He was the son of the Gaon of Jerusalem, and at the age of twenty-one went to Egypt, where he found a protector in Mazliah ben Yefet, who furthered his studies and gave him his daughter as wife. In 1078 he went to Fostat, where he was proclaimed exilarch of the Egyptian Jews; four years later he divorced his wife and married the daughter of the wealthy and influential Karaite Moses Hakohen ben Aaron.

According to the Abiathar scroll, David attempted to extend his authority over the communities along the coast-land of Palestine, which was then united with Egypt under the rule of the Fatimid caliphs, and even used force in the case of Tyre to collect taxes in his behalf. The same source charges David with gross ingratitude toward Mazliah and others who had aided his early career. One of these, Nagid Meborach of Egypt, who had been banished from Fostat because of false charges made against him by David, succeeded in recovering his position in 1094, and after this the influence of the exilarch waned. Nothing is known of his later life. It was formerly thought that David founded an academy in Fostat, but a further examination of the Abiathar scroll casts considerable doubt upon this assumption.

Lit.: The Abiathar scroll is given in Schechter, S., *Saadyana* (1903) 80-104; Mann, *The Jews in Egypt and Palestine under the Fatimid Caliphs;* idem, *Texts and Studies in Jewish History and Literature.*

DAVID BEN JOSEPH IBN YAHYA, *see* IBN YAHYA, DAVID BEN JOSEPH.

DAVID BEN JUDAH, Babylonian exilarch about 825 to 833 C.E., successor of Isaac Iskavi. A member of the family of Bostanai, he became the nominee of the Rabbinites and prevailed over Daniel, the Karaite candidate. Graetz is of the opinion that he was nominated by the academies and not by the state. At any rate, the defeated Karaites appealed to Caliph Al Mamun, who declined to interfere, adding: "If ten men desire to elect a spiritual leader, be they Christians, Jews or Magians, they are permitted to do so." In 833 David was called upon to decide between the rival claims of two rabbis for the office of Gaon; he appointed Rabbi Isaac ben Hiya of Pumbeditha.

Lit.: Graetz, Heinrich, *Geschichte der Juden,* vol. 5, especially note 12, no. 6; *Tarbitz,* vol. 1, p. 127.

DAVID BEN JUDAH BEN JEHIEL, *see* LEON, DAVID MESSER.

DAVID BEN MORDECAI (TVERSKY), Hasidic rabbi, b. Tchernobyl, Russia, 1808; d. Talnoye, 1882. The son of Rabbi Mordecai of Tchernobyl, he settled after his father's death first in Vassilkov and then in Talnoye. His court there was so large as to be practically a separate town with luxurious houses for each member of his family, a Beth Hamidrash seating 2,000 and a large dining house. He received a large income from his devoted followers, who included the wealthiest Jews of the Ukraine. However, when an enthusiastic votary presented him with a throne bearing the Hebrew inscription, "David the king of Israel lives and endures," the government arrested him under a suspicion of rebellion and for some time he was imprisoned at Kiev.

David was famous for his good humor, wit and cleverness. He maintained even a court-jester, Leibele Michoels. He was passionately fond of music, and invited to his court famous Jewish cantors such as Hershele Tulchiner and such renowned violinists as Stempenyu of Berdichev and Pedatzur of Zhitomir. His court cantor, Josele, would each week compose a new melody for the Hasidim to sing at their repasts. David wrote three books, in which he arranged his ideas in the form of commentaries to the Pentateuch: *Magen David* (Shield of David; 1852); *Birkath David* (Blessing of David; 1862); *Kehillath David* (Assembly of David; 1881).

Lit.: Minkowski, F., in *Reshumoth,* vol. 1 (1918) 98-122.

DAVID BEN SAMUEL HALEVI (generally called TaZ, from the initials of his chief work), Talmudist, b. Vladimir, Volhynia, 1586; d. Lemberg, 1667. His teachers were his brother Isaac and his father-in-law Joel Serkes. After living for a time in Cracow, David became rabbi of the district of Rava; next he remained in Posen for several years and in 1641 became rabbi at Ostrog, where he maintained a famous Yeshiva. Forced to flee by the Chmielnicki massacres of 1648-49, he spent some time in Lublin and Moravia, but finally settled in Lemberg.

David's writings are mostly commentaries to the *Shulhan Aruch* of Joseph Caro. The first and most famous of these was his *Ture Zahab* (Rows of Gold) to the second part, *Yoreh Deah,* which became so noted that the name was applied to all David's notes to the other parts of the *Shulhan Aruch.* The first editions of the *Ture Zahab* were: *Yoreh Deah* (Lublin, 1646); *Orah Hayim* (Dyhernfurth, 1692); *Hoshen Mishpat* (Hamburg, 1692); *Eben Haezer* (Zolkiew, 1754). The work attempts to establish a standard commentary to the work of Caro. David also wrote responsa and a super-commentary on Rashi, *Dibre David* (Words of David; Dyhernfurth, 1689).

Lit.: Horodezky, in *Encyclopaedia Judaica,* vol. 5, cols. 870-74.

DAVID BEN SOLOMON IBN ABI ZIMRA, *see* IBN ABI ZIMRA.

DAVID BEN ZAKKAI, exilarch at Baghdad, d. 940. The accession to office of this energetic and ambitious man was marked by a bitter struggle with Kohen Zedek, Gaon of Pumbeditha, who had deposed his predecessor and relative Ukba. Kohen Zedek declined to recognize David as exilarch; David retaliated

by appointing Rabbi Mebasser as Gaon of Pumbeditha. However, Nissim Neharvani brought about a reconciliation at Sarsar, near Baghdad (921). In the meanwhile, the formerly renowned academy of Sura was more and more losing its authority and scholarship, and for a time its Gaon was a weaver.

David's appointment of Saadia to the office (928) gave the academy new prestige, but led to further conflict. The new Gaon refused to sanction acts of the exilarch which he regarded as unjust, and refused to approve a legal decision by David. The exilarch removed the Gaon from office and banished him, and Saadia responded by nominating Josiah Hasan as exilarch. The caliph, who was called upon to intervene in the quarrel, was apparently persuaded by bribery to support the claims of the exilarch. It was not until 937 that David and the Gaon were reconciled. That Saadia subsequently cherished no enmity toward David is indicated by his vote in favor of David's son as successor to the exilarch after the death of his father and by his adoption of David's grandson.

Lit.: Graetz, Heinrich, *Geschichte der Juden,* vol. 5, pp. 280-81, 291-96, 449-50, 453-55, 529-30; idem, *History of the Jews,* vol. 3 (1927) 186, 192-96, 200-1; Ginzberg, Louis, *Geonica,* vol. 1 (1909) 56 et seq.

DAVID IBN MERWAN AL-MUKAMMAS, usually called David Hababli, Jewish philosopher of the 9th and 10th centuries. He was of Babylonian origin, hence his surname. The earliest Jewish philosopher, David was comparatively unknown and his principal philosophical work was at first known only from quotations in a commentary to the *Sefer Yetzirah.* In 1898 Harkavy discovered the work, known as *Ishrun Makalat* (Twenty Chapters), in a manuscript in the Imperial Library at Leningrad. The book shows the dependence of David on the Arabian Mutazilites, and is the earliest known Jewish philosophical work of the Middle Ages. A considerable part of it is devoted to polemics against Christianity. Fragments of another book of David, on the unity of God (*Kitab al Tauhid*), were found in the Cairo Genizah.

Lit.: Marmorstein, in *Monatsschrift für Geschichte und Wissenschaft des Judentums* (1922) 48 et seq.; Husik, I., *History of Mediaeval Jewish Philosophy* (1930) 17-22.

DAVID, one of the first fifteen Jewish families to come to Canada with the victorious British forces in 1763.

Lazarus David was born in Swansea, Wales, in 1734, and came to Montreal in 1763. He was an extensive landholder and one of the organizers of Congregation Shearith Israel. He is known to have petitioned for political reforms in Canada. He died in Montreal on October 22, 1776, and was the first Jew to be buried in Canada, interment taking place in a cemetery plot purchased by the congregation the previous year. Lazarus David had three sons, David, Samuel and Moses, all of whom figured prominently in the early history of Canadian Jewry and in the political and social life of the colony. Two daughters, Abigail and Frances, both married members of the small Montreal congregation. Lazarus David's descendants of the third generation began to intermarry with the Protestants of Quebec province.

David David (b. Montreal, 1764; d. Montreal, 1824) was Lazarus' eldest son. A prominent business man, he was one of the most active of the founders of the Bank of Montreal (1817) and was on its board of directors until his death. He was also a charter member of the Montreal Board of Trade, and was one of the group of merchants who successfully petitioned the government in London to make Montreal a port of entry. He was one of the first life governors of the Montreal General Hospital. In 1812 he was appointed quartermaster in the British army of Canada.

He was active in the affairs of Shearith Israel. The congregation's first synagogue was erected in 1777 on land inherited by David David from his father, although the property reverted to the family upon David David's death.

Samuel David (b. Montreal, 1766; d. Montreal, 1824), the second son of Lazarus, was a prominent military officer, attaining the rank of lieutenant colonel. In the war of 1812-14 he headed the 2d Montreal Battalion, which was composed of French-Canadians. He left a diary which chronicles many interesting events of his time.

Two of Samuel's sons, Captain Eleazar David and Lieutenant Moses S. David, served in the cavalry on the side of the government in putting down the rebellion of 1837-38.

Aaron Hart David (b. Montreal, 1812; d. Montreal, 1882), the second son of Samuel David, was one of the first Jewish physicians in Canada. He studied in England and Scotland, returning to practice medicine in Montreal in 1835. From 1840 to 1844 he lived in Three Rivers because of the antipathy to Jews in Montreal at the time, but he moved back to the metropolis and attained a position of distinction in the profession.

He was appointed secretary to the Central Board of Health of Canada in 1849. Three years later he helped organize the St. Lawrence School of Medicine, and the same year he was co-founder of the *Canada Medical Journal.* He was one of the founders of the faculty of medicine of the University of Bishop's College (1870, later absorbed by McGill University) and became dean of the school.

David was a charter member of the Canadian Medical Association and honorary general secretary from 1869 until his death. In addition he was an extraordinary member of the Royal Medical Society of Edinburgh, and an honorary member of the American Medical Association. He was president of the Natural History Society of Montreal.

He was president of the Montreal Sephardic congregation, Shearith Israel, for a number of years, and a contributor to both the Anglo-Jewish and local press.

Moses Z. R. Frank.

Lit.: Sulte, Benjamin, *Pages de l'histoire du Canada,* pp. 401-38; Hart, A. D., *The Jew in Canada* (1926) 42, 61; *History of the Spanish and Portuguese Congregation Shearith Israel in Montreal;* Rhinewine, A., *The Jews in Canada* (1930); Borthwick, J. D., *Montreal History and Gazetteer* (1892) 475, 480; Kelly, Howard A., and Burrage, Walter A., *American Medical Biographies* (1920) 286 (for Aaron Hart David).

DAVID, CHRISTIAN GEORGE NATHAN, political economist and public official, b. Copenhagen, 1793; d. Copenhagen, 1874. He studied at the University of Copenhagen, graduated in 1811, and two years later wrote a critical examination of Buchholz's

Ferdinand David

anti-Semitic work, *Moses und Jesus.* In 1830 he renounced Judaism and became converted to the Protestant church and was appointed professor of political economy at the University of Copenhagen, becoming at the same time correspondent for the *Maanedskrift for Litteratur,* and leader of the Liberals. In 1834 he founded the weekly paper *Faedrelandet,* whose policy cost him his professorship. After studying political conditions in England, he was appointed to the Senate and then became representative from Copenhagen to the first Folkething, where he served as leader of the Schleswig-Holstein Party. He was chief inspector of prisons in 1849, head of the state statistical department from 1854 to 1875, and secretary of the treasury from 1864 to 1865. He retired from political life in 1870, engaging in literary work.

DAVID, FERDINAND, violinist, composer and teacher, b. Hamburg, 1810; d. on an excursion to the Grisons, 1873. After studying the violin with Spohr and Hauptmann, he made his debut as solo violinist with the Leipzig Gewandhaus Orchestra in 1825. For a while he was a member of the Königstadt Theatre orchestra in Berlin. It was during this period that he first met and became a friend of Felix Mendelssohn, with whose name his own is intimately linked. When, in 1836, Mendelssohn became conductor of the Leipzig Gewandhaus Orchestra, he appointed Ferdinand David its concertmaster, a position which David held till the end of his life. In 1843, when the Leipzig Conservatory was founded, David was appointed professor of violin, once again on Mendelssohn's special recommendation.

As a violinist, David was not only a remarkable technician but also a fine stylist. His playing was the model Mendelssohn had in mind when he composed his famous violin concerto: "I should like to write a concerto for you next winter," as Mendelssohn wrote David. David was frequently consulted by Mendelssohn during the composition of this masterpiece, and was responsible for the cadenza. On March 13, 1845, Ferdinand David gave the world première of the Mendelssohn concerto in Leipzig.

David's importance depends not only upon his gifts as a violinist and his intimate relationship with Mendelssohn, but also upon his influence as a teacher. Many of the leading violinists of the middle 19th cent. were his pupils, including Joseph Joachim and Wilhelmj.

David composed music abundantly, violin concertos, solo pieces for the violin, symphonies, an opera and chamber music. But almost everything he wrote is dated. He edited the famous *Hohe Schule des Violonspiels,* an important compilation of obscure and forgotten works for the violin by old Italian, French and German violin composers. He edited also virtually the whole classical repertoire for the violin for purposes of study. His *Violin Method* is still highly esteemed by many reputable teachers of the violin.

Lit.: Bachmann, Alberto, *Les grands violonistes du passé* (1913); Eckardt, Julius, *Ferdinand David und die Familie Mendelssohn-Bartholdy* (1888).

DAVID, JACOB JULIUS, novelist, b. Weisskirchen, Moravia (then Austria), 1859; d. Vienna, 1906. He began his career about 1890 as editor of the *Wiener Illustrierte Zeitung,* and his first poems appeared in the *Deutsches Dichterbuch aus Österreich.* Maturing slowly, he developed a terse, pregnant style and a power of epic representation. He suffered throughout his life from tuberculosis which he had contracted as a result of the dire privations he endured during his student years at the University of Vienna; this not only gave a touch of bitterness to his writing, but also caused his early death at the very time when he had reached the height of his literary mastery. Among his works are: *Das Höferecht* (1890); *Das Blut* (1891); *Am Wege sterben* (1899); *Der Übergang* (1903); *Die Wiedergeborenen.* His drama, *Hagars Sohn,* was produced in Vienna in 1901.

Jacob Julius David

DAVID, JOSEPH BRADLEY, jurist, b. Louisville, Kentucky, 1863; d. Chicago, 1938. At the age of eighteen he came to Chicago, where he studied law in the office of Judge Philip Stein, and was admitted to the bar in 1885. He specialized in criminal law and later served as special assistant state's attorney and special assistant city attorney.

Elected judge of the Superior Court of Cook County, Illinois, in a special election in 1916, he was re-elected the following year, and served until his death. In 1936 he was elected chief justice.

David was active in the Zionist movement and was a trustee of the Federated Orthodox Jewish Charities of Chicago. He was a lecturer on criminal law and procedure at Loyola University for three years.

DAVID, MAURICE, numismatist and antiquarian, b. in Germany, 1863; d. New York city, 1938. He won international recognition as authority on coins and aided J. P. Morgan, Sr., in the forming of his collection of United States gold coins. In 1933 he published his *Who Was Columbus?,* in which he proved so conclusively that Columbus was of Jewish origin that his authority was accepted by Salvador de Madariaga in his biography of Columbus issued in 1940.

David offered the first plausible explanation of the cryptic initials which Columbus always placed over his signature, as follows:

S	Shaddai
S A S	Shaddai Adonai Shaddai
X M Y	YHWH Mole Hesed
X p o ferens	Nose avon pesha hataah

(Of course the letters in the triangle must be read from right to left in the Hebrew order.) The cipher would then mean: "Shaddai, Shaddai, Adonai, Shaddai. The Lord, full of compassion, forgiving iniquity, transgression and sin." It is noteworthy that Columbus in his will insisted that his sons should always use the same triangle on their own signature, thus perpetuating this prayer, which was one of forgiveness for having deserted the faith of his fathers.

David also called attention to the marks that appear in the upper left-hand margin of the letters written by Columbus to his son, but on no other of his published letters. He deciphered them as the abbreviation Beth He for *be'ezrath hashem* ("with the help of God"), an abbreviation which is still used by pious Jews on their epistles. This secret mark, placed only on those letters which were not subject to public scrutiny, is further evidence of Columbus' Jewish origin.

DAVID, SAMUEL, composer, b. Paris, 1836; d. Paris, 1895. He was a pupil of Bazin and Halévy at the Conservatoire; after 1872 he was musical director at the Paris Temple. He wrote a number of lighter opera-pieces, also choir pieces, and four symphonies. David received the Grand Prix de Rome in 1858 for his cantata *Jephtha,* and another prize for his *Génie de la Terre.*

DAVID, SIR SASSOON, Indian merchant, b. Bombay, 1849; d. Bombay, 1926. Sir Sassoon's father was J. David, one of the first Jews to reach Bombay and a prominent member of the Jewish community of the city. Sir Sassoon was educated at Bombay University and joined the firm of E. D. Sassoon and Company there. He spent some years in China. In 1885 he established the firm of Sassoon J. David and Company, and remained its head until his death. Known as the leading cotton yarn merchant of Bombay, he was chairman of the Millowners' Association in 1904 and 1905.

During 1905 he was sheriff of Bombay. After several years of service on the Bombay Municipal Corporation as government nominee, he was president of the Corporation in 1921 and 1922. Sir Sassoon was also justice of the peace and a member of the Viceroy's Council (1909). He was knighted in 1922, created a baronet in 1911, and was a knight commander of the Star of India.

Sir Percival Victor David Ezekiel David, his son (b. India, 1892), was known as an art collector and industrialist. He was chairman of Sassoon J. David and Co., but made his home in England, where he was particularly active as adviser to art museums and cultural institutions. He was a fellow of the Society of Antiquarians, a fellow of the Royal Anthropological Institute and a fellow of the Royal Society of Arts. He was a member of the board of management of the Institute of Archaeology, University of London, and a member of the advisory council of the Victoria and Albert Museum. Sir Percival served also as the director of the 1935-1936 exhibition of Chinese art in London; he was honorary advisor of the National Palace Museums in Peiping and a member of the Universities (China) Committee. He was an officer in the Legion of Honor.

DAVIDOVA, MARINA (proselyte), *see* Proselytes.

DAVIDOVICH, JUDAH LÖB (Ben-David), Hebrew author, b. Vilna, 1855; d. Odessa, 1898. He studied medicine and was an army surgeon for several years. During the 1870's he belonged to the Vilna group of the first Jewish Socialists. Later he turned away from socialism to become an ardent advocate of Jewish nationalism. During the Serbian-Turkish war of 1876 he fought with the Serbians as a Slavophile. He contributed anonymously on various topics to Russian periodicals of Jewish life and, under his own name, to the Hebrew periodicals *Hamelitz, Hayom* and *Hashiloah* on questions of education. His Hebrew writings include juvenile stories and a translation of Spencer's *Essay on Education,* edited with a preface and notes (*Hahinnuch,* Warsaw, 1894). He was one of the first to use Hebrew in daily intercourse, and in 1890 he founded the Safah Berurah Society, in Odessa, to introduce Hebrew as a spoken language.

Lit.: Ahiasaf (1898) 346; *Hashiloah,* vol. 3, pp. 187-88; *Reshummoth,* vol. 5, pp. 94 et seq., 136-38.

DAVIDSOHN, ROBERT, historian, b. Danzig, 1853; d. Florence, Italy, 1937. In his youth he engaged in trade and was a journalist; at this time he wrote a fascinating account of his travels, *Vom Nordkap bis Tunis* (1884). At the age of thirty he finished his university courses in history, and moved to Florence, of which city he became the historian. He recorded the result of his studies of the original sources in his four-volume *Forschungen zur Geschichte von Florenz* (1896-1908) and in his *Geschichte der Stadt Florenz* (completed in 1928). This monumental work, which is authoritative because of its collection of material and

Gabriel Davidson

critical use of the sources, received the widest recognition; the city council of Florence made him an honorary citizen and had his work translated into Italian at public expense (*Storia di Firenze,* 1906 et seq.); the Berlin Academy of Sciences awarded him the Leibnitz medal. In 1909 he became a member of the historical section of the Bavarian Academy of Sciences. He received an honorary doctor's degree from the University of Freiburg, the Prussian title of professor in 1908, and the honorary doctor's degree from several Italian universities. Davidsohn was a member of the Academy of Sciences in Rome.

DAVIDSON, DAVID, rabbi and educator, b. Lauternburg, Germany, 1848; d. New York city, 1933. He came to the United States in 1880 and for the next five years officiated as rabbi with Congregation B'nai Jeshurun of Des Moines, Iowa, and with Shearith Israel Congregation of Cincinnati. From 1885 to 1892 he was instructor in Talmud and exegesis at the Hebrew Union College. In the latter year he became rabbi of Khal Montgomery of Montgomery, Ala., and in 1895 he removed to New York city to become rabbi of the Ahavath Chesed Congregation. He later retired from the ministry and established the Davidson Institute College.

Davidson was a director of the Society for the Aid of Jewish Prisoners and for a number of years was a director and instructor in rabbinics at the Jewish Theological Seminary. He wrote several works on controversial subjects, such as *Shall We Christianize the Constitution of the U.S.A.?, Sabbath or Sunday?* and *The Moral Issue of the World War.*

DAVIDSON, GABRIEL, agricultural expert, b. New York city, 1879. He was educated at the College of the City of New York and New York University, receiving his LL. M. degree in 1901. He practiced law until 1907, when he accepted the position of assistant manager of the Jewish Agricultural Society. In 1917 he was appointed its manager, a post which he still held in 1940.

Davidson was successful in promoting farming among the Jews in the United States. He expanded the Society's activities by establishing an advisory service for would-be Jewish farmers. He instituted a department of farm and rural sanitation in 1918, a pioneer effort which was praised by the United States Health Service and other official bodies. He sponsored the formation of farm cooperatives and credit unions, three of which were established in 1911. He was active also in bringing Jewish culture to farm youth in the United States.

He lectured widely on Jewish farming and colonization, and contributed articles on these subjects to the farm press and to Jewish periodicals. His discussion of "The Jew in Agriculture in the United States" in the *American Jewish Year Book* (1935-36, pp. 99-134) was particularly noteworthy.

He was appointed to the New York State Bureau of Farm Information by Governor Franklin D. Roosevelt in 1930.

In 1932 Davidson was honored by the Society and by the Baron de Hirsch Fund for his twenty-five years of service in behalf of Jewish farmers. Two years later the Jewish Theological Seminary conferred upon him an honorary doctorate of letters.

DAVIDSON, GEORGE, mural painter, b. Poland, 1899. He was brought to the United States as a child. Davidson first studied art in the United States under F. C. Jones and Douglas Volk, and from 1913 to 1919 he was with the American Academy in Rome. During his period abroad he served as first lieutenant with the American Red Cross in Italy.

One of Davidson's earliest commissions was the execution of some of the decorations in Barnard College. Later he was responsible also for the ceiling decorations in the Sterling Library and Law School at Yale University, and in the Texas Centennial Buildings. His work in decoration included commissions for the Mitsui Bank and Trust Company Building in Tokio and the Chase National Bank in New York city. Among his murals were two large panels in the Buffalo Savings Bank (1927), panels in the International Telephone Building, New York city (1928), and the murals for the State Capitol, Nashville, Tenn. (1938). He had charge of the decorative work in the Federal Building at the New York World's Fair (1939-1940).

From 1926 to 1933 Davidson taught mural painting at Cooper Union, New York city, and in 1937 he taught at Yale University. In addition to the American Academy in Rome, he belonged also to the National Academy of Design and the Mural Painters Society in New York city. In 1926 he was awarded the gold medal for mural painting by the Architectural League of New York.

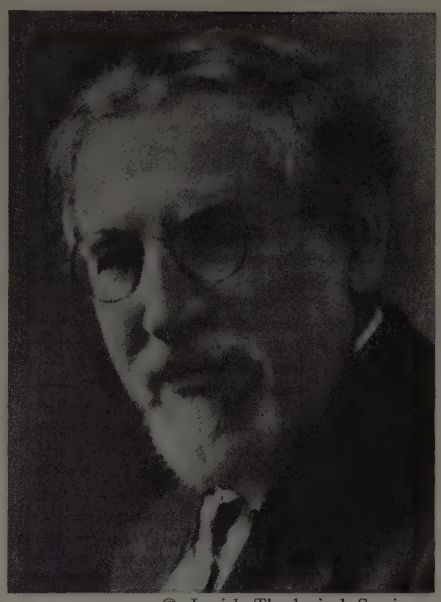
DAVIDSON, GUSTAV, writer, b. Poland, 1895. He was brought to the United States in 1896. Davidson's literary activities began while he was still a student at Columbia University, from which he took his M.A. in 1920. He was not only on the staff of the various college publications, but was in 1917 and 1918 editor of *The Madrigal.* He was contributing editor of *Quill* in 1920 and founder and editor of *Rhythmus* in 1922. Among his books were: *Songs of Adoration* (1919); *A Half Century of Sonnets* (1924); *Twenty Sonnets* (1926)—all volumes of poetry. Davidson was also the author of the following plays: *On the Other Hand* (1922); with Joseph Auslander, *A Night in Spring* (1935); *There Comes A Time* (1934). David-

son lived for several years on Rimatara, one of the Tubuai Islands in the South Pacific, where in 1929 the title Prince Ariiautua was given him by the island king.

DAVIDSON, ISRAEL (originally Movshovitz), Hebrew scholar, b. Yanova, Lithuania, Russia, 1870; d. Great Neck, N.Y., 1939. After studying at the Yeshivas of Grodno and Slobodka he came to New York city in 1888, and found employment as a Hebrew teacher. Following his graduation from the College of the City of New York in 1895 he became a fellow in Semitics at Columbia University, receiving the Ph.D. degree (1902) for his thesis *The Parody in Jewish Literature* (published five years later). Thereafter he was principal of the Hebrew school of the Hebrew Orphan Asylum and chaplain at Sing Sing prison.

In 1905 Davidson was appointed instructor in Talmud at the Jewish Theological Seminary of America where he remained an active member of the faculty until his death. In 1916 he was made professor of medieval Hebrew literature. He served as registrar and secretary of the faculty for twenty-six years. Davidson was also visiting professor at the Hebrew University, Jerusalem, in 1926.

The *Otzar Hashirah Vehapiyut,* a thesaurus of medieval Hebrew poetry published in Hebrew in four volumes (1924-33), was Davidson's most important contribution to Hebrew scholarship. The monumental index of 35,000 poems by 2,843 authors includes all Hebrew religious poetry from Biblical times to the 20th cent., and all secular Hebrew verse written before 1740; it indicates where each poem can be found. The product of two decades of labor, the thesaurus won for Davidson the Bialik Foundation prize in 1936.



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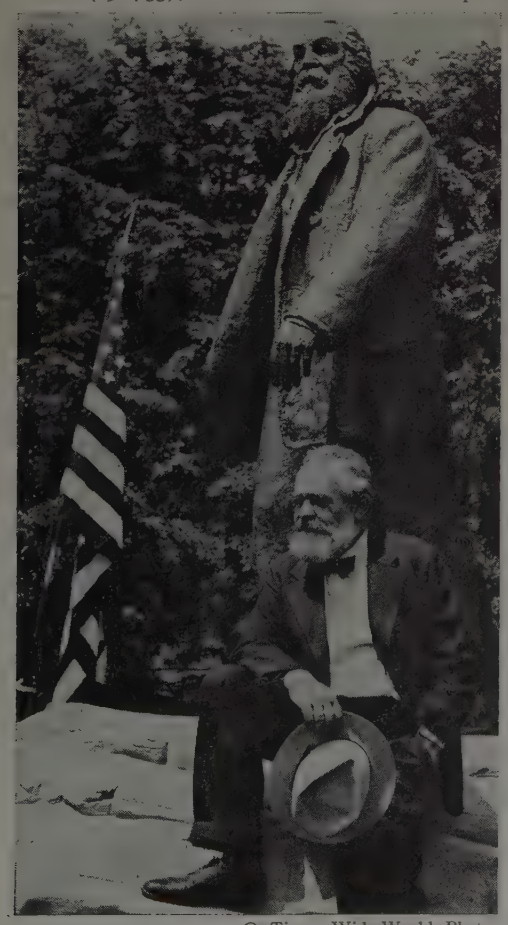
Israel Davidson

Davidson discovered the *Mahzor Yannai* (published in New York in 1919), the work of a great Hebrew poet of the 7th cent. He edited or translated a number of other works: *Sefer Shaashuim,* a book of medieval lore in Hebrew (1914); *Saadia's Polemic Against Hiwi al Balkhi* (in Hebrew, 1915); *The Book of the Wars of the Lord* (in Hebrew, 1934); *Selected Religious Poems of Solomon Ibn Gabirol* (Schiff Library of Jewish Classics, Philadelphia, 1923); *Genizah Studies in Memory of Dr. Solomon Schechter* (vol. 3); *Liturgical and Secular Poetry* (New York, 1928); *Fascinating Researches in Medieval Hebrew Poetry* (1935).

In 1940 Davidson's library of 7,500 volumes was presented by his widow to the College of the City of New York. The largest single collection of books ever given to the municipal college, it is housed in two special rooms. "The Davidson Library of Judaica," as it is called, includes works in Hebrew and Yiddish, French, English, German, Italian, Arabic and Aramaic. Among the most important portions of the library are the collections of medieval Hebrew poetry (1,300 volumes), of Talmudic, Midrashic and rabbinic lore (800 volumes), and of liturgy, rites and folklore (800 volumes).

Lit.: Finkelstein, Louis, in *American Hebrew,* July 21, 1939, p. 4; Kabakoff, J., in *New Palestine,* July 7, 1939, p. 9.



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Jo Davidson and his nine-foot bronze memorial statue of Walt Whitman, which was dedicated, amid public ceremonies, in Bear Mountain—Harriman State Park, New York, on November 17, 1940

DAVIDSON, JO, sculptor, b. New York city, 1883. At the age of sixteen he left the College of the City of New York, accepting a scholarship at the Art Students League. Three years later he went to Yale, then returned in 1902 to study at the League and in the studios of George de Forest Brush and H. A. MacNeil, the sculptor. Davidson assisted the latter in preparing groups for the St. Louis Exhibition buildings in 1904,

and the following year exhibited his first commission, *David*. In 1907 he went to Paris to study at the Beaux Arts school, but after three weeks he left to travel in France and Switzerland. He then settled in Paris and in 1909 exhibited there *The End of the Day* and *Portrait of a Painter*. In 1910 he placed on exhibition *La Terre, A Russian Dancer, Sphinx, Beyond, Supplication*, and a number of portrait busts.

The sculptor was thereafter commissioned to do important statues and groups in France and the United States. Among these may be mentioned: a statue of Marshal Foch, at the Palace of Versailles; Anatole France and Woodrow Wilson, at the Luxembourg; Marshal Joffre and General Pershing, at the Musée des Invalides; The Doughboy Monument at the American military cemetery at Suresnes, France; a statue of Robert M. La Follette and a bust of Charles G. Dawes for the Capitol in Washington; Georges Clemenceau, at the Palace of the Legion of Honor, San Francisco; *A New Englander*, a bust in the Boston Museum of Fine Arts; the bust for the Will Rogers Memorial, Colorado Springs; Abram Jacobi, at the Mt. Sinai Hospital, New York city; John Purroy Mitchel Memorial, Columbia University; a colossal bust of John D. Rockefeller, Standard Oil Building, New York city; a colossal bust of Adolph Zukor, Paramount Building, New York city; Benito Mussolini, Palazzo Chigi, Rome; Primo de Rivera, Ministry of War, Madrid; also portrait busts of Chaliapin, Paderewski, Conrad, Tagore, Zangwill, and Franklin D. Roosevelt.

In 1940 Davidson's nine-foot bronze of Walt Whitman was placed alongside the Appalachian Trail in Bear Mountain State Park, New York. The statue was designed for a New York city memorial to the poet in 1925, but was not completed until 1939.

He was awarded the Maynard prize of the National Academy of Design in 1934, and the Grand Prix in sculpture at the Paris International Exhibition of 1937. He was made a chevalier of the Legion of Honor.

DAVIDSON, MAURICE P., lawyer, b. New York city, 1879. He was educated at the College of the City of New York and New York Law School (LL.B., 1899). Interested in non-partisan city government, he served on numerous committees devoted to civic welfare, was counsel to Samuel Seabury in the Walker Investigation (1932), and the founder of the City Fusion Party in 1933 and its first chairman. This party sponsored the La Guardia reform administration of the 1930's. He was commissioner of the Department of Water Supply, Gas and Electricity of New York city from 1934 to 1936. During the World War, he served as major in command of the Second Battalion, Tenth Regiment, New York Police Reserve. Active in Jewish affairs, Davidson was a director of the United Jewish Aid Society and a president of District No. 1 of B'nai B'rith.

DAVIDSON, MORRIS, artist, b. Rochester, N.Y., 1898. He studied at the Maryland Institute of Design, at the Art Institute of Chicago and in Europe. A protagonist of modernism in painting, Davidson became well-known first among private collectors and in the galleries which devoted themselves to contemporary works. In 1923 and 1924 he taught at the Minneapolis School of Art, in 1931 at the Roerich Museum and in 1933 he was a lecturer at the Whitney Museum of American Art. In 1940 he gave courses in modern design for art teachers. He wrote *Understanding Modern Art* (1931) and *Painting for Pleasure* (1938), and prepared the last chapter for the revised edition of Sir William Orpen's *Outline of Art* (1939).

DAVIES, J. CLARENCE, real estate developer and builder, b. New York city, 1868; d. New York city, 1934. He secured his education at the College of the City of New York, and in 1889 entered upon the business of developing real estate in the Bronx, New York. In 1893 Davies organized the Bronx Board of Trade and, in 1896, the Real Estate Board of New York, of which he was treasurer for many years. For a time he was president of the New York State Real Estate Board.

As early as 1898 Davies was considered an authority on real estate values in the Bronx, and he specialized in property appraisals. His philanthropic work was concerned principally with the deaf. In 1929 he assembled a collection of New Yorkiana, consisting of 15,000 books, relics and prints valued at about $500,000, and donated the entire collection to the Museum of the City of New York.

DAVILA, DIEGO ARIAS, Marrano minister of finance in Castile, d. 1466. He and his entire family became converts in the early part of the 15th cent. as a result of the preaching of Vicente Ferrer. He served both John II of Castile (1406-54) and his son Henry IV (1454-74) as administrator of the taxes and as minister of finance. In order to assure himself of his position he made large gifts to the Church and behaved coldly toward his coreligionists; yet he was the subject of scurrilous verses because of his Jewish origin. He appointed, however, both Jews and Marranos as farmers of the taxes; the great leniency of the former became as noteworthy as the merciless severity of the latter. He received as a reward for his services the castle of Puñorosto, which he made an estate for his eldest son, Pedro, who was for a time his father's successor in the ministry of finance. A second son, Juan Arias, was bishop of Segovia and a merciless opponent of the Jews, even burning at the stake sixteen of them on a charge of ritual murder.

DAVIS, ABEL, American soldier and communal leader, b. Lithuania, 1878; d. Chicago, 1937. He was brought to Chicago at an early age, and in 1901 graduated with honors from the law school of Northwestern University. He served as a corporal in the Spanish-American War, and as a major in the First Illinois Infantry on the Mexican border in 1916. As colonel he commanded the 132nd Illinois Infantry during the World War, and was later made a brigadier-general. He received the Distinguished Service Cross for gallantry displayed at Consenvoye, France, and the Distinguished Service Medal, as well as the Legion of Honor Medal. He was one of the small group that founded the American Legion in Paris in 1919. After the War he was appointed brigadier-general of the Illinois section of the National Guard.

Davis was equally prominent in civic life. He was elected to the Illinois general assembly in 1902; he became Cook County recorder in 1904 (reelected in 1908); and he was a member of the Illinois constitu-

Abel Davis

tional convention of 1920 to 1921. He was a director of the Associated Jewish Charities in 1912. In 1919 he headed the war relief campaign in Chicago; after serving as chairman of the conference of the American Jewish Relief Committee in 1921, he took a leading part in the charities of Chicago. Davis was vice-president of the Chicago Title and Trust Company. In 1930 Northwestern University awarded him the LL.D. degree.

DAVIS, ALLAN, lawyer and author, b. Pittsburgh, 1885; d. Pittsburgh, 1929. He attended Harvard College, where he was the first president of the Harvard Zionist Society, the first president of the Harvard Menorah Society (the first such society in America) and for a time editor of the *Harvard Monthly;* in 1907, the year of his graduation, he wrote the Harvard prize play, *The Promised Land* (Cambridge, 1908). He was instructor in English and public speaking at the University of Pittsburgh from 1907 to 1910, when he became editor of the *Public Speaking Review* and educational director of the Educational Alliance in New York city, both of which positions he held for a year. He then returned to Pittsburgh, where he attended the law school of the University of Pittsburgh, from which he received the LL.B. degree in 1915. A year earlier, in 1914, he had been appointed lecturer on drama at the university, a position which he held until 1919.

Though engaged in the practice of law after 1915, Davis found time to write. His numerous plays include: *A House Divided* (New York, 1912); *Under the Law (The Iron Door;* 1912); *Gloomy Fanny* (New York, 1917); *Wolves, a Play of the Great Hunger* (New York, 1925); *Gypsy Fires* (New York, 1928). Some of his poetry was printed in *Selected Poems from the Harvard Monthly* (Cambridge, 1910), *The Standard Book of Jewish Verse* (1917) and *Braithwaite's Anthology* (1925).

DAVIS, SIR DAVID, Lord Mayor of Birmingham, b. Birmingham, England, 1859; d. Birmingham, 1938. He was educated in Birmingham and at the University College School in London, and admitted as a solicitor in 1882. In 1901 he was elected a member of the Birmingham city council, holding the position until 1924. He was made an alderman in 1913 and was Lord Mayor from 1921 to 1923. In the latter year he was knighted.

In addition to holding public office, Sir David was active in the general community life of Birmingham. For fifteen years he was chairman of the city asylums committee. He was a life-governor of Birmingham University and for twelve years (1925-1937) deputy chairman of the Birmingham Unionist Association. He was also one of the founders of the Nerve Hospital and for three years chairman of the Birmingham and Midland Hospital for sick children. At one time Sir David was a member of the Singer's Hill Hebrew Congregation and a foundation manager of the Hebrew school. But in his later years he took no part in Jewish affairs and severed his connection with the congregation.

DAVIS, SIR EDMUND, mining magnate and art collector, b. near Melbourne, Australia; d. near Canterbury, England, 1939. Sir Edmund was created a knight in 1937. He was chairman and director of many South African mining companies. His interest in art led him to accumulate a notable collection of both medieval and modern paintings. He presented a collection of works of modern British artists to the Luxembourg Art Museum (Paris) in 1915.

DAVIS, SIR ERNEST HYAM, mayor of Auckland, New Zealand, b. Nelson, N.Z., 1872. He was educated in Auckland, and engaged in business with the firm of Hancock and Company, Ltd., wine and spirit merchants. He was elected mayor of Auckland in 1935 and was still serving in that capacity in 1940. In 1937 he was knighted, and in 1938 he was made a chevalier of the Legion of Honor.

DAVIS, JAMES (Owen Hall), librettist, b. England, 1853; d. England, 1907. He studied law at London University, and in 1874 became a solicitor. He soon built up a lucrative practice, but the lure of a Bohemian life led him to neglect it. Though Davis practised law until 1868 and even started to contest Dundalk for Parliament on the Conservative ticket in 1888, his primary interest after 1879 was horse racing. Most of the money he earned in journalism or from his musical comedies was lost on the race track and in horse purchases. In fact, his pseudonym grew out of his continual insolvency: Owen Hall was derived from *owing all,* which described Davis' usual financial predicament.

Before he began to write librettos, Davis was a contributor to various English weeklies, mainly *Truth,* the *World,* the *Illustrated London News* and *Ladies' Pictorial.* From 1885 to 1887 he was proprietor and editor of *The Bat.* In 1888 he was dramatic editor of the *Sporting Times* and in 1890 he went to Paris, where he was assistant editor of *Galignani's Messenger.* Shortly after his return to England the same year, Davis was challenged by George Edwards, a librettist whose work Davis had criticized, to write a better piece. The result was *The Gaiety Girl* (1894), which was practically the first modern musical comedy. Among the successful librettos which followed were *A Greek Slave, An Artist's Model, The Geisha Girl, The Silver Slipper, The Girl from Kay's, The Medal*

and the Maid, The Little Cherub, and the outstanding, internationally known *Floradora* (1900).

DAVIS, MORRIS HAROLD, public official and Jewish communal leader. From 1930 to 1931 Davis was mayor of Stepney, England. In 1939 and 1940 he represented the district of Whitechapel and St. George's in the London County Council. In 1940 he was controller of Air Raid Precautions in Stepney.

His Jewish communal offices included the presidency of the Federation of Synagogues (1929-), the vice-presidency of the London Board of Shehita, the vice-presidency of the Jewish National Fund Commission and the chairmanship of the Jewish Representative Council. He was a member of the Jewish Board of Deputies.

DAVIS, SIR MORTIMER BARNETT, industrialist, b. Montreal, 1866; d. Cannes, France, 1928. Educated at the Montreal High School, he entered his father's tobacco-business at an early age, and gradually expanded the business until 1895, when it was absorbed by the American Tobacco Company, of which he became president. Later he gave to Canada an extensive national industry in the Empire Tobacco Company, thus establishing a permanent market for Canadian leaf tobacco, and causing him to be hailed as the "tobacco king." He promoted a number of other basic industries of Canada. He was a director of the Union Bank of Montreal from 1906 to 1910, managing director of the Corby Distillery Company of Belleville, vice-president of the United States Cobalt Mining Company, and a director of the Montreal Horticultural and Fruit Growing Association.

Sir Mortimer contributed generously to philanthropies throughout his life. In 1913 he endowed a chair in Laval University. His largest benefaction was the magnificent building, completed after his death, in which the Young Men's Hebrew Association of Montreal is housed. He was one of the founders of the Mount Sinai Sanatorium at St. Agathe des Monts, an officer of Temple Emanu-El and for some time president of the Baron de Hirsch Institute. In 1917 he was knighted by King George V. He left a rather unusual will which provided that at the end of fifty years part of his estate was to be used for a Jewish hospital, and the residue for other charitable purposes.

DAVIS, MYER DAVID, English educator and historian, b. London, 1830; d. London, 1912. Davis was educated privately and at Jews' Free School. Later he was Talmud Torah master of Jews' Free School and headmaster of the Gates of Hope Schools. He was best known for his studies of the early Jewish settlements in England, and published a comprehensive work on the Jewish legal documents of England prior to the 1290 expulsion: *Shetaroth: Hebrew Deeds of English Jews* (1888). Davis also wrote for many Jewish and antiquarian journals on early Anglo-Jewish history. From 1873 to 1875 he was editor of the *Jewish World.*

DAVKE, *see* PHRASES, POPULAR.

DAVNEN, an expression used by Ashkenazic Jews in the sense of "praying." The origin of the word has not yet been satisfactorily explained; the following etymologies have been offered, of which the first appears to be the most probable:

1. from the Arabic *da'a,* "to pray" (*du'a* or *da'wa,* "prayer"), an altered form taken from the speech of the Turkish Jews;

2. also from the Arabic *diwan,* "collection" of prayers, and thus about equivalent to "to read from such a book";

3. from the Latin (like *benshen, oren,* perhaps also *leinen),* from *divinus,* "divine," "divine service";

4. also from the Latin *devovere,* "to be devotionally inclined";

5. from the English word "dawn," since this was the time for morning prayers;

6. from the Aramaic *da'avanan* (derived as tradition), "from our fathers."

In Southern Germany the word *oren* is frequently used in the sense of "to pray." This word is derived probably from the Latin *orare,* which has the same meaning; however, others derive it from the Latin *hora* ("hour"), i.e. the hour for prayer in church.

DAWAR, Hebrew daily published in Tel-Aviv, Palestine, under the auspices of the Histadruth Hakelalith shel Haobedim Haibrim. It was first issued in 1925. Moses Beilinson was editor until his death (1936); he was succeeded by Zalman Rubaschow and Berl Katznelson, the present editor-in-chief (1940).

Dawar has the largest circulation of any Jewish periodical in Palestine, more than 20,000 copies. It appears every morning, but in the 1930's began to issue afternoon or evening editions called Omer or Hege. A weekly supplement, called Musaf, contains articles of a literary or popular scientific nature. In 1929 the paper added a weekly supplement in English, and in 1935 a page called Dawar Leoleh, written in simple language, with punctuation and explanation of the more difficult words, intended for the use of recent immigrants. In 1936 it began to issue a special monthly supplement for children, Dawar Liyeladim. Finally, in 1939, there began the publication of a weekly Dawar Legolah, which was a condensation of the contents of the daily.

The Dawar publishing house, which issues the periodical, occasionally publishes Hebrew books.

DAWIDSOHN, influential family of Warsaw in the 19th and first part of the 20th cent. Its founder, HAYIM OF PINCZOW (1760-1854), came to Warsaw with his father-in-law Hirsch of Sezemin, court Jew of King Stanislaus Augustus. Hayim adopted the patronymic Dawidsohn in 1797 after the name of his father, David Tobias, and in compliance with the royal edict compelling Jews to take surnames. At the age of eighty he was elected to the responsible position of leader of the Warsaw Jewish community. He opposed Hasidism and the Pilpulistic mode of study.

ARYEH ISSACHAR LEIB (LEIBISCH) DAWIDSOHN (b. Warsaw, 1853; d. Warsaw, 1923), great-grandson of Hayim of Pinczow, was active as a merchant and a Zionist. A distinguished Talmudist at the age of fourteen, he was self-taught in history, mathematics, natural sciences and philosophy. The Russian pogroms of 1882 caused him to become an active Zionist. In 1889 he emigrated to Palestine, where he helped considerably in the establishment of the colony Rehoboth. He was vice-president of the Warsaw Jewish community from 1906 on, and exerted great influence there. In coopera-

tion with Saul Phinehas Rabinovitz he founded the Sheerith Yisrael society.

Noah Dawidsohn (b. 1877; d. 1928), son of Aryeh Issachar Leib, was an oculist. He edited *Glos Zudowski,* the first Zionist periodical in the Polish language, and contributed to numerous Russian and Yiddish periodicals. During the World War he served as staff officer in the Russian army, and from 1926 to 1928 he directed the Jewish Academic House.

Joseph Dawidsohn (b. Warsaw, 1880), another son, was a physician. He founded and edited the Polish Jewish daily *Nasz Kurjer,* and organized the Briuth Society to combat tuberculosis among the Jews. In 1928 he was elected to the Polish Senate.

Lit.: Frenk and Zagorodzki, *Di Familie Dawidsohn* (Yiddish; 1924).

DAWISON, BOGUMIL, actor, b. Warsaw, Poland, 1818; d. Dresden, Germany, 1872. He was first a writer, then a journalist and dramatic critic, which inspired him with a passion for the stage. After playing in Polish from 1837 to 1841, he made his first appearance in Lemberg as an actor in German, with but little success at first. In 1849 Laube discovered his genius as a character actor, and ultimately Dawison became the greatest of his time on the German stage. In 1853 he became a traveling virtuoso, and in 1866 he made a tour in America, giving seventy-six performances, but at the same time exhausting his strength. On his return his memory gave way, and a few months later complete insanity seized him. Dawison was best in Shakespearian roles, which offered fine scope for his theatrical genius and fascinating personality, although he often marred his interpretations by fantastic and deliberately overdrawn characterizations.

DAY. In ancient Israel the day was reckoned as the period between one sunset and the next, a convenient method for people who possessed no exact methods of keeping time. Nor were there any exact divisions of the day itself; the word "hour" does not occur in the Hebrew Bible except in *Daniel* (3:6 and four other places) and then means "moment" or "instant." A distinction was made between day and night, but these varied in length according to the seasons. The ordinary divisions of the daytime period were morning, noon, early evening and late evening; of the night-time, three watches, early, middle and morning. By the 1st cent. C.E., however, under the influence of the Greeks and Romans, the Jews had adopted the use of hours, though it is probable that an hour then meant one-twelfth of the period of light or darkness, rather than one-twenty-fourth of a day. In the Talmudic period there was a system of more exact measurements; the hours were made equal, and were divided into 1,080 parts (*halakim*) and all calculations for the calendar were made on this basis. Thus if the new moon of the month of Tishri occurs on a Tuesday, 204 parts after 3 A.M., one day is added to the year.

In religious practice, a part of a day is sometimes counted as a full day. Thus, in the case of the seven days of mourning, if the funeral takes place in the afternoon, the short portion of the day remaining is counted as a whole day; in the same way a very short part of the morning of the seventh day is considered to be a whole day. In reckoning the date of circumcision as the eighth day after birth, even a few minutes of the day that remain after the birth has taken place are considered to be a full day. On the other hand, the Sabbath rest is extended about an hour, beginning some time before sunset on Friday evening and lasting until some time after sunset on Saturday, in order to prevent the possibility of working on the Sabbath through failing to note the exact time.

DAY OF ATONEMENT, *see* Yom Kippur.

DAY OF GOD, *see* Eschatology.

DAY OF JUDGMENT, *see* Judgment, Day of.

DAY OF THE LORD, *see* Eschatology.

DAYAN, *see* Functionaries.

DAYTON, city in Ohio with 5,000 Jews among its 211,456 (1940) inhabitants. The first Jewish settlers are believed to have come to Dayton about 1842. In 1850 a dozen men—Joseph Lebensburger, Abraham Ach, Simon Ach, Jacob Schwab, Adam Lebold, Abraham Loeb, Moritz Wertheimer, Elias Schoenberger, Nathan Haas, and others named Block, Marks and Schwartz—organized the first Jewish house of worship. Lebensburger was elected president; a Mr. Wendell became reader. This Hebrew Society, as it was called, met in the old Dayton Bank Building, a stone structure on the site of the fountain of the present Steele High School. These quarters proved inadequate as the number of worshippers grew, and the group moved to a building adjacent to the Cooper Building on Main Street. In 1854 the congregation incorporated as Kahal Kodesh B'nai Jeshurim. An acre of land was purchased in 1851 as a cemetery. This served until 1889, when Riverview Cemetery was established on a tract in Van Buren township.

In 1863 the congregation purchased the old Baptist church at the corner of Fourth and Jefferson streets, which was dedicated as a synagogue on October 7, 1863, by Isaac Mayer Wise and the congregation's Rabbi Delbanco. K. K. B'nai Jeshurim joined the Union of American Hebrew Congregations in 1873 and soon adopted the Reform ritual.

Within a score of years it was again found necessary to enlarge the place of worship, and in 1892 a new temple on Jefferson Street near First Street was dedicated. The cornerstone of a larger edifice on Emerson Avenue was laid in 1925, and the building dedicated as Temple Israel in 1927. The congregation's pulpit has been occupied by Rabbis Delbanco (1862-63), Moses Bauer (1863-64), L. Liebman (1864-67), Abraham Blum (1868-69), Leon Leopold (1870-72), Ben Weil (1872-76), Ephraim Fischer (1876-81), Gotthilf Taubenhaus (1881-85), Israel Saenger (1885-89), Max Wertheimer (1889-1900), David Lefkowitz (1900-20), Samuel S. Mayerberg (1920-28), and Louis Witt (1929-).

The Orthodox congregation, Beth Jacob, was organized in 1875. In 1940 its rabbis were D. Well and M. Finkelstein; the synagogue was on Wyoming Street. Another Orthodox congregation, Kahal Kodesh Beth Abraham, was founded in 1895. Its synagogue on Wayne Avenue was dedicated in 1918. In 1940 Samuel Burick was the rabbi. In 1924 members of both Beth Jacob and Beth Abraham, dissatisfied with the form of

Temple Israel of Dayton, Ohio

service, founded the Dayton View Synagogue Center. Its building, erected in the same year, has classrooms (used by the Dayton United Hebrew Schools) and a social hall. The congregation looks to the Hebrew Union College for its rabbis: Meir Lasker was the rabbi from 1931 to 1933; Alfred Wolf was religious director (1939-).

The first federated social and philanthropic institution in Dayton was organized in 1910 by a committee headed by Rabbi Lefkowitz. The organization, known first as the Federation of Jewish Charities, and later as the Jewish Federation for Social Service, became a constituent agency of the Community Chest in 1919. The Federation, of which Sam H. Thal was president and Jane G. Fisher executive secretary in 1940, maintains, among other activities, the Jewish Community Center, which has an auditorium, classrooms, and a library. The United Jewish Council was organized in 1934; in 1940 Harry S. Winer was president and Miriam Rosenthal executive secretary. Benjamin Duberstein was president of the United Hebrew Schools (1940). There is also a Jewish "shelter home" in Dayton.

Dayton's Zionist district was founded in 1900 by: Rabbi Finkelstein, H. L. Margolis, Ben Duberstein, Nathan Feinberg, Jacob Budnick and Abraham Kaplan. In 1940 the district had a membership of 172; Hadassah (founded 1925) a membership of 250; Junior Hadassah a membership of 150; Young Judea a membership of thirty.

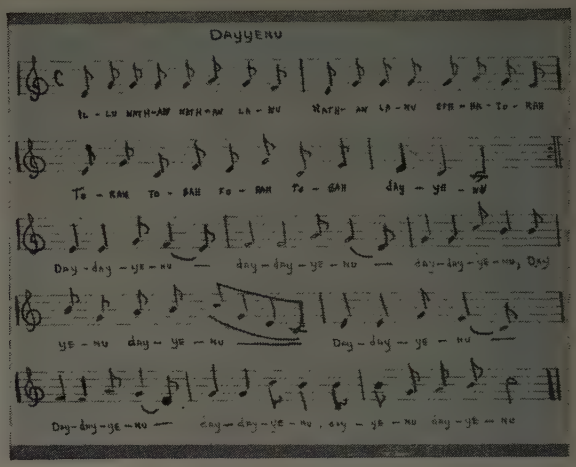
MELVIN LEHMAN.

DAYYENU ("It would have been sufficient for us"), refrain of a song contained in the Passover Haggadah. The song enumerates the abundant favors which God has conferred upon Israel, and concludes each with the word "Dayyenu," implying that each individual favor or blessing was sufficient to obligate Israel to great thankfulness. The expression Dayyenu is in popular use, especially in an ironic sense, to indicate a desire for the conclusion of some interminable affair.

The text of the Dayyenu, translated into English, shows its general structure:

"Had He brought us out of Egypt, and not divided the sea for us, it would have been enough for us! Had He divided the sea, and not permitted us to cross on dry land, it would have been enough for us! Had He permitted us to cross the sea on dry land, and not sustained us for forty years in the desert, it would have been enough for us! . . . ."

The traditional tune of the Dayyenu songs is as follows:



D'COSTA, SIR ALFRED HORACE, Jamaican public official, b. Jamaica, 1873. He was educated in Jamaica. From 1907 to 1909 he was registrar of the Supreme Court of Jamaica. In 1934 he was made a member of the Jamaica Privy Council and in 1940 was still serving in that capacity. He served also as chairman of the advisory board of the Jamaica Government Railway and as chairman of the Produce Advisory Board. Sir Alfred was created a knight in 1937. He was chairman of the Jamaica Mutual Life Assurance Society.

De. Names compounded with De, not found in this volume, are listed under their other component; e.g. Baron Maurice de Hirsch will be found as Hirsch, Baron Maurice de.

DeCASSERES, BENJAMIN, author, b. Philadelphia, 1873. DeCasseres was a descendant of the same Spanish-Jewish family as Benedict (Baruch) Spinoza. He attended the Philadelphia public schools until he was thirteen; beyond that he was self-educated.

DeCasseres' first employment in the literary field was as office boy with the *Philadelphia Inquirer;* before he left the paper in 1892 he had been made dramatic critic and editorial writer, despite his youth. He left to become proofreader for the *Philadelphia Press.* In 1899 he came to New York city to do the same work for the *New York Sun.* In 1903 he joined the *New York Herald,* and remained with the paper until 1919, except for an interval in 1906 and 1907, when he served as co-founder and editorial writer of *El Diario* in Mexico City.

DeCasseres' belletristic work began in 1912, with book reviews for *The New York Times, The Sun* and *The Bookman.* Manifold literary activities followed, with DeCasseres working as special writer and editor for various magazines and in the motion picture production field. He emerged as one of the most individualized figures on the American literary scene of his time.

His quest for the meaning of life led him directly to Voltaire's famous question, "Why is anything?" Hence he became a cosmic nihilist, seeking to erase creation and the Creator because, so he alleges, of the inexorable

Benjamin DeCasseres

purposelessness and the invincible stupidity of life. This attitude of the rebel is reflected in everything DeCasseres ever wrote, from his early collection of cadenced prose-poetry, *The Shadow Eater,* through the many booklets, pamphlets, brochures, and newspaper columns of his later years. When commercial publishers shied away as they did from his blasphemous theses he printed his material at his own expense, taking consolation from the thought that a small number of choice spirits would read and understand. In the "Foreword" to one of the DeCasseres books, No. 16, *Chiron the Centaur,* he says defiantly, "I wish to thank the very small number of intelligent people scattered throughout the world who have received my books with enthusiasm. They are written and distributed for them."

DeCasseres sees himself reflected in and reflecting many other minds. From the facets of his talent dart scintillant rays of famous philosophers, essayists, poets, religious mystics, prophets, particularly in their terrible moods. He identifies himself with Buddha, Schopenhauer, Baudelaire, Poe, Shakespeare, Rabelais, Erasmus, Spinoza, Heraclitus, to mention only a few of a notable company. This accounts both for his strength and his weakness as a creative artist. The courage of Satan and the ruthlessness of Moloch are in his utterances but they remain—and this must be debited against him as a weakness—a fantastic crazy quilt of philosophical nihilism traceable to varied sources. Nevertheless, because of his fierce sincerity he is never an echo, rather a reaffirmation of views defended by eminent intellectual and spiritual ancestors.

In 1934 DeCasseres became conductor of a column and editorial writer for the *New York American* and associated Hearst newspapers, and in 1940 he still retained that connection. His published works, some of which were translated into French by Remy de Gourmont, and which have also seen translation into other languages, include: *The Shadow Eater* (New York, 1915), poems; *Chameleon—Being the Book of My Selves* (New York, 1922); *Mirrors of New York* (New York, 1925); *James Gibbons Huneker* (New York, 1925); *Forty Immortals* (New York, 1925), essays; *Anathema!* (New York, 1928), prose-poem; *The Superman in America* (New York, 1929); *Mencken and Shaw* (New York, 1930); *The Love Letters of a Living Poet* (New York, 1931); *Spinoza* (New York, 1932); *The Muse of Lies* (New York, 1934); *The Works of Benjamin DeCasseres* (3 vols., New York, 1939). DeCasseres compiled and wrote the foreword for the 1935 edition of *Germans, Jews and France,* by Nietzsche. In 1936 DeCasseres began to publish a book a month, drawing from his collection of previously unpublished works. But after two years, and the issue of twenty-four books, he stopped.

ELIAS LIEBERMAN.

DE CASTRO, ADOLPHE DANZIGER, author, b. Poland, 1866. He came to the United States at the age of seventeen, settling in San Francisco; here he studied and later practiced dentistry, and soon began to make translations into English from various languages, while finding time to contribute many articles to the current magazines. In 1894 he lectured on the development of Semitic literature at Stanford University, was for a time (1902) managing editor of the *American Israelite* in Chicago, and served as editor of the San Francisco *News Letter.*

In 1903 De Castro was appointed United States consul at Madrid by President Theodore Roosevelt, acted as director of the foreign department of the Republican National Committee in 1904 in the Roosevelt reelection campaign, and from 1904 to 1919 served as confidential reporter to both the Secretary of Labor and Commerce and the Secretary of State. He wrote *Jewish Forerunners of Christianity* (New York and London, 1903) and *Children of Fate* (New York, 1905), as well as other fiction and verse, and collaborated with Ambrose Bierce on *The Monk and the Hangman's Daughter* (reprinted New York, 1930), a story which involved both authors in a mutual disagreement as to each other's rightful literary and commercial share in the work. In 1929 he wrote *The Portrait of Ambrose Bierce,* a biography of his former collaborator.

Lit.: Monaghan, Frank, *Ambrose Bierce and the Authorship of "The Monk and the Hangman's Daughter"* (1931); *Saturday Review of Literature,* Oct. 5, 1929; *Book Review Digest* (1929) 237.

DE CASTRO, MORRIS FIDANQUE, government official, b. Panama, Republic of Panama, 1902. When he was four years old his family moved to the Virgin Islands, where he received his education and where he has lived ever since. From 1921 to 1931 he held the position of chief clerk and confidential secretary to the naval governors of the Virgin Islands, and in 1931 he became assistant government secretary and commissioner of finance. Since 1934 he has held the post of commissioner. For a short period in 1936 and for five months in 1939 de Castro served also as acting governor of the Virgin Islands.

He has been president and secretary-treasurer of Congregation Blessings and Peace and Acts of Piety, and in addition is also vice-president of the Virgin Islands Cooperatives, Inc.

DE CORDOVA, ALFRED, banker, b. Island of Jamaica, West Indies, 1848; d. New York city, 1907. He was a descendant of the famous De Cordova who annexed Granada, Spain, and of the De Cordova family of Jamaica which did much to develop trade in that island. His early education was received in the West Indies and in New York city, to which he came at a youthful age.

At first De Cordova was engaged in various mercantile pursuits, but the most notable of them was his business as a petroleum broker. In 1875 he purchased a seat in the New York Stock Exchange, and in 1894, he was elected governor of the Exchange. His banking success culminated in 1906, when he sold his seat for $95,000, the highest recorded price.

De Cordova was well-known as a sportsman, as well as a banker. He was unique as a pigeon fancier, for he established a regular communication system between his Wall Street office and his summer New Jersey residence. He owned a large trotting horse farm in New Jersey, was president of Fleetwood Park during some of the most famous trotting contests, and the first commodore of the American Steam Yacht Club. For many years he was a member of Congregation Shearith Israel, and gave freely to charitable institutions.

DE CORDOVA, JACOB, Texas pioneer, b. Spanish Town, Jamaica, 1808; d. Bosque County, Texas, 1868. Sickness directed the course of de Cordova's life but did not keep him from engaging in a variety of enterprises. When he was twenty-two, he found himself in Philadelphia, so sick that he was unable to leave the house for almost a year. Since he was living with a printer, he set up a printer's case in his room and learned the trade. Upon the advice of his physician, he went back to Jamaica in 1833. The newspapers of Kingston at this time were not published on Monday morning, and de Cordova took this opportunity to found the *Daily Gleaner* in 1834. It was to be published by his eldest brother and the latter's family for generations and in 1940 was the only daily in the Jamaican capital.

The climate of Jamaica did not improve de Cordova's health, and he returned to the United States, entering business at New Orleans in 1835. This brought him often to Galveston to sell his merchandise. In 1837 he settled there and became a citizen of the Republic of Texas. From Galveston he moved to Houston where he lived until his physicians warned him to leave for a colder climate. De Cordova now (1842) began to study the involved land laws, and opened a land agency. He visited many of the counties of Texas (which was admitted as a state in 1845) to examine the records and spent much of the next ten years in the saddle, to the benefit of his health and business. His agency was soon known throughout the large cities of the United States, and many of the land patents of the state were issued upon his certificates. Until 1856, no one else located nearly as much land as he.

One of three owners of the site of Waco, de Cordova laid out the city in 1849, selling the lots by auction, except those which he gave to each denomination for a church. In 1848, he had published a map of Texas. He also published (1856) *The Texas Immigrant's and Traveler's Guide-Book* at Austin, and, two years later at Philadelphia, *Texas: Her Resources and Her Public Men,* which C. W. Raines in his bibliography of Texas called a "fine Texas cyclopedia at the time." De Cordova lectured on the resources of Texas in New York and Philadelphia (1856-1858), as well as in Manchester before the cotton spinners of England. By 1854 de Cordova owned more than a million acres of land in Texas, but he was "land poor." Sickness and the Civil War with the hard times that followed added to his debts; he died in 1868, a poor man.

De Cordova, who had been a member of the order of Odd Fellows in Philadelphia and in New Orleans, secured a charter for a lodge in Texas in 1838— the first charter granted outside of the United States. He was elected to the Texas House of Representatives from Harris County in 1847. He knew Hebrew well and several *kethuboth* (marriage agreements) written by him are still preserved.

In 1848, de Cordova's brother PHINEAS (or Phinehas, b. Philadelphia, 1819; d. 1903) joined him in Texas. The two began the publication of a semi-monthly, *The Texas Herald,* describing the resources of the state for the purpose of stimulating immigration. Afterwards the brothers published a weekly, *Southwestern America,* (Austin, 1849-52), which was edited by the younger. By successfully urging the loan of the state's school fund and the donation of public lands, the weekly did much to stimulate the building of railroads in the state.

CHARLES REZNIKOFF.

Lit.: Cohen, Henry, "The Jews in Texas," *Publications of the American Jewish Historical Society,* No. 4 (1896), 9-15.

DE CORDOVA, RUDOLPH, author and dramatist, b. Kingston, Jamaica. He studied in London, intending to become a physician, but a mistaken diagnosis, which warned him of impending blindness if he continued to study, made him adopt a different career. He went on the stage and engaged also in journalistic activity writing for London daily and weekly papers.

In collaboration with his wife, Alicia Ramsey, De Cordova wrote many plays. Among the better known ones were *The Mandarin, Monsieur de Paris, The Organ Grinder* and *The Password.* Among the plays De Cordova wrote alone were *Pandora's Box* and *The Green Spectacles.* He was also the author of *Royalties of the World* and *Parts I Have Played* (biographies of leading actors). De Cordova was responsible for the screen scenario of *Romeo and Juliet,* and assisted in its production.

DE FRECE, SIR WALTER, British public official and theatrical manager, b. England, 1870; d. Monte Carlo, France, 1935. He was educated in England and at Brussels. Sir Walter was knighted in 1919. From 1920 to 1931 he was a member of Parliament, first from Ashton-under-Lyne (1920-1924), then from Blackpool (1924-1931). He was decorated for services performed at the Ministry of Pensions. He was a trustee of the King's Fund for Disabled Soldiers and Sailors and an honorary colonel in the 9th Battalion Manchester Regiment. Sir Walter was also interested in the theatre, and was the owner as well as the manager of a large number of playhouses.

DE HAAS, JACOB, Zionist leader and journalist, b. London, England, 1872; d. New York city, 1937. He attended the Stepney Jewish School of London as well as English and German colleges. He embarked upon a career in London journalism and by 1896 he had become editor of the *London Jewish World,* a post he held until 1900. He also served on the staffs of the *Daily Chronicle, Daily News, Pall Mall Gazette* and acted as correspondent for *Die Welt* of Vienna.

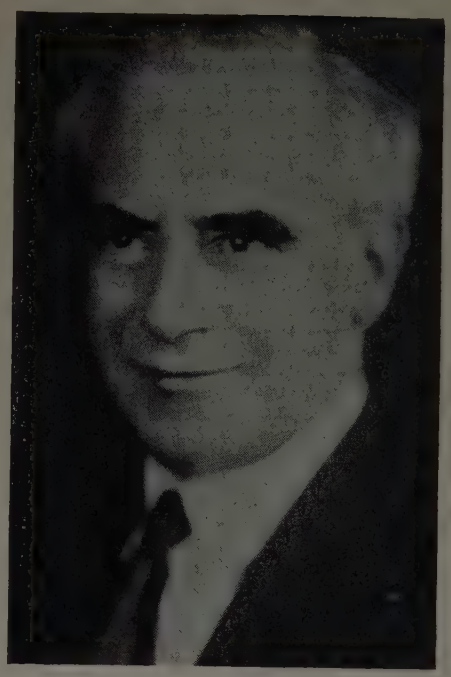
It was as a London journalist that De Haas in 1896 met Theodor Herzl at a dinner of the Maccabeans, and joined his cause upon the understanding that he would never espouse any other land than Palestine as the Jewish homeland. Thereafter De Haas devoted his whole career to the propagation of political Zionism. While he continued to be a journalist, and even wrote a great many books, his activity was only a phase of his efforts to advance the Zionist ideal.

When he joined Herzl in 1896, De Haas became his honorary English secretary, and at the request of the Zionist leader even emigrated from England to the United States in 1902. His American career followed much the same pattern as in England. Arriving in the United States, he became editor of the *Maccabean* in Boston. Four years later he left this periodical to become superintendent of the Boston Y.M.H.A. Resigning this position in 1908, however, he assumed the editorship of the *Jewish Advocate* of Boston for the following ten years.

At the same time De Haas was extremely active in the Zionist movement. In the year of his arrival in the United States, the Federation of American Zionists elected him secretary. In 1897 he was English secretary of the first Zionist Congress, and up to 1905 a member of the Actions Committee. In 1916 he was elected executive secretary by the Zionist Provisional Committee and Federation of American Zionists. In 1919 he was sent by the American Jewish Congress as a delegate to the Peace Conference. From 1920 to 1924 he served as secretary of the Palestine Development League and the Palestine Development Fund. In 1930 he was appointed a member of the newly formed Administrative Committee of the Zionist Organization of America.

Some of De Haas' contacts in the course of his Zionist activity had important consequences for the movement. In 1911 he discussed Zionism with Woodrow Wilson, and enlisted his interest in the Jewish question. He also won Justice Brandeis to the Zionist cause, and visited Palestine with him in 1919 and again in 1924. De Haas was also part author of the Balfour Declaration. He brought his influence to bear against basing the Declaration upon any "theory of discontent" of the Jewish people with their status in other lands than Palestine. As an ardent Jewish nationalist, he also opposed in later years the extension of the Jewish Agency. He feared the attempt to interest in the development of Palestine those Jewish elements which did not accept the tenets of political Zionism. De Haas, as the last surviving member of the "old guard," rendered an important service to the history of the Zionist movement in writing the biography of Herzl in 1927. Shortly after the death of De Haas a street in Tel-Aviv, Palestine, was named in his memory.

His works include: *Zionism: Jewish Needs and Jewish Ideals* (1901); *Zionism: Why and Wherefore* (1903); *Herzl's Jewish State* (1904); *Theodor Herzl,* 2 vols. (1927); *Louis D. Brandeis* (1929); *The Great Betrayal,* in collaboration with Stephen S. Wise (1930); *History of Palestine* (1934); *The Encyclopaedia of Jewish Knowledge* (1934). WILLIAM SEAGLE.



Jacob De Haas

Lit.: De Haas' biography of Herzl is a good source for his own activities. See also *B'nai B'rith Magazine,* Feb., 1931, pp. 176-77; *New York Times,* March 22, 1937, p. 23.

DE LA PENHA, ISAAC, cantor, b. Amsterdam, 1866; d. Montreal, 1935. The last member of a famous Sephardic family, he was brought up in the Sephardic orphanage in Amsterdam, starting life as a diamond polisher. In 1902 he came to New York and served as cantor in Congregation Shearith Israel until 1908. He then went as cantor to the Sephardic congregation Shearith Israel in Montreal, where he also acted as an expert on precious stones for the largest jewelry house in Canada.

Isaac de la Penha is best known for the claim he laid to the proprietorship of Labrador, a bleak peninsula on Canada's North Atlantic coast under the suzerainty of the government of Newfoundland. The claim was based on a series of events in the 17th cent. Joseph de la Penha (d. 1731), Isaac's ancestor, was a prosperous merchant of Rotterdam whose ships are said to have taken possession of the Labrador coast on September 23, 1677. According to various traditions, Joseph either saved the life of William III of England, or saved members of the royal family from drowning, or helped finance William's expedition, when, as Prince of Orange, he went to England to assume the throne in 1688. As a mark of gratitude, William granted Joseph de la Penha and his heirs the proprietorship of Labrador on November 1, 1697, according to the family's records.

In 1926, when the governments of Newfoundland and Canada sought from the Privy Council in London a settlement of the Labrador boundary dispute between

them, Isaac de la Penha submitted his claim to the family holdings: 120,000 square miles, rich in minerals, lumber and fisheries. The case dragged on for almost a decade, until after de la Penha's death, but was never settled to the satisfaction of the heirs.

Lit.: Smolar, B., in *Jewish Tribune,* April 15, 1927, p. 13.

DE LA REINA, JOSEPH, Cabalist of the Safed group who is the chief figure in a popular legend which relates how he was ruined in the attempt to bring about the final redemption of the Jewish people by means of a powerful conjuration. The story was first printed in *Meoraoth Olami* (Smyrna, 1756), then in a Ladino translation (Constantinople, 1767) and in *Likkute Hashas* (Leghorn, 1790), and has appeared in various Judeo-German and Yiddish versions. There is evidently some truth to the story, since Moses Cordovero, who was living at the time (16th cent.) in Safed, used the incident to issue a public warning against making practical use of the Cabala (*Pardes Rimmonim,* section 21, chap. 1). Joseph may very likely be the Rabbi Joseph Gabbai, surnamed della Reyna, who wrote a Cabalistic prayer for penitents. The legend was used by M. Wiener as the theme of his *Messias* (Vienna, 1919).

DE LEE, JOSEPH BOLIVAR, physician, b. New York, 1869. He took his M.D. from the Chicago Medical College in 1891. After one year of interneship at the Cook County Hospital he spent two years in postgraduate work at Vienna, Berlin and Paris. In 1906 he was given an honorary A.M. degree at Northwestern University.

Most of De Lee's active career was spent in the practice and study of obstetrics and he became recognized internationally as one of the leading obstetricians in the United States. In 1897, following two years as lecturer and instructor in obstetrics, he was made full professor at the Northwestern University Medical School. He was appointed professor of obstetrics and gynecology at the University of Chicago in 1929 and retired as professor emeritus in 1935.

De Lee was the founder of the Chicago Lying-in Hospital and Dispensary (1899) and of the Chicago Maternity Center (1932). In both these institutions he served as consultant. His doctrine in obstetrics favored moderate conservatism as against hasty surgical processes, which he held responsible for unnecessary maternal mortality. He even advocated the slowing up of the natural processes of labor in the effort to keep too much pressure from being exerted inside the infant's head through compression of the blood vessels elsewhere in his body. He was also a pioneer in demanding the complete segregation of the maternity wards from other hospital departments.

In the teaching of obstetrics, De Lee was one of the first to use motion pictures. He wrote *Obstetrics for Nurses* (1904), which by 1940 had gone into eleven editions, *Notes on Obstetrics* (1904) and *The Principles and Practice of Obstetrics* (1913), which went into its seventh edition in 1938. He was editor of the *Yearbook of Obstetrics* from 1904 to 1939. He was secretary of the Illinois State Medical Society in 1899, president of the Chicago Gynecological Society in 1908, and vice-president of the American Gynecological Society in 1929. De Lee was also an honorary fellow of the Edinburgh Obstetrical Society.

DE LEON, ABRAHAM, American army surgeon and Masonic leader, b. Charleston, S. C., 1790; d. 1847. He served as surgeon's mate in the War of 1812 and as practicing physician first in Charleston and later in Camden, S. C., during the first half of the 19th cent. He also conducted a drug business in partnership with Mordecai M. Levy, a merchant of Camden. The following advertisement appeared in the Camden *Gazette* of April 3, 1816: "Dr. De Leon (late of the Hospital Dept. of the U. S. Army) tenders his services in the line of his profession to his friends and the Public."

Aside from this professional activity, De Leon was a prominent Mason and the Worshipful Master of the Kershaw Lodge, No. 29, in Camden. When General Lafayette made his memorable visit to the United States in 1824 to 1825, his itinerary included Camden, S. C., where he participated in the consecration of a monument erected to the memory of General De Kalb. At the same time he attended a meeting of the Kershaw Lodge of Free Masons, on which occasion De Leon as Worshipful Master delivered the welcoming address and received from Lafayette's own hands the gift of a Masonic emblem.

Lit.: Elzas, Barnett, *The Jews of South Carolina* (1905) 96, 141, 144, 194, 206, 245; *American Hebrew,* Oct. 24, 1924, pp. 755, 762, 770.

DE LEON, DANIEL, labor leader, b. Curaçao, Dutch West Indies, 1852; d. New York city, 1914. He studied at the University of Leyden (The Netherlands), graduating in 1872. In the 1870's he studied at the Columbia University Law School, where he later lectured on International Law (1886-91). In 1886 his interest in single tax resulted in his active support of Henry George's candidacy for mayor of New York. In 1888 he joined the Knights of Labor, and two years later—having in the meantime become a student of Marxist literature—the Socialist Labor Party. He soon became the outstanding figure in his organization, whose organ, the *Weekly People* (the paper appeared daily between 1901 and 1908), he edited from 1892 until his death in 1914. In opposition to the nonpartisan craft unionism of the American Federation of Labor, he launched, in 1895, the Socialist Trade and Labor Alliance which was to organize and indoctrinate with socialism both skilled and unskilled workers; ten years later he participated in the founding of the Industrial Workers of the World (I.W.W.).

The distinctive feature of De Leon's political philosophy was the theory that the workers' industrial unions were the basis upon which the socialist society was to be erected. He wrote a large number of pamphlets. The best-known titles are: *James Madison and Karl Marx* (New York, 1889); *What Means This Strike?* (New York, 1898); *Reform or Revolution* (New York, 1899); *Two Pages from Roman History* (New York, 1903); *The Burning Question of Trades Unionism* (New York, 1904); *As to Politics* (New York, 1907); *Anti-Semitism—Its Cause and Cure* (New York, 1921).

Lit.: "Daniel De Leon, the Man and his Work," a symposium published by the Socialist Labor Party (1919); Fine, Nathan, *Labor and Farmer Parties in the United States* (1928).

DE LEON, DAVID CAMDEN, physician, b. South Carolina, 1813; d. Santa Fe, N. M., 1872. He was the son of Abraham de Leon, and brother of Edwin De Leon and Thomas Cooper De Leon. He received his training at the University of Pennsylvania, graduating with the M.D. degree in 1836, and in 1838 entered the United States Navy as surgeon. He served in the Seminole War and throughout the Mexican War. It was in the latter, at Chapultepec, that he earned the sobriquet of "the fighting doctor," having led several cavalry charges after the commanding officer had been disabled, for which acts of bravery he received the thanks of Congress. At the beginning of the Civil War he resigned his commission as major in the Federal army and, although opposed to secession, threw in his fortune with that of his native state, tendering his services to the Confederacy. De Leon organized the medical department for the Confederacy, and was its first surgeon-general. At the close of the war he went to Mexico, and later to New Mexico, where he practised until his death in 1872. He was a frequent contributor to various medical journals, and was a man of considerable general culture.

Lit.: Elzas, Barnett, *The Jews of South Carolina* (1905) 271-73; Kagan, S. R., *Jewish Contributions to Medicine in America* (1934) 3, 44, 486.

DE LEON, EDWIN, diplomat, author and lecturer, brother of David Camden De Leon and of Thomas Cooper De Leon, b. Charleston, S. C., 1818; d. New York city, 1891. Five years after his birth his family moved to Columbia, S. C., where De Leon was educated and grew to manhood. He attended South Carolina College, and after receiving his A.B. degree in 1837, began the study of law. He was admitted to practice in South Carolina two years later, and while active as a lawyer in Columbia, he contributed literary articles to the *Southern Quarterly Review* and other periodicals. In 1850 he went to Washington, D. C., where he became editor of *The National Democrat.*

During his stay in the national capital, De Leon engaged in politics as a Southern Wing member of the Democratic party; for his services in the presidential campaign he was appointed by President Franklin Pierce in 1854 as diplomatic agent and consul-general to Egypt and its dependencies. De Leon held this post for eight years under Presidents Pierce and James Buchanan, resigning when the Civil War broke out. A strong partisan of the Southern cause, and one who contributed a large part of his personal fortune toward the prosecution of the war, De Leon was selected by Jefferson Davis as special Confederate negotiator with France and England. In the course of his duties he ran the Union blockade several times, and in 1862 wrote *Three Letters From a South Carolinian Relating to Secession* (London).

At the end of the Civil War, De Leon chose to live abroad, where he traveled extensively and wrote articles for English periodicals. He wrote several books on Egypt, one of which, *The Khedive's Egypt* (London, 1877; New York, 1878), was circulated by the British government as of authority on the Eastern question. Other works include *Askaros Kassis, the Copt: a Romance of Modern Egypt* (Philadelphia, 1870) and his memoirs, *Thirty Years of My Life on Three Continents* (London, 1890). In great demand as a lecturer on the East, De Leon came to New York city a few weeks before his death to make a lecture tour.

Lit.: Annual Cyclopedia, 1891 (1892) 616; Elzas, Barnett, *The Jews of South Carolina* (1905) 273.

DE LEON, JACOB, American soldier in the Revolutionary War and commission merchant, b. Kingston, Jamaica, 1764; d. Columbia, S. C., 1828. He appears to have lived chiefly in Charleston, where he was a member of Congregation Beth Elohim and a leader in Freemasonry. In a list of Masonic officers, of the year 1802, he is described as a native of Jamaica, aged thirty-eight years. There is also a record of his having been in Kingston, Jamaica, in November, 1790, as temporary Grand Secretary of the same Masonic lodge.

A tradition among the Jews of South Carolina credits Jacob De Leon with having served as captain under General De Kalb when the latter was mortally wounded at the Battle of Camden in 1780. According to this story, Captain De Leon, in company with Major Benjamin Nones and Captain Jacob De La Motta, carried the wounded general from the field. That Jacob De Leon was an officer on the staff of General De Kalb seems far-fetched, as he could not have been more than sixteen years old at the time. The tombstone which Barnett A. Elzas discovered in an old abandoned cemetery in Columbia, S. C., obviously bears out this statement, for the inscription thereon refers to Jacob De Leon as having "rendered up his spirit on 29th September, 1828, aged 64 years." However, it is more probable that he volunteered in the special infantry corps composed almost exclusively of Jews, organized in Charleston in 1779, and that he fought subsequently under General Moultrie in the Battle of Beaufort.

Lit.: Elzas, Barnett, *The Jews of South Carolina* (1905) 84, 86, 95-96, 134, 227, 278-79; *Publications of the American Jewish Historical Society,* No. 17, pp. 102-3; No. 19, pp. 81, 83-84.

DE LEON, THOMAS COOPER, journalist and playwright, b. Columbia, S. C., 1839; d. Mobile, Ala., 1914. In 1861 he left his position in government service to enlist in the Confederate army, in which he served till the end of the war in 1865. He then devoted himself to a literary career, writing numerous essays, short stories and plays, and serving as managing editor of the Mobile *Register* (1868 to 1877), of which he later became sole proprietor (1877 on), and of the Mobile *Gossip* and *Gulf Citizen* (until 1897).

De Leon's writings covered a wide field. His experiences in the Civil War furnished him with much material, which he used in such books as *Four Years in Rebel Capitals* (Mobile, 1890) and *Belles, Beaux and Brains of the 60's* (New York, 1907). He won some of his greatest successes with his travesties, one of which, called *Hamlet, ye dismal prince,* was produced at the Olympia Theatre in New York city and is said to have been the first American play to run 100 nights. Among his other plays were *Pluck,* a comedy drama (1873), and *Jasper,* based on Dickens' *Edwin Drood.* His novels included: *Creole and Puritan* (1889); *John Holden, Unionist* (with Erwin Ledyard; St. Paul, 1893); *Crag-Nest* (1897); *The Passing of Arle Haine* (1905).

De Leon was manager of the Mobile Theatre from 1873 to 1885. In 1873 he organized the Mobile Mardi

Gras carnival, which he managed for the following twenty-five years, and he projected and designed carnivals for other cities. He was stricken with blindness in 1903, and in the latter part of his life was known as "the blind laureate of the Lost Cause."

Lit.: Knight, Lucius Lamar, edit., *Library of Southern Literature,* vol. 15; *Biographical Dictionary of Authors* (1910) 115.

DE LIMA, JOSEPH SUASSO DE, *see* SUASSO DE LIMA, JOSEPH.

DE PASS, SIR ELIOT ARTHUR, merchant, b. England, 1851; d. London, 1937. He was educated in England and Germany. From 1873 to 1878 he lived in Canada, serving as special commissioner and attorney of the Windsor and Annapolis Railway in Nova Scotia. Later he engaged in the West Indies trade, and most of his activities were concerned with empire commerce. He was chairman of the West India Committee, a governor of the Imperial College of Tropical Agriculture, vice-president of the British Empire Producers' Association and vice-president of the West Indian Club. He was created a knight in 1930.

FRANK ALEXANDER DE PASS, his son, was a noted war hero. He was a lieutenant in the 34th Poona Horse regiment, which had been holding the line in Flanders during three weeks of bad weather. On the 23rd of November, 1914, the German 112th regiment captured eight hundred yards of trenches east of Festubert. In the night-long counter-attack by which the trenches were recovered, De Pass lost his life. He was posthumously awarded the Victoria Cross for gallantry in this action.

DE ROSSI, GIOVANNI BERNARDO, *see* ROSSI, GIOVANNI BERNARDO DE.

DE SAXE, MORRIS, lawyer and editor, b. Melbourne, Australia, 1898; d. Johannesburg, South Africa, 1930. He went to South Africa in 1908, where he became an executive member of the South African Jewish Board of Deputies and honorary secretary of the Witwatersrand Federation of Synagogues. He was active in the organizing of Jewish youth in the South African colleges, and in 1929 edited *The South African Jewish Year Book.*

DE SOLA, Canadian branch of the famous Jewish family which figured prominently in the histories of Spain, Holland, England, the West Indies and Latin America. For other members of the family, *see* SOLA, DE.

ABRAHAM DE SOLA (b. London, 1825; d. New York city, 1882) was the first of the Canadian de Solas. The son of the English scholar and rabbi, David de Aaron de Sola, he was called to Montreal in 1847 to become minister of the Sephardic congregation, Shearith Israel, whose pulpit he filled until his death. The year following his arrival in Canada, he was appointed lecturer in Hebrew and oriental literature at McGill University. He became full professor in 1853, and was also a lecturer in Spanish literature. In 1858 the University conferred upon him the LL.D. degree, the first honorary doctorate given a Canadian Jew.

A man of culture and profound Jewish learning, he was widely known as public speaker and writer, and a frequent contributor to literary and other periodicals. He was the author of *Cosmography of Peritsol* (1852), *Mosaic Cosmogony* (1852), *Philological Studies in Hebrew and Aramaic* (1857), and other works covering a wide range of subjects, philological, historical and scientific. In 1854 he published in collaboration with Jacques Judah Lyons an annotated *Jewish Calendar for Fifty Years.* His *New Edition of the Forms of Prayer of the Spanish and Portuguese Jews,* including an English translation, appeared in 1878.

An inflexible opponent of Reform, de Sola, together with Isaac Leeser of Philadelphia, led the fight for the preservation of traditional Judaism on the continent. He contributed many articles to Leeser's *Occident,* and when Leeser died in 1868 Congregation Beth El Emeth invited de Sola to succeed him, an offer which was declined.

De Sola was the organizer of the Hebrew Philanthropic Society of Montreal, the first Jewish communal organization in Canada, and was associated with other local institutions. He was president of the Natural History Society of Canada for a number of years.

In 1872, although a British subject, he delivered the opening prayer before the United States Congress; this gesture of international good will came after a period of strained relations between England and the United States.

De Sola married Esther, daughter of Henry Joseph, of one of the oldest Canadian Jewish families.

MELDOLA DE SOLA (known also as Aaron David Meldola de Sola; b. Montreal, 1853; d. New York city, 1918) was the eldest son of Abraham. He was educated under the guidance of his father, and succeeded him in 1882 as minister of Congregation Shearith Israel, continuing in this position until his death. An outspoken critic of the Reform Movement in Judaism, he became widely known through his trenchant pen and eloquent speech. Largely through his efforts the first conference was held which led to the organization of the Union of Orthodox Congregations of the United States and Canada, of which he became vice-president.

CLARENCE I. DE SOLA (b. Montreal, 1858; d. Boston, 1920), the consular official and leader of Canadian Jewry, was another son of Abraham de Sola. A devout Orthodox Jew, he was Parnas of Shearith Israel from 1906 until his death. He was an outstanding figure in Zionism. He strongly advocated a Zionist organization in Canada separate from that of the United States, and became first president of the Canadian Zionist Organization, serving from 1899 to 1919. In 1900 he was elected a member of the Actions Committee.

An architect by training, de Sola was engaged in bridge- and ship-building, and was director of several steamship companies. He established a steamship service between Antwerp and Montreal, built the first oil-burning ship to cross the Atlantic, and introduced hydraulic lift locks into Canada.

In 1904 he became Belgian consul in Montreal, succeeding Jesse Joseph, his maternal uncle. It was his task during the World War to organize and send overseas a great number of Belgian reservists from the United States and Canada; for these services he was decorated with the Order of Leopold in 1919.

HERMAN ABRAMOWITZ.

Lit.: Sack, Benjamin G., in *The Jew in Canada* (1926)

43-44, 87, 291-305; Borthwick, J. D., *History and Gazetteer of Montreal* (1892) 465-69; Morais, H. S., *Eminent Israelites of the Nineteenth Century* (1880) 53-57; *Canadian Men and Women of the Time* (Toronto, 1912) 320-22; Frank, M. Z. R., "The Passing of the Sephardic Tribe in Canada," *Hadoar,* July 19, 1940, p. 565; de Sola, C. I., pedigree of de Sola family, in *Jewish Encyclopedia* (1905) vol. 11, p. 430, inset; Phillips, N. T., obituary of Clarence I. de Sola, *Proceedings of the American Jewish Historical Society,* vol. 28, pp. 269-72.

DE SOLA, DAVID D'AARON, *see* SOLA, DAVID D'AARON DE.

DE YOUNG, MICHAEL, journalist and civic leader, b. St. Louis, 1848; d. San Francisco, 1925. Born in the year of the gold rush, he was brought to California by his parents when he was five years old. When he was hardly seventeen, he entered into the life of this exciting period by launching with an older brother, Charles, the *Dramatic Chronicle,* which was a theatre house bill program distributed gratis in the theatres, hotels and restaurants of San Francisco. The sheet also contained, however, lively news items, and grew rapidly in both its coverage and popularity until by 1869 it had been metamorphosed into the daily newspaper, the *San Francisco Chronicle,* destined to become ultimately the largest and most influential newspaper on the Pacific Coast.

In its early days the *Chronicle* fought the land and railroad kings of California, led reform movements against corrupt politicians and unfair legislation, and attracted to its staff such men as Joaquin Miller, Mark Twain, Charles Warren Stoddard, Bret Harte, and Prentice Mulford. In 1879, it waged a successful campaign for the adoption of a new state constitution. When in 1880 it opposed the mayoralty candidate of the California Labor Party, the son of the latter assassinated Charles De Young, and Michael De Young thereupon became the paper's sole owner and editor.

As an important civic leader on the Pacific Coast, Michael De Young sponsored several local and international expositions, built the first steel skyscraper in San Francisco (which was, however, destroyed in the fire of 1906) and donated many treasures to the M. H. De Young Memorial Museum. He made the Chronicle into the mouthpiece of stalwart Republicanism in California, and became himself a leading figure in national Republican political councils. He was a delegate to the Republican national conventions of 1888, 1892 and 1908; served on the Republican National Committee for eight years, and acted as its vice-chairman for four years. In 1892 he ran for the office of United States Senator but lost the race.

Lit.: Young, J. P., *Journalism in California* (San Francisco, 1915); Postal, B., in *Jewish Tribune,* Sept. 19, 1930, p. 55.

DEAD, PRAYER FOR, *see* KADDISH.

DEAD, RESPECT FOR THE. According to a Talmudic interpretation (*Kid.* 31a) the commandment "Honor thy father and thy mother" means: honor them while they are alive and honor them when they are dead. It is easy to understand how parents may be honored while they are alive, but honor after death involves different responsibilities. One notable suggestion is to respect their sacred memory by following their traditional way of Jewish life (*Kid.* 31a), in order that Jewish life in its purity may be perpetuated. Devotion to and fulfilment of commandments, traditions and customs under all circumstances constitute real respect for the dead.

Honoring the dead through attendance at obsequies and through lamentation is as old as Jewish history. It began with Abraham's lamentation for Sarah (*Gen.* 23:1-20). The Talmud states that not only Abraham, but all the tribes living in Palestine gathered to pay tribute to Sarah. After Jacob's death in Egypt (*Gen.* 50), Joseph and his brothers, the Egyptian royal family and Egyptian officialdom lamented seventy days. When Jacob's body reached Palestine, an additional week of mourning was proclaimed. Miriam was mourned by the whole people of Israel, Moses and Aaron were mourned thirty days, David lamented after Saul and Jonathan, and he even mourned after Abner.

There is a legend in the Midrash (8th cent.) about Akiba's meeting a wandering soul who related that he could not find rest. Akiba ascertained that the deceased man had left a son. He found the son and taught him to say the *Kaddish,* which had until then not been commonly known. The *Kaddish* is only a proclamation of the belief in the greatness of the one God. The soul of the father found peace through the son's public proclamation of his faith.

But respect for the dead is not limited to parents and relatives. The Mishnah (*Peah* 1:1) enumerates attendance at a funeral as one of the meritorious acts for which man gleans the fruits at once, with the investment still left for everlasting life. In *Ber.* 18a the statement is made that the one who fails to attend a funeral mocks the poor and blasphemes his Creator. This is based on *Prov.* 17:5, "Whoso mocketh the poor blasphemeth his Maker; And he that is glad at calamity shall not be unpunished." There is none more poor than the dead, who cannot help themselves. Joshua ben Levi said (*Ber.* 19) that the one who dares to speak evil, slander, or untruth about the dead is headed for perdition. *Sab.* 105b says that a scholar who fails to eulogize a colleague will himself not live long. The statement is better understood in conjunction with *Sab.* 133a, which says that the eulogy delivered for a deceased scholar tells what a great man he was. All these lead to one objective—emphasis on the importance of learning and retention of the Jewish mode of life.

But elegies and eulogies were not to be delivered only over scholars. *R. H.* 28a says that Rabban Gamaliel spoke a great eulogy over the mother of a man named Ben Zozah, to convince the people that there is no distinction between men and women if they perform their respective Jewish duties during their lifetime.

In Talmudic times there were men who specialized in elegies. They were called *sabdanim,* from *safod* (to lament). In Biblical times the mourners were women, called *mekonenoth* (*Jer.* 9:16).

But the Talmud warns against overdoing mourning, lamentations, and eulogies (*Ber.* 62a). Just as the dead are charged with their shortcomings during their lifetime, the performers of unjustified eulogies will be punished for exaggeration and for falsely attributing qualities to the dead. The listeners will be tempted to carry away false impressions, live dissolute lives and remain assured of eulogies after their death, because eulogies can be bought for cash.

A discussion is noted (*Sanh.* 46b) as to whether the *hesped* (elegy) is in honor of the dead, for the satisfaction of the everlasting soul, or for the benefit of the living, that they may learn from the example of the deceased and in their turn be honestly lauded. The decision is that eulogies are in honor of the dead, because their souls will rest if the living learn to carry on the moral principles of Jewish life.

Whatever form the obsequies take, and no matter how large the attendance at the funeral or the subsequent memorial service, it is a misinterpretation of the precepts regarding respect for the dead to suppose that such services are an end in themselves. Throughout the Bible and the Talmud it is stressed that Judaism is a religion of the living. *Deut.* 30:15, and even more outspokenly, *Deut.* 30:19-20, bring out the necessity of choosing life over death, but a Jewish life. "I have set before thee life and death, the blessing and the curse; therefore choose life, that thou mayest live, thou and thy seed; to love the Lord thy God, to hearken to His voice, and to cleave unto Him; for that is thy life. . . ."

See also: Burial; Cemetery; Eulogy; Funeral.

Meyer Goldberg.

DEAD, WORSHIP OF, *see* Ancestor Worship.

DEAD SEA, a body of water in southern Palestine. From its northernmost point, about twenty-five miles east of Jerusalem, it extends forty-seven miles southward. Its maximum width is about ten miles; its surface is 360 square miles. Lying 1,300 feet below the sea level, the lowest known water surface, it is unique because of the absence of life in its waters.

The Dead Sea has been known under various names. Because of its proximity to the desert it was called the sea of the Arabah (*Deut.* 3:17; 4:49); in contradistinction to the Mediterranean, or the Great Sea, it was called the east sea (*Ezek.* 47:18), and simply, the sea; because of its salinity it was called the Salt Sea (*Gen.* 14:3; *Num.* 34:3-12; *Josh.* 12:3). In the Talmud it figures as the Salt Sea (*yam hamelah*) and the sea of Sodom. The latter name is mentioned also in *IV Esdras* 5:7 and by Josephus (*Antiquities,* book 5, chap. 1, section 22). Because of its asphalt content, Josephus calls it also "Lake Asphaltites" (*Antiquities,* book 1, chap. 9; book 4, chap. 5, section 1). Its present name is first mentioned by Galen and Pausanias, among the Greeks, and by Justin, among the Latins. It was used also by Eusebius and Jerome, and in the Vulgate (*Josh.* 3:16). An Arabian historian of the 12th cent. refers to it as the Sea of Za'râ; he adds that it is known also as the sea of Sodom and Gomorrah. Among the modern Arabs it is known as the sea of Lot (Bahr Lut). Aristotle reports the absence of life in its waters; but its situation below the sea level was unknown until 1837, when Shubert and Roth made their survey.

Geologically, the Dead Sea occupies a depression in the shattered faulted zone extending from Mt. Hermon, along the Jordan valley, the Ghor, and down to the bay of Akabah. This trough is a branch of the Great African Rift which came into existence between the late Eocene and early Pliocene ages. There is ample material for tracing the history of the Dead Sea. At the close of the Pliocene age, at the beginning of the first glacial period in Europe, there was a large Jordan Lake, about 140 miles long, enclosing both the present Dead Sea and the Tiberian Lake. During the following dry interglacial period the water level fell about 1,000 feet, leaving deposits of salt and gypsum. During the second glaciation the lake rose about 325 feet, only to fall again at the second interglacial period accompanied by volcanic activity and the flow of lava and asphalt. During the new humid period dislocation and faulting were caused by earthquakes, and the present situation resulted.

Thus the Dead Sea is a relic of a much larger body of water. Since there is no outlet for its waters, the salts brought in by the Jordan and the smaller tributaries have remained there after the water evaporated. The process of concentration has been going on throughout the ages, bringing about a salinity which is about six times as great as that of ordinary sea water, and that increases with the depth. Accordingly, the density of the Dead Sea water is 1.16 at the surface, making drowning in it practically impossible.

The present level of the Dead Sea changes with the seasons, within fifteen feet. The Jordan and the smaller tributaries pour in over six million tons of water daily; it is all taken out by evaporation. From the heights of Jerusalem and Bethlehem the Dead Sea is marked by white masses of rising vapor. Thunderstorms and torrential rains are frequent in the locality.

The Dead Sea is a great potential source of a number of mineral salts. The amount of calcium, magnesium, potassium, and sodium chlorides and bromides is calculated in millions of tons. A British commission reported in 1925 that 100,000 tons of potassium, and practically unlimited amounts of common salt and magnesium chloride, can be obtained yearly. An adequate area for evaporating tanks is available along the northern shores. This area, however, is infested with malaria-breeding mosquitoes, and must first be rendered habitable. The working conditions are unfavorable because of the torrid heat, reaching 110° F., and of the scarcity of fresh water. Furthermore, since there is no railroad connection with the outside world, the cost of transportation may prove to be prohibitive. In 1929 a Jewish engineer, Novomejsky, and an Englishman, Major Tulloch, obtained a concession for the exploitation of the mineral deposits of the Dead Sea; a company, the Palestine Potash Ltd., was formed in 1930, with a nominal capital of £400,000. Two plants were erected, one at the north end of the sea, the other at the south end, employing about 2,000 persons. In 1939 the company exported products to the value of £7,000. A large portion of the stock is held by American Jews.

The present aspect of the Dead Sea, however desolate, is not devoid of a certain sombre beauty. The desert of Judea descends toward the lake in a series of hills cut by gorges. The Moab mountains stand in bold cliffs, 2,000 to 3,000 feet high, on the east shore. Former levels of the Jordan Lake are marked on the sandstone cliffs south of Ain-Feshhah. The presence of salt in these is another evidence of the former magnitude of the Dead Sea. A salt ridge skirts it on the southeast; the Khashm Usdum, on its southwest shore, is a veritable salt mountain. Salt encrusts also pieces of driftwood stranded on the beaches, a phenomenon referred to by Jeremiah in his powerful antithesis (*Jer.* 17:5-8). The dreary aspect of the shore is due to the

The Angel of Death, by Arthur Hacker (19th cent.)

absence of fresh water. Wherever there is a spa or a spring, the surroundings are quite cheerful. En-gedi, a thermal spring of 79° F., has always been famous for its verdure (*Songs of Songs* 1:14).

The main body of the Dead Sea is north of the El-Lisan peninsula. South of this peninsula it is nowhere deeper than fifteen feet, and is surrounded by salt marshes. Large pits of asphalt are found there and in the valley of Siddim. This southern extension of the Dead Sea is the most probable location of the wicked cities of Sodom and Gomorrah.

The absence of life in the water is due not so much to its high salinity as to the presence of magnesium bromide (0.48%). Only certain diatoms and pathogenic bacteria can survive in the Dead Sea. Hence the mouth of the Jordan and those of the smaller tributaries are marked by dead fish floating on the surface. Another interesting phenomenon observed sometimes is a belt of whitish foam extending from one end of the lake to the other. It is probably caused by the gases rising from the fault (fissure) cutting its bottom.

Sulphur and petroleum springs are numerous along the shores of the Dead Sea. ANATOL SAFANOV.

Lit.: Reports on Production of Minerals from the Dead Sea, published by the Crown Agents for the Colonies (1923-25); Smith, G. A., *The Historical Geography of the Holy Land* (1932).

DEAF-MUTES (in Jewish law), *see* COMPETENCY, LEGAL.

DEAF-MUTES, INSTITUTIONS FOR, *see* SOCIAL SERVICE.

DEARBORN INDEPENDENT, *see* ANTI-SEMITISM.

DEATH. Even in ancient Israel, death was thought of as a change, but not the annihilation, of the individual's existence. Provided that one's life was not ended by violence, death was anticipated as a reunion with the departed members of one's family. For that reason one wished to be buried near one's father and mother (*II Sam.* 17:23; 19:38; *I Kings* 2:10; *II Kings* 12:22). Since families were also interrelated, and since there were also the more remote tribal and even national ties, it seems that after a time all dead in their graves were regarded as united in one world cemetery, known as Sheol. Sheol was said to have distinct subdivisions (*Prov.* 7:27).

As time went on, this conception of Sheol was extended until it became the abode of all mankind. This stage is reflected in *Ezek.* 32; *Isa.* 14; and *Job* 30:23. The dead were thought of as possessing a certain amount of self-consciousness, the power of speech and movement, and indeed a supernatural knowledge. Sheol was thought to be an eternal counterpart of earth where, however, the prophet was distinguished by his mantle (*I Sam.* 28:14), kings by their crowns and thrones (*Isa.* 14). Each nation retained its characteristics (*Ezek.* 32). Those slain by the sword bore forever the marks of violent death (*Ezek.* 32:25). As one left the earth, so did he continue to live in Sheol.

The later prophetic view made a sharper differentiation between the dead and the living. *Gen.* 2 is the basis of a higher conception: the soul was placed in the body by God to give life; with death, the soul departed from the body. Death did not imply extinction; the soul continued to exist in some measure, but weak and formless. Sheol in this later conception became a place of darkness. No doubt the prophets attacked the ancestor worship tendency which pictured the grave as a kind of Valhalla. Accordingly, Sheol became almost a synonym for destruction (*Job* 26:6; *Prov.* 15:11); the dead can not return (*Job* 7:9; 14:12); they no longer have knowledge of what transpires on earth (*Job* 14:21) or of the future (*Eccl.* 9:5); "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (*Eccl.* 9:10). The relations of the upper world are now forgotten: king and slave, oppressor and oppressed, good and bad are alike at rest (*Job* 3:14-19). All animation is at an end (*Ps.* 39:14; *Job* 14:7, 10). This conception is, of course, post-Exilic, and it is to be questioned whether it was ever popularly held.

Ecclesiastes, the pessimist, assumed a peculiar attitude toward death: reflection and experience of life induces the wise man to prefer death to life; and it is best never to have been born at all (*Eccl.* 4:2-3; 6:4-5; 7:1).

Premature death is usually looked upon as a punishment, whether it be in the case of judicial or divine execution. Long life is often held out as a reward for good conduct.

The later Jewish conception of death was never absolutely defined, although the belief in some kind of future life has always been general. Different authorities express different points of view, and popular beliefs vary from superstition to highly intellectualized ideas. As Claude G. Montefiore points out (*A Rabbinic Anthology,* 581), there is much confusion of thought in rabbinic literature about the "world to come." He writes: "According to one doctrine, when you die, you sleep till you 'rise' again at the general resurrection and for the last Judgment. According to another doctrine, when you die, you may, if you are righteous or repentant (and more especially if you are an Israelite), straightway enjoy in happy blessedness the life of the blessed world to come, and if you are wicked and an idolator and an enemy of Israel, you may, when you die, go straightway to hell. How long you will remain in hell is another matter; it may be for a shorter or a longer period, or again it may be forever. Or again, at the end of a period in hell, you may be annihilated. Or again, you may be annihilated at your earthly death."

O. Lazarus (*Liberal Judaism and its Standpoint,* 101) has summarized the Reform Jewish attitude toward death: "We cannot believe in the resurrection of the body. That perishes with death. We feel, however, that there is that within us which is immortal, and is not bounded by time and space. It is this, man's soul, as it is called, which continues, so we believe, to live after the death of the body. To it, death is but an incident in life. It brings no violent change. The mere fact of death does not turn a wicked soul into a good one. When we enter the future life, our reason leads us to think that we are, at first, morally and spiritually (dare one add, even intellectually?) the same as we were before we embarked upon the 'adventure of death.' How we progress and develop towards goodness, what suffering of purification we may be called upon to endure or what 'rewards' of pure joy we may experience, we do not know. We cannot regard death as an evil. It is universal—part and parcel, so it would appear, of God's scheme of things. It comes from Him, even as we believe, life does. Both must, therefore, be good. Both are natural and inevitable. Why should we fear?"

See also: FUTURE LIFE. DAVID S. JACOBSON.

Lit.: In addition to the works cited: Grueneisen, C., *Ahnenkultus und die Urreligion Israel* (1900); Charles, R. H., *Critical History of the Doctrine of a Future Life* (1899); Frey, J., *Tod, Seelenglaube und Seelenkult im alten Israel* (1898); Lods, A., *La croyance à la vie future et la culte des morts dans l'antiquité israélite* (1906); Oesterley, W. O. E., *Immortality and the Unseen World* (1921).

DEATH, ANGEL OF, *see* ANGEL OF DEATH.

DEATH, ANNIVERSARY OF, *see* YAHRZEIT.

DEBARIM (Biblical book), *see* DEUTERONOMY.

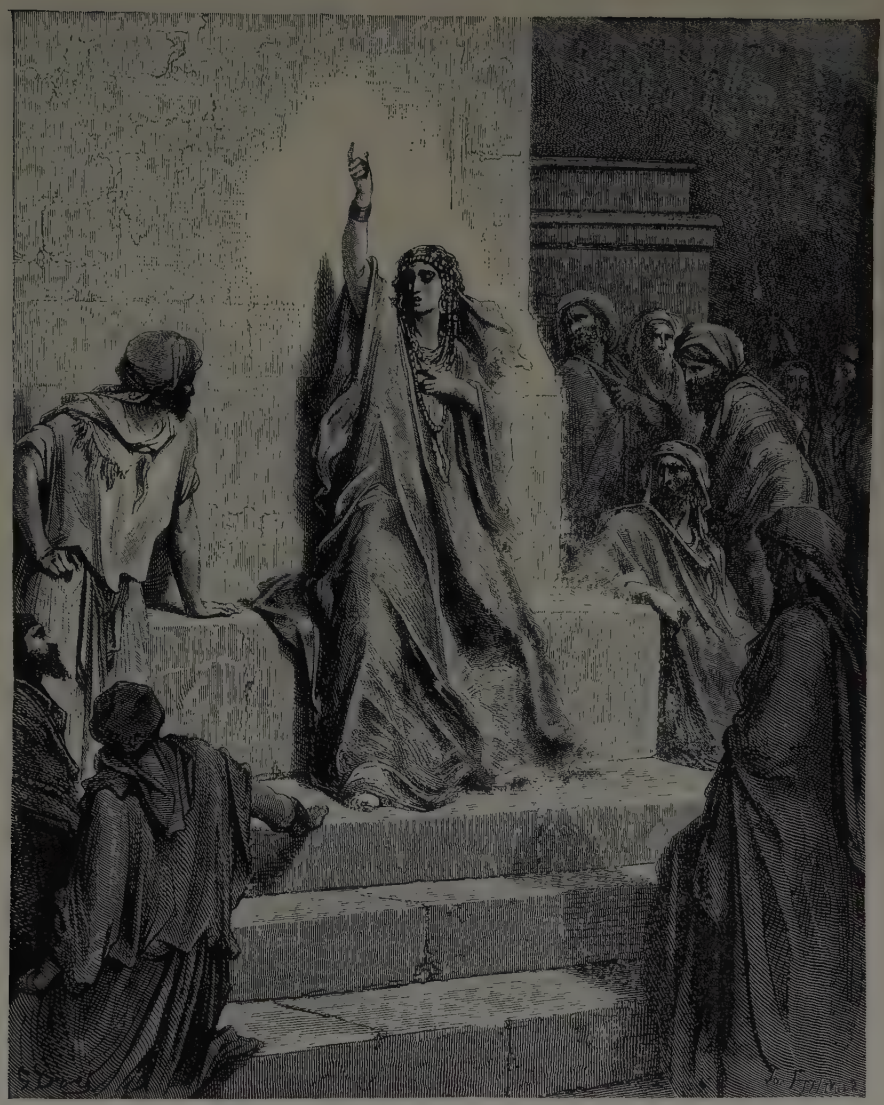
DEBARIM RABBAH, *see* MIDRASH DEUTERONOMY.

DEBORAH, 1. The nurse and attendant of Rebekah who, when the latter married Isaac, accompanied her as companion to her new home (*Gen.* 24:59). According to *Gen.* 35:8, she was buried under an oak tree not far from Beth-el; according to *Judges* 4:5, the Deborah of later date judged Israel under a palm-tree near Beth-el, probably a confusion of the prophetess Deborah with this nurse of Rebekah.

2. The celebrated judge and prophetess (*Judges* 4 to 5), the "mother in Israel" (*'em beyisra'el, Judges* 5:7), who inspired Barak to victory at Taanach in the plain of Jezreel and broke the power of the Canaanites in the plain, and thus enabled the Israelite tribes to the north and to the south to be united. The song ascribed to her, which has a place of honor in the poetry of antiquity, is a poetical mirror of the political and social conditions of Israel in the early period of the judges. Deborah's successful appeal to the tribes meant not only unification of the northern tribes and relief from their oppressors, but also a reaffirmation of the power and protection of the Israelite God.

DEBORAH, SONG OF (*shirath Deborah, Judges* 5:1-31), a heroic epic, and, according to Biblical scholars, the oldest bit of Hebrew literature extant. The historical events on which it is based are repeated in a later prose narrative in *Judges* 4, which account differs from the poetic version in some particulars.

The song celebrates the victory of Deborah and Barak over the Canaanite ruler, Sisera; it tells the story thrillingly, with fine directness, and with an intuitive emphasis upon important details; it reveals a lively national fervor and religious exaltation. In mighty words Yahveh is praised, who came out of Edom, and hastened to the help of Israel. For a long time the land had been threatened and occupied by the enemy; the insecurity was frightful, and no one dared to oppose the oppressors, until Deborah arose, the deliverer, a "mother in Israel." There is a splendid and vivid description of the actions and situations of the various tribes. Warriors rushed into the plain from Ephraim and Benjamin, from Machir (a branch of Manasseh), Zebulun, Naphtali and Issachar, and the song praises these tribes highly. Reuben, Gilead (or Gad), Dan, and Asher, the tribes which put their own interests above the common need, are covered with reproach and shame. A strong force of Israelites faced the Canaanite hosts. The Israelites, however, were poorly armed, while the Canaanites had chariots and cavalry. But Deborah was present in the battle, shouting encouragement. And, as if miraculously and seeming to be heavenly intervention in favor of the Israelites, a thunderstorm swept through the valley, turning it into a bog and converting the river Kishon into a torrent. The Canaanite chariots were useless in the mud, and the enemy retreated towards the coast; but across their path ran the Kishon, and many were swept away. Sisera fled to the tent of Jael, who killed him with a tent peg while he drank the milk she gave him. Then follows a derisive taunt, which shows how high the feeling must have run and suggests that the poem was composed very soon after the event which it describes. The poem concludes with praise of the victorious God of Israel. It has been generally inferred from verse 7 that Deborah herself was the author of the song; however, the word *shakamti* in that verse is apparently to be regarded, not as a first person singular, but as the archaic form of the second person feminine,



Deborah's song of triumph. Reproduced by courtesy of the Union of American Hebrew Congregations

and therefore furnishes no evidence as to the authorship of the song. Nevertheless, the song will always continue to be known as the "Song of Deborah." There are many linguistic difficulties (such as archaic words and possible corruptions in the text) in the song, particularly in verses 8-14.

It is noteworthy that the Song of Deborah mentions only ten tribes (see above), or, if we consider Ephraim and Manasseh as one tribe (the tribe of Joseph), only nine tribes are mentioned. Simeon and Levi had probably been already scattered by that time (*Gen.* 49:7), or, more probably, lived at that time along with Judah in isolation in the South, or perhaps had not as yet even entered the land. SHELDON H. BLANK.

Lit.: Niebuhr, *Versuch einer Rekonstellation des Deboraliedes* (1892); Daiches, *The Song of Deborah, A New Interpretation* (1926); Kittel, R., *Great Men and Movements in Israel* (1929) 44-60; Morgenstern, Julian, in *Jewish Quarterly Review* (1919) 359-69; Burney, *The Book of Judges* (1920) 78-176; Moore, *Commentary on Judges* (1910) 107-73.

DEBRECEN, city in Hajdu county, Hungary, having a Jewish population upward of 10,000. The growth of this community is the more remarkable as no Jews were permitted to settle in Debrecen prior to 1840 (Municipal Ordinance, XXIX). At that, many obstacles were encountered by Jews wishing to make their homes there, so that by 1848 not more than twenty-three Jewish families were included in the official census of what is now one of the principal cities in Hungary. With the era of revolutionary liberalism ushered in during that year, the city council proclaimed that "Jews could be admitted to the Home Defense in keeping with their fitness and merits."

According to the record, the first Israelitic Congregation of Debrecen was founded in 1852. An active religious school, a Hebrah Kaddisha, and a ladies aid society were established within the years 1856 to 1860. These institutions have flourished uninterruptedly ever since, conducting their official affairs in the Magyar tongue.

During nearly a quarter-century attempts to form congregations other than the status quo type proved futile, for the original builders of the existing Jewish community were determined to remain united in spiritual matters. In the late 1880's a handful of people finally succeeded in creating an Orthodox congrega-

tion, which gradually attained a considerable degree of vitality and has maintained harmonious relations with the numerically and otherwise more influential status quo community. The years between the first World War and the totalitarian period begun in 1939 have served particularly to cement this bond of unity.

The 1890's witnessed the erection of a large synagogue, a school house, a ritual bath and a Matzah factory. In 1904 the main congregation dedicated its administrative offices, including a large auditorium and accommodations to feed hundreds of needy children daily. In 1906 the congregation established a parochial girls' high school, but the edifice housing this school was ready for occupancy only three years later. Another synagogue was built that same year in another part of the city for the convenience of far-flung members of the congregation. Rallying from the havoc wrought by the first World War, the Jews of Debrecen built a boys' high school in 1921 and two years later made extensive additions to their public school with the aid of funds raised solely among the members of the congregation. The high school has grown rapidly into a full-fledged educational institution, having eight regular classes. In 1928 the Hungarian government voted a substantial annual subsidy for the maintenance of the school to be in effect for thirty-five years. Insofar as it is ascertainable, this subvention was in force as late as 1940.

Out of Debrecen's quota in the first World War, 157 Jews made the supreme sacrifice. The congregational archives richly attest the civic-mindedness and patriotism of the Jewish community since its very inception. The first spiritual leader was Rabbi Eduard Ehrlich (1856); Dr. Samuel Schlesinger has been minister since 1922. The Jews have figured prominently in the communal, cultural, commercial and industrial life of Debrecen, known as the most Magyar of Hungarian cities because it has less of a polyglot population than any other community in Hungary. LAJOS UJLAKI.

DEBTS. The chief distinction between Jewish and general law on the question of debts is the fact that under Jewish law no interest may be collected and that for purposes of simplification every debt, even for services, is regarded as a loan. The laws of indebtedness are thus essentially the same as those regarding loans.

According to Biblical law (*Deut.* 15:2), all debts and loans were to be cancelled in the Sabbatical year; when, however, this proved impracticable in business life, Hillel instituted the *prosbul,* which was virtually a declaration that the law did not apply in the particular case mentioned. Later rabbis held that the commandment to cancel debts in the seventh year no longer applied outside of Palestine.

The Halachic, or legal, literature discusses at length documents acknowledging indebtedness (*shetar hob*), which, in order to be entirely valid, had to be properly signed and witnessed. Other points frequently mentioned are the questions of partial payment, transfer of debts or claims of debts to a third party, and the responsibility of agents.

The usual security for debts was land, which could be sold if the debt was not paid in the time limit set. At first goods and chattels could not be seized for payment of debt; later, when most Jews no longer owned much real estate, this was permitted. Orphans, widows and divorced wives were regarded as preferred creditors if there was more than one claim of debt.

Lit.: Shulhan Aruch, Hoshen Mishpat 74.

DEBTS, REMISSION OF, *see* SABBATICAL YEAR.

DECALOGUE,* literally "ten laws," the customary designation of the group of ten laws, recorded twice in the Bible, in *Ex.* 20:1-17 and *Deut.* 5:6-18, which are generally regarded as the divinely revealed, and therefore eternally authoritative, statement of the basic principles, not only of Judaism, but also of all monotheistic, ethical religion. The more popular name is the *Ten Commandments.* The Hebrew name, *'asereth hadebarim,* literally "the ten words," or "laws," is found in *Ex.* 34:28.

The Biblical tradition is that the Deity revealed these ten laws to Moses upon Mt. Sinai, after Moses had ascended the mountain at the divine bidding and had there for forty days awaited this revelation. The Deity thereupon inscribed these laws upon two tablets of stone and gave them to Moses to bring to the people of Israel. But as Moses drew near the camp he heard singing, dancing and wild revelry, characteristic rites of the worship of strange gods, and thus realized that during his absence the people had become faithless and had forsaken speedily the worship of the Deity who had brought them out of Egypt. In his indignation Moses cast the tablets down and shattered them. He then disciplined the people severely and made expiation for them. Thereupon the Deity summoned him again to the summit of Sinai and gave him a copy of the Decalogue, again inscribed upon two stone tablets. These Moses brought down to the people. The people accepted this little code of laws and solemnly entered into covenant with the Deity, whereby they obligated themselves to observe these laws scrupulously and eternally, while the Deity, in turn, pledged Himself to be the God of Israel, and Israel alone, and to protect and prosper it in every way. Thereupon Moses deposited the two tablets of the Decalogue in the ark, thereafter known as "the Ark of the Covenant," or "the Ark of Testimony," since the ark, with the two tablets in it, was to be the constant, visible witness to Israel of their covenant with the Deity and of the eternal obligation which they had assumed.

However, various significant and confusing details in the Biblical record make the complete authenticity of this simple narrative exceedingly doubtful and raise the problem of the true literary history and historical import of the Decalogue.

Ex. 34:28 tells that during the forty days upon the summit of the mountain Moses wrote upon the two tablets of stone "the words (or laws) of the covenant, the ten words (or laws)." The first, natural impulse is to refer this to the decalogue of *Ex.* 20:1-17 and *Deut.* 5:6-18. But why should this statement be separated so far from the main body of the decalogue narrative? Moreover, immediately preceding this statement, in verses 14-26, a little body of laws is recorded which, by careful and well-considered reckoning, may also be counted as ten in number. These ten laws, couched in concise, direct form, are also

* This article is written entirely from the viewpoint of Bible criticism.

represented as a revelation from the Deity Himself of the basic principles of His true worship, are, in other words, typical commandments quite as much as are the ten laws of *Ex.* 20:1-17; *Deut.* 5:6-18. *Ex.* 34:27 says explicitly that on the basis of this little code of laws the Deity will establish a covenant between Himself and Israel. The vast majority of modern Biblical scholars are agreed that the term, "the ten words," of *Ex.* 34:28, refers, not to the decalogue of *Ex.* 20:1-17; *Deut.* 5:6-18, but to the ten laws or "words" in *Ex.* 34:14-26. But this establishes with certainty that the Bible contains, not merely one, but actually at least two different decalogues. This raises, in turn, the following question: If there be actually two different decalogues in the Biblical record, may there not be even more than two? This question must be answered in the affirmative.

The earliest decalogue in the Biblical record is that of *Ex.* 34:14-26. It is a part of the *Kenite Code (K),* the oldest document of the *Hexateuch,* and so may be designated the "Kenite," or, more briefly and conveniently, the "K decalogue." It was compiled in the Southern Kingdom, the Kingdom of Judah, in 899 B.C.E. It was the work of the prophets and the prophetic party of the South, and constituted the basis of the religious reformation which they carried through in the fifteenth year of King Asa (*I Kings* 15:11-15; *II Chron.* 15). This reformation was directed primarily against the idol-worship which had been developing, under Phoenician cultural influence, in the Temple at Jerusalem since the days of Solomon, and which had been fostered particularly by Maacah, the queen-mother and regent, during the minority of Asa, and by the court party and the military and commercial aristocracy of Jerusalem. The prophets, rather primitive minded and reactionary in spirit, sought to bring about a return to that simple religious practice which they believed to be the ancient and the only true worship of the God of Israel.

The import of these ten laws becomes doubly clear and significant in the light of this historical setting and of the definite purpose of this reformation, of which this little code was the platform. These ten laws in their original form are as follows:

(1) Thou shalt not prostrate thyself unto any other god (verse 14a).
(2) Gods of molten metal thou shalt not make for thyself (verse 17).
(3) Six days shalt thou till (thy fields), but on the seventh day thou shalt rest (verse 21a).
(4) The festival of unleavened bread shalt thou observe (verse 18a).
(5) And the festival of harvesting (verse 22a).
(6) And the festival of ingathering at the "turning of the year" (the fall equinox) (verse 22b).
(7) Everything which "openeth the womb" (i.e. all first things) is Mine (verse 19a).
(8) Thou shalt not slay the blood of My sacrifice together with (i.e. in contact with) leaven (verse 25a).
(9) Nor shall the sacrifice of the Passover festival remain (unconsumed) until morning (verse 25b).
(10) Thou shalt not seethe a kid in its mother's milk (verse 26b).

This little code of laws is entirely ritualistic in character. Some of its laws (2-6) reveal a rather primitive agricultural background, while others (7-10) reflect a still older pastoral background. However, inasmuch as a covenant, no matter who the parties to it be, is naught but an agreement, a compact, or even a contract, any statement of its principles would not be complete or adequate without an introductory record of who the contracting parties may be. This introduction to this decalogue is to be found in *Ex.* 34:6 and 10, in the declaration by the Deity of His true name, Yahveh, and the statement, "Behold, I am about to establish a covenant with all thy people." This introductory statement is an indispensable and integral part of the complete decalogue. This prophetic reformation, the first in Israel's history, was successful in all its purposes and program. Its decalogue became the pattern of all later decalogues.

Conditions quite similar to but far more extreme than those which had obtained in the Southern Kingdom at the beginning of the 9th cent. B.C.E. came to obtain in the Northern Kingdom about the middle of that same century. Under Omri and, to an even greater extent, under his son and successor, Ahab, a very able monarch, Israel became the dominant state in Western Asia. As the result of Ahab's wise foreign policies, and particularly of his close relations of alliance and commercial cooperation with the Phoenicians, Israel developed economically and became powerful and prosperous. In the capital, Samaria, an influential court party evolved together with a strong military and commercial aristocracy, similar in every way to that which had existed in Jerusalem a half century and more earlier. With the expansion of commercial enterprise and the resultant rapidly widening international contacts and world-outlook, foreign cultural influence, and particularly that emanating from Phoenicia, steadily increased in Israel and affected particularly the daily way of life of the aristocracy and the urban population.

As is usually the case, the country people, the inhabitants of the small towns and villages, for the most part middle-class peasants, looked askance upon this growing foreign cultural influence and its new and strange institutions and practices and resisted its encroachments upon their own simple, native way of life with steadily increasing suspicion and hostility. In particular Jezebel, the queen, herself originally a Phoenician princess, whom Ahab had married some twelve years before he became king in order to strengthen the political bonds between Israel and the Phoenicians, sought to introduce into the nation of her adoption through marriage the worship of her own native deity, Melkarth, the Baal of Tyre, and even to have him supplant Yahveh, Israel's native deity, as the supreme god of the nation. She was an able and energetic woman. Her influence over Ahab was boundless. Elijah, the first great prophet, alone dared oppose her openly and aggressively; but even his efforts achieved little to hold the people of the North loyal to their true national God and His simple way of life. Jezebel had a sanctuary for Melkarth erected in Samaria, the capital. Many of the prophets of Yahveh in the Northern Kingdom were massacred, and others were silenced in various ways. Some fled to the Southern Kingdom for refuge. It seemed almost as if the worship of Yahveh would be uprooted from the Northern Kingdom, and the people, rural as well as urban population, together with the aristocracy and

the court, would go over completely to the worship of Melkarth. Elijah died while this tendency was still in its upward swing.

His work was taken up by his disciple and successor, Elisha, but in a spirit and with a program somewhat different from those of his great master. His labors reached their climax in 841 B.C.E., twelve years after the death of Ahab, though still in the lifetime of Jezebel. In that momentous year he brought about a political revolution and a religious reformation. The one was as far-reaching as the other. In close cooperation with Jehu, the leader of the Israelite army, and Jehonadab ben Rechab, the chief of the Rechabites, a Kenite clan, and supported no doubt by prophets from the Southern Kingdom, he had Jehoram, King of Israel, Jezebel, his mother, and all other members of the house of Ahab murdered ruthlessly. Jehu was proclaimed king and an altogether new national policy, in both internal and foreign relations, was inaugurated. The worship of Melkarth was definitely ended, and Yahveh was proclaimed anew the true and sole God of Israel. This was accompanied, almost of necessity, by a reformulation of the basic principles of Yahveh worship, again in the form of a little code of ten "words," another decalogue. And again this decalogue was represented as the basis of a covenant entered into between Yahveh and Israel. These ten "words" are recorded in *Ex.* 20:23-26; 23:10-19, a part of that section of *Exodus* which is known in Biblical science as the "Book of the Covenant." Accordingly this may be called the "C decalogue." It constituted the platform of this reformation in the North.

The introductory statement of this decalogue, defining who the two parties to this covenant, Yahveh and Israel, were, are missing, together with the natural and indispensable first "word," forbidding the worship of any god other than Yahveh. The remaining nine "words" followed in this original sequence:

2) Gods of silver or gods of gold thou shall not make for thyself (20:23b).
3) An altar of earth shalt thou make for Me; but if thou wouldst make an altar of stones, thou shalt not build (it) of hewn stones; neither shalt thou mount upon My altar by steps (20:24-26).
4) Six days shalt thou carry on thy various occupations (the Hebrew term, *ma'asecha,* is plural), but on the seventh day thou shalt rest (23:12a).
5) The festival of unleavened bread shalt thou observe (23:15a).
6) And the festival of harvesting (23:16a).
7) And the festival of ingathering at the end of the year (23:16b).
8) Thou shalt not offer the blood of My sacrifice with leaven (23:18a).
9) Nor shall the fat of My festival sacrifice remain (unconsumed) until morning (23:18b).
10) Thou shalt not seethe a kid in its mother's milk (23:19b).

It is apparent at a glance that this decalogue is related very closely to the older K decalogue. Manifestly it is but a conscious adaptation of that decalogue to the circumstances of the commercial Northern Kingdom, wealthier and more advanced culturally than the pastoral and agricultural Southern Kingdom. This is evidenced by the substitution in the second "word" of this decalogue of "gods of silver or gods of gold" for "gods of molten metal" of the K decalogue; of "carry on thy occupations" (commerce of all types as well as agriculture) of the fourth "word" for "till (thy fields)" of the corresponding "word" of the older decalogue; by the omission of the entire seventh "word" of the earlier decalogue, obviously a provision closely related to pastoral life and occupation, and the substitution for it of the "word" concerning the proper kind of altar for Yahveh, a provision clearly directed against the more advanced architectural techniques of the Phoenicians, employed undoubtedly in the Melkarth temple in Samaria and in other shrines erected by Jezebel; and by other verbal modifications of the older decalogue.

That this reformation should have been patterned after the reformation in the Southern Kingdom of fifty-eight years earlier, and that its decalogue should have been naught but a conscious adaptation of the decalogue of the Kenite Code to the religious, economic and social conditions which obtained in the Northern Kingdom in 841 B.C.E. is not at all surprising when we bear in mind that in principle the situation and problem which confronted the reformers of the North were precisely the same as those which had confronted the reformers in the South in 899 B.C.E., and when we remember too the active role which Jehonadab ben Rechab, a Kenite, and with him, no doubt, various prophets from the South, played in this reformation, and also that Elijah was, in all likelihood, himself a Kenite, and, as a young man, may even have participated actively in the reformation in the South in 899 B.C.E., and that unquestionably his spirit, working through his disciple, Elisha, was potent in this reformation.

These two reformations, that in the Southern Kingdom in 899 B.C.E. and that in the Northern Kingdom in 841 B.C.E., each with its platform or program crystallized into a decalogue, dealt effectively with the threat of undue Phoenician cultural influence upon Israel, and especially with the danger of the supplanting of Israel's native, national God by a Phoenician deity, or at least of the too rapid and far-reaching modification of the spirit and manner of His worship and of its basic and characteristic institutions in conformity to Phoenician patterns. But an even greater and more threatening danger of similar character, though from an altogether different direction, was in the offing.

In the very same year in which the reformation in the Northern Kingdom was carried through so successfully, 841 B.C.E., Jehu, the new king and founder of the dynasty which superseded that of Omri, submitted himself and his nation without resistance to Shalmaneser III, king of the mighty Assyrian Empire. For over forty years Israel remained in this condition of vassalage. Its fortunes, political and economic, sank lower and lower, until the nation became but a pitiful shadow of what it had been under Omri and Ahab. But with the conquest of Damascus by Assyria in 805 B.C.E. and again, with the deportation of a considerable portion of its Aramean population, in 797 B.C.E., the fortunes of Israel took a decided turn for the better. The Aramean kingdom of Damascus had been its great and constant rival for almost two hundred years. It alone, of all the little states of Western Asia, had been able to offer moderately successful resistance to the aggression of Assyria. During the

period of Israel's decline Aram had preyed upon the weak and helpless little nation, had seized a large part of its territory, had wrested from it control of the great commercial highways, and had contributed, even more than the conquering Assyrians, to its rapid and extreme political and economic decline. But now, with the power of Damascus broken completely and the Aramean nation reduced to a condition of vassalage to Assyria even more abject than that of Israel had been, with all danger from this ancient rival ended practically forever, a new era dawned for Israel, an era of revived commercial and military expansion, which endured for exactly sixty years.

During these sixty years Israel became, even though through no natural and inherent strength of its own but solely because of the still greater weakness and impotence of its various neighbors, once again the leading state in all of Western Asia. During this period Assyria was governed by a succession of weak monarchs, with resultant internal dissension, which compelled its concentration upon problems at home and left Israel free to expand its power and authority. During these sixty years Israel recouped its fortunes completely. Extensive commerce with all its neighbors was resumed. A wealthy class of successful merchants was developed. Together with the court party and the military leaders they constituted the new aristocracy.

Not at all surprisingly they interpreted their various successes as indisputable proof that they enjoyed the complete favor of the Deity and that their way of life was right in His eyes. More and more class distinctions became emphasized. The old middle class, the peasantry, the real strength of the nation of old, had by this time disappeared almost completely. More and more fields and vineyards were being combined by various and devious methods into great estates, and the land was coming into the possession of a few absentee landlords, who spent their days in luxurious, and not infrequently in riotous, living in their palaces in the capitals, Jerusalem and Samaria. Social injustice was becoming more aggressive and pitiless day by day. The poor were defrauded, judges were corrupted with rich bribes, and false oaths were sworn and were accepted by these judges unhesitatingly. Dishonesty, injustice and oppression became the order of the day. And if by any chance the conscience of a rich man did trouble him for a moment, it was quickly silenced by the consideration that his very prosperity was the convincing proof that the Deity was pleased with him. At the most a sacrifice would appease the Deity and restore him to divine favor. It was these conditions, eating at the heart of the nation, which called forth the activities of the earliest of the great prophets, Amos, Hosea, Isaiah and Micah.

Then, at the end of these sixty years, came the crash. In 737 B.C.E. Tiglath-pileser II, the great Assyrian king, who had speedily, after his ascension of the throne in 745 B.C.E., once again brought order and organization into his empire and had then resumed the program of political and territorial expansion which had been interrupted for these sixty years, invaded Western Asia. Many of the little states of that region, Judah among them, under the young king, Ahaz, submitted without a struggle and acknowledged themselves vassals of the all-powerful monarch. Others, and among them Israel, the Northern Kingdom, chose to resist. One by one they were conquered. Israel fell in 732 B.C.E. and again, after a futile and hopeless rebellion, in 721 B.C.E. The leaders of the nation and a considerable portion of the people were carried off into exile by the Assyrian conqueror. It marked the end of the Northern Kingdom as a political entity and even as a distinct people.

Meanwhile the Southern Kingdom continued in its condition of vassalage to Assyria for just a little over a century under its successive kings, Ahaz, Hezekiah, Manasseh, Jotham and Josiah. Now and again the little kingdom, in alliance with various even smaller and weaker neighbor states, rose in rebellion and sought to throw off the Assyrian yoke; but all in vain. Not only the Assyrian political power but also its cultural influence dominated the life, thought and manner of worship of Judah.

Already in 735 B.C.E., when he entered voluntarily into a state of vassalage to Assyria, Ahaz had instituted in the Temple at Jerusalem a new and foreign type of altar (*II Kings* 16:7-18). It symbolized the new order. More and more Assyrian religious institutions and practices penetrated the cult of the Temple at Jerusalem and the sanctuaries outside the capital. There was apparently no attempt on the part of the Assyrians to supplant Yahveh by one of their own deities as the national god of Israel, as there had been in the Northern Kingdom under Ahab and Jezebel; but more and more the worship of Yahveh was being patterned in form and spirit after the religion of the Assyrians, and the danger of its losing its natural and distinctive character became more imminent with every passing day. The religion of Israel was in the way of becoming but another local Assyrian cult, and its god but another, and a quite insignificant, member of the vast Assyrian pantheon, just as had been the fate of countless other deities whose nations had become victims of Assyrian conquest. The danger was more subtle and also far greater than it had been in the days of Phoenician cultural domination under Ahab. Obviously conditions were ripe for another and a more assertive reformation.

Actually this reformation was begun in the reign of Hezekiah (720-692) and apparently in the early years thereof, while he was still a young man and under the direct and compelling influence of the prophets of the day. Micah seems to have played an active part in this reformation (*Jer.* 26:18-19), and perhaps Isaiah also. The record of this reformation is preserved in *II Kings* 18:3-4. Obviously it was directed chiefly against the use of images in the worship of Yahveh, especially in the various local sanctuaries away from Jerusalem, the capital, where control of the official cult in conformity with approved standards was difficult to enforce.

But the success of this reformation was only partial and of brief duration. The Assyrian yoke rested too heavily upon Israel, and the trend in the direction of foreign cultural influence was too strong, to permit such a reformation to succeed at just this time. Apparently Hezekiah himself sought during his entire reign to carry out the provisions of this reformation as best he could. But during the very long reign of his son

and successor, Manasseh, and that of his son and successor, Jotham, the reaction set in and the life, thought and religious practice of the Jewish nation became more and more dominated by Assyria and adapted to the Assyrian cultural pattern.

In 639 B.C.E., when Josiah, Jotham's son, ascended the throne, the culture and religious practice of Judah had departed very far from their old, native, Israelite standards and spirit, and had become shot through with Assyrian forms, institutions and spirit. The cults of Sin and Shamash, the Assyro-Babylonian deities, and of various other foreign gods, had even gained a firm foothold not only in the less important, local shrines throughout the country, but even in the Temple at Jerusalem itself, and the horses and chariot of the sun-god had actually been installed in the entrance to the Temple (*II Kings* 23:11).

But though still outwardly as strong as ever, internal weaknesses were besetting the Assyrian Empire, and its end was near. In 612 B.C.E. Assyria was overthrown by the united forces of the Babylonians and the Medes. Already nine years earlier, in 621 B.C.E., the signs of its decay and imminent downfall were apparent. In consequence Josiah felt himself sufficiently strong practically to repudiate Assyrian domination of Judah, to declare in fact, if not actually in form, his political independence, and to inaugurate a new religious reformation, of more far-reaching import and with a program far more concrete and drastic than those of any of the reformations in Israel and Judah which preceded. Actually it was of the same nature and directed to the same goal as had been the reformation of approximately a century earlier, under Hezekiah. In fact it was but a continuation or a resumption of that reformation. This reformation in the eighteenth year of Josiah was that which has come to be known as the *Deuteronomic reformation*.

Like the reformations of 899 B.C.E. and 841 B.C.E., in the Southern and Northern Kingdoms respectively, this reformation of Josiah, and likewise that of Hezekiah, must have had its statement of basic principles of the worship of Yahveh and of the life which He would have His people live: its platform, in other words. While the proof is not completely definitive, all existing evidence points to the conclusion that this platform of the reformation of Hezekiah, and with certain significant expansion, of that of Josiah also, was the decalogue of *Ex.* 20:1-17 and *Deut.* 5:6-18, in its original, simple form, divested of all later additions and literary expansions, the Deuteronomic decalogue, as it may best be called.

This decalogue too begins with the customary, and in fact indispensable, introductory statement of who the two covenanting parties are, "I am Yahveh, thy God, who brought thee out of the land of Egypt." The words, "out of the house of bondage" (literally "of slaves"), are probably a somewhat later, rhetorical addition. That this introductory statement is not at all the first commandment, as it is generally regarded, should now be perfectly clear. The ten commandments, or "words," follow immediately, and are couched in the short, direct, unequivocal form which we have found to be characteristic of such laws:

(1) Thou shalt have no other gods besides Me.
(2) Thou shalt not make any image.
(3) Thou shalt not speak the name of Yahveh, thy God, for any false purpose.
(4) Six days shalt thou till (thy soil) and perform all thy labors, but on the seventh day thou shalt rest.
(5) Honor thy father and thy mother.
(6) Thou shalt not kill.
(7) Thou shalt not commit adultery.
(8) Thou shalt not steal.
(9) Thou shalt not testify against thy neighbor as a false witness.
(10) Thou shalt not covet (aught of) thy neighbor's household.

That its prophetic authors patterned this decalogue after its two predecessors is proved convincingly by two considerations; (1) the first two "words" occupy precisely the same position and have precisely the same import as do the first two "words" of the earlier decalogues; (2) the fourth "word" of this decalogue not only repeats the Sabbath-day legislation of the two preceding decalogues, but does this also in a manner which is unmistakably dependent upon a conscious combination of the divergent formulations of this commandment in the two older decalogues; for it combines "thou shalt till (the soil)" of the K decalogue with "thou shalt carry on thy occupations" (with, however, the substitution of *melachtecha* for *ma'asecha*) of the C decalogue. The remaining seven "words" of this decalogue differ completely from those of the two older decalogues. Whereas those were entirely ritualistic, these are altogether social in character and proscribe basic social offenses.

But the underlying principle of these "words" is identically the same as that underlying the corresponding "words" of the earlier decalogues, for here too these "words" define specifically the way of life which this new age had come to regard as pleasing to Yahveh, and which alone He would have the people, with whom He entered into covenant, live. The social character of these seven "words" reflects clearly the new interpretation which the great prophets of the 8th cent. B.C.E. had given to the religion of Israel and voices their doctrine that Yahveh would have Israel worship Him and discharge its covenant obligation to Him more by its way of life and the scrupulous practice of basic social justice and social virtues than by extensive ritual observance.

It seems almost certain that this decalogue was compiled during the reign of Hezekiah and served as the statement of principles basic to the reformation in his reign. Under no condition could this decalogue have been formulated earlier than the reign of Hezekiah, and least of all could it have been formulated by Moses or be the work of the Mosaic age; for not only do its content and spirit stamp it as later than the two older decalogues of the 9th cent. B.C.E., but also sufficient time must have elapsed between the prophetic activities of Amos, Hosea and Micah and at least the earlier addresses of Isaiah for the principles of social justice and of the life pleasing to Yahveh which these earliest of the literary prophets enunciated to be crystallized in the succinct, almost axiomatic formulation of the "words" of this decalogue.

If not compiled during the reign of Hezekiah, then this decalogue could have been compiled only in 621 B.C.E. as the groundwork of the Deuteronomic reformation in that year. But this would imply that the reformation in the reign of Hezekiah had operated

without any statement of basic principles as the nucleus of its program, or at least without any such statement which has been preserved in the Bible, an almost impossible circumstance. Moreover, the tradition (*II Kings* 22:8-13) that the Deuteronomic reformation was based upon a "scroll of the law" found in the Temple when it was being repaired in 621 B.C.E., in other words a statement of basic principles of earlier compilation, lends strong confirmation to the hypothesis that this decalogue was compiled approximately a century earlier, during the reign of Hezekiah; for literary analysis of *Deuteronomy* reveals that this decalogue was the older nucleus about which the *Deuteronomic Code,* compiled in 621 B.C.E., the statement of principles and program of the Deuteronomic reformation in that same year, was built. It is difficult therefore not to conclude that this decalogue was compiled during the reign of Hezekiah and served as the statement of principles of the reformation during this reign.

It is self-evident that this decalogue has undergone great expansion, particularly in the second, third, fourth, fifth and tenth "words." In the main these expansions are practically uniform in the two versions of this decalogue, and seem to come from Deuteronomic editors of the 6th and 5th centuries B.C.E. Some of these expansions are in the nature of clarification, such as the definition in the second "word" of the term "image" as "any likeness which is in heaven above, or on the earth beneath, or in the waters under the earth," or the definition in the tenth "word" of "thy neighbor's household" as "thy neighbor's wife, or his man-servant, or his maid-servant, or his ox, or his ass, or anything which is thy neighbor's," or the precise determination in the fourth "word" of who is affected by the prohibition of work upon the Sabbath, viz. "thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, and thy cattle, and the stranger who is within thy gates."

Other expansions are of an enforcing character, and in the second and third "words" express a threat of specific punishment for those who violate these particular "words," while the expansion of the fifth "word" promises specific reward to those who conform to its provision. Only in the final expansion of the fourth "word" do the two versions of this decalogue differ essentially. The version in *Deut.* 5:15 motivates the observance of the Sabbath by the charge, "And thou shalt remember that thou wast a slave in the land of Egypt, and that Yahveh, thy God, brought thee forth from there with a strong hand and an outstretched arm; therefore Yahveh, thy God, hath commanded thee to observe the Sabbath day." In marked contrast, the version in *Ex.* 20:11 motivates the observance of the Sabbath by the consideration, "For in six days Yahveh made heaven and earth and sea and all that is within them, and He rested upon the seventh day; therefore Yahveh blessed the seventh day and declared it holy." This latter motivation is obviously dependent upon the creation story in *Gen.* 1, and is the work of editors of the Priestly school (P). The motivation in *Deut.* 5:15, on the other hand, less ritualistic and more humanitarian in character, is the work of Deuteronomic editors (D).

These D and P editors represent two distinct schools of thought and theology in the Judaism of the late 5th and early 4th centuries B.C.E. These two expansions come undoubtedly from just this period. They seem to be the latest additions to this decalogue. Therefore the entire process of its expansion may be set down as from the beginning of the 6th to the end of the 5th or the early part of the 4th cent. B.C.E.

The extent of this expansion of the original, concise decalogue evidences that this decalogue had during this period come to be regarded as *the* decalogue par excellence, the authoritative expression of the fundamental principles of the worship of the Deity and of the life which He would have His people live, as Judaism conceived these.

However, the large authority which this Deuteronomic decalogue came to exert did not prevent the formulation about a century later, about 525 B.C.E., of still another decalogue. The Deuteronomic reformation of 621 B.C.E. had aimed, among other goals, to reaffirm the original and persistent pastoral character of the religion and true manner of worship of Yahveh. In a way it represented the concrete climax of the pre-Exilic prophetic movement, the roots of which were set in the traditions of the old, pastoral, semi-nomadic life, which Israel had lived in the desert, before its migration into Palestine. The chief supporters of the Deuteronomic reformation were found in the cities of Judah, and particularly in Jerusalem, the capital. Moreover, by its basic provision, for the single, central sanctuary in the entire land, the Temple at Jerusalem, as the only legitimate place of worship, with the resultant compulsion of the entire population of the country to come up to Jerusalem on the great pilgrimage festivals in order to discharge their chief religious obligations of sacrifice, worship and festival observance, the Deuteronomic reformation worked to the unmistakable advantage of the urban population of the land, while the rural population, the peasantry of Judah, were greatly inconvenienced, if not actually disadvantaged.

But the deportations of 597, 586 and 582 B.C.E., marking the beginning of the Babylonian exile, affected the populations of the cities in largest measure but left the country people relatively undisturbed. After 586 B.C.E. and continuing until the first organized return of Babylonian exiles to Palestine under Ezra in 458 B.C.E., the Jewish population of Palestine consisted almost entirely of this rural section of the former nation, with, of course, a decidedly peasant, agricultural point of view animating their way of life and thought and their religious practice.

Without the continued leadership of the prophets and with the dominant influence of the single, central sanctuary at Jerusalem terminated by the destruction of the Temple by the Babylonians, it is not at all surprising that the now almost completely peasant population of Judah should have drifted gradually from the prophetic, desert, pastoral theory and spirit, which underlay the Deuteronomic reformation, in the direction of a theory and practice of the worship of the Deity based positively upon the agricultural life of Palestine itself. This movement was too gradual and probably too natural, unconscious and unpurposed to be regarded as an actual reformation; and yet it had the true effect of a reformation. Its principles and its program of worship were formulated in the so-called

Holiness Code (H), and this Code, in turn, precisely like the Deuteronomic Code, its predecessor and manifest pattern, was introduced by a statement of what the authors of this Code manifestly regarded as the basic principles of the Yahveh life and worship, couched quite naturally in the form of a decalogue.

This H decalogue is to be found in *Lev.* 19:2b-18. Like the three preceding decalogues, it too begins with a statement of the relations between Yahveh and Israel basic to all its laws and regulations, quite as if this decalogue too were conceived of as the basis of a covenant between the Deity and Israel. This statement is usually rendered, "Holy shall ye be, for I, Yahveh, your God, am holy." Actually, however, the precise meaning of the statement is this: "Holy shall ye be (unto Me; i.e. ye shall have relations with Me alone, and with no other god), for I, Yahveh, your God, am holy (unto you; i.e. I am your God alone, and have and will have no relations whatever with any other people)." This statement corresponds obviously to the regular introductory statement of the three earlier decalogues. It is followed immediately by the ten "words" in characteristic, concise form:

(1) Ye shall fear, each man, his mother and his father (verse 3a);
(2) And My Sabbaths shall ye observe (verse 3b).
(3) Turn ye not unto false gods (verse 4a);
(4) Nor make for yourselves gods of molten metal (verse 4b).
(5) Ye shall not steal (verse 11a);
(6) Nor shall ye swear falsely by My name (verse 12a).
(7) Thou shalt not show favor to the poor; neither shalt thou give preference unto the mighty; with justice shalt thou judge thy fellow-citizen (verse 15).
(8) Thou shalt not go about as a tale-bearer among thy people (verse 16a).
(9) Thou shalt not hate thy brother in thy heart (verse 17).
(10) Thou shalt not exact vengeance; nor shalt thou bear malice; but thou shalt love thy neighbor as thyself (verse 18).

Of these ten "words" the first six reaffirm, though in somewhat different and perhaps in slightly less vigorous form and with a slightly different order, the corresponding "words" of the D decalogue. That this decalogue is consciously patterned after the three older decalogues, and in particular after the D decalogue, is unmistakable. Presumably it was intended to supplant the latter as the recognized, authoritative statement of the fundamental principles of the Yahveh worship and life; but manifestly this purpose was never fully achieved.

All the first six "words" of this decalogue are couched in the second person plural. But in significant contrast, the remaining four "words," which give expression to moral laws which find here for the first time incorporation into a decalogue and thus come to have the effect of basic principles of the religion of Israel, are all somewhat diffuse and are couched in the second person singular. Unlike the first six "words" of this decalogue, reformulation of corresponding laws of earlier decalogues, these last four "words" are all unmistakably the product of the Exilic period and local environment in Palestine. They are all of a simple, homely character, calculated to promote social relations of a friendly, good will character within the community. This same spirit animates the rewording and rearrangement of the first six "words," when compared with their corresponding formulation and order in the Deuteronomic decalogue. This H decalogue seems to affirm as the cardinal principles of the life which Yahveh would have His people live, as an expression of the truest worship of Him, just those virtues which would be basic to a happy social existence in a distinctly peasant community and state.

Some Biblical scholars profess to find still another decalogue in the list of curses recorded in *Deut.* 27:15-26. Actually twelve curses are listed there, but these scholars maintain that two of these, presumably that in verse 21 and the final curse in verse 26, are later additions to the original ten, added in order to raise the number of curses to twelve, and so make them correspond to the number of the tribes of Israel. If this hypothesis be correct, as it may well be, then the original decalogue of curses would be:

(1) Cursed be the man who makes a graven or molten image and sets it up in secret (verse 15).
(2) Cursed be he who dishonors his father or his mother (verse 16).
(3) Cursed be he who shifts the boundary of his neighbor('s field) (verse 17).
(4) Cursed be he who causes a blind person to go astray on the road (verse 18).
(5) Cursed be he who causes the case at law of the stranger, the orphan, or the widow to be judged unjustly (verse 19).
(6) Cursed be he who lies with (i. e. marries) the wife of his father (i. e. after the latter's death) (verse 20).
(7) Cursed be he who lies with (i. e. marries) his (half-) sister, the daughter of either his father or his mother (verse 22).
(8) Cursed be he who lies with (i. e. marries) his sister-in-law (i. e. after his brother's death) (verse 23).
(9) Cursed be he who slays his neighbor secretly (verse 24).
(10) Cursed be he who takes a bribe in order to cause an innocent person to be slain (verse 25).

That this decalogue is dependent upon the older decalogues is evident both from the manifestly covenant character of the entire rite, of which it is an integral part, recorded in verses 11-26, and also from the relationship of the first two curses to the corresponding "words" of the decalogues of D and H. Moreover, the dependence, whether direct or indirect, of the remaining curses upon earlier legislation of the Book of the Covenant and the Deuteronomic and Holiness Code (with verse 17 cf. *Deut.* 19:14; with verse 18 cf. *Lev.* 19:14; with verse 19 cf. *Ex.* 22:21-23; 23:9; *Deut.* 16:19; 24:17; with verse 20 cf. *Lev.* 18:8; 20:11; with verse 22 cf. *Lev.* 18:9; 20:17; with verse 23 cf. *Lev.* 18:16; 20:21; and contrast *Deut.* 25:5-10; with verse 24 cf. *Ex.* 21:12; *Lev.* 24:17; with verse 25 cf. *Ex.* 23:8; *Deut.* 16:19), and that, too, legislation which is without exception of secondary authorship and date within those Codes, proves conclusively that this decalogue is later than any of these Codes and than the decalogues which are the nucleus of each Code. It can therefore have been compiled not much before the end of the 5th cent. B.C.E.

The fact that it prescribes punishment through curse, i.e. at the hands of the Deity alone, for sins and crimes for which older legislation unhesitatingly provides punishment through ordinary processes of law, suggests that this decalogue of curses may have been enacted at a time when the little Jewish nation was subject to a foreign power and was definitely restricted in its rights

to enforce its own native laws. Just such a period the last seven years of the reign of Darius II, the Persian monarch, i.e. 411-404 B.C.E., seem to have been (cf. Josephus, *Antiquities,* book 2, chap. 7, section 1). This little decalogue may very well have been the product of just this period. At any rate, it is certainly the youngest decalogue in the entire Biblical literature.

It is apparent at a glance that of all these five decalogues recorded in the Bible, the third in chronological sequence, the D decalogue of *Ex.* 20:2-17 and *Deut.* 5:6-18, is outstanding. It represents a distinct, and even an extreme, advance in the content and range of its prophetic thought and theory of Judaism over the two earlier and altogether ritualistic decalogues, K and C, and in this respect has not been surpassed by the fourth decalogue, H, while the fifth and youngest decalogue falls infinitely beneath it. It is formulated in more direct, positive and vigorous language than any of the other decalogues. It deals more specifically with the fundamentals of life and of religious belief and practice than any of the others. Very properly therefore it supplanted the two earlier decalogues as the authoritative statement of the basic principles of Judaism; and, in turn, it resisted successfully the apparent purpose of the authors of the H decalogue, to have their decalogue supplant it in this all-important role. It has therefore come to be designated as "the Ten Commandments."

From Judaism it passed to Christianity and very deservedly has come to be regarded as the authoritative statement of the fundamentals of true religion and of the highest type of social relations and ethical, humanitarian principles held by Judaism and Christianity.

See also COMMANDMENTS, THE TEN.

JULIAN MORGENSTERN.

Lit.: Schmidt, Hans, "Mose und der Dekalog," *Forschungen zur Religion des Alten und Neuen Testaments,* vol. 36 (1923) I, 78-119; Charles, R. H., *The Decalogue,* (1923); Pfeiffer, R. H., "The Oldest Decalogue," *Journal of Biblical Literature,* vol. 43 (1924) 294-310; Meinhold, J., *Der Dekalog* (1927); Mowinckel, S., *Le décalogue* (1927); Morgenstern, J., "The Oldest Document of the Hexateuch," *Hebrew Union College Annual,* vol. 4 (1927) 1-138; idem, "Amos Studies III," *Hebrew Union College Annual,* vol. 15 (1940) 59-304; Batten, L. W., in Hastings, *Encyclopaedia of Religion and Ethics,* vol. 4 (1928) 513a-517b; Koehler, L., "Der Dekalog," *Theologische Rundschau* (new series), vol. 1 (1929) 169-84; Eissfeldt, O., *Einleitung in das Alte Testament* (1934) 240-51.

DÉCHY, MÓR (marosdecsei), geographer and traveler, b. Budapest, 1851; d. Budapest, 1917. At the age of twenty-one he was a prime mover in the founding of the Hungarian Geographic Society, of which he ultimately became honorary president. An inveterate traveler and mountain climber, he journeyed frequently to distant parts of the world, including the Himalayas, Morocco, Algiers, Spitzbergen, the Alps, the Caucasian mountains, and other distant points. He was leader of several important expeditions in the company of well known scientists.

In recognition of his scientific contributions, he was made a member of the Hungarian Academy of Science. He was also corresponding member of learned bodies abroad and co-editor of scholarly journals. His geological and photographic collections were bequeathed to the National Museum of Hungary, while the Ministry of Public Education acquired his valuable library for the University of Debrecen. Déchy left the Jewish faith at an early age.

Though Déchy was the author of many books and monographs, his outstanding work is known as *Kutatásaim és élményeim a kaukázusi havasokban* (1907), in three volumes which were published in German (1907) under the title of *Der Kaukasus: Reisen und Forschungen im kaukasischen Hochgebirge.*

DECORUM (*derech eretz*). *Derech eretz* as a whole refers to the duties of a man to his community, his country, his family and himself; or it may be said to describe the proper conduct of a man to himself according to the rules of logic and nature.

Decorum is closely connected with the Torah itself, and the Midrash says it came before the Torah. Gamaliel (*Aboth* 2) said that Torah and decorum must go together; Eliezer ben Azariah (*Aboth* 3) said they are inseparable.

There is a general Biblical basis for decorum, of which "Love thy neighbor as thyself" (*Lev.* 19:18) may be called the essence. Hillel once taught this precept to a heathen who accepted the Jewish faith and who wanted to learn the fundamentals of the faith while standing on one leg. Akiba made it the basis of life for all his followers.

One of the primary rules of *derech eretz* is that of financial independence. It is better for a man to skin dead animals for a living than to become a burden on the community (*Pes.* 113). A father must give his son knowledge, teach him a trade, and teach him swimming. Before he became president of the Sanhedrin, Hillel was a woodcutter. His opponent in the interpretation of the law, Shammai, was a builder. Johanan was a shoemaker. Joshua ben Hananiah, the great philosopher, who was close to the Roman court in the time of Hadrian, was a needle-maker. Meir, known for his proverbs about foxes, was a scribe.

As important as financial independence is the rule of dressing neatly. The Talmud advised that a man spend more money on his clothes and less on his food (*B.M.* 52). At the same time a man must not deprive himself of rare and even expensive foods, partaking of them at least occasionally, for he will have to render account for every good thing of life of which he has failed to partake. According to the Bible (*Num.* 6:11), a Nazirite is a sinner against himself. But a man must spend even more money for the clothes of his wife and children than for his own (*Hul.* 84b).

Above all others, a scholar must take care of his appearance, because a scholar who wears spotted clothes and patched shoes destroys in those who see him the respect for knowledge. A scholar must never forgive an insult, because through him knowledge has been insulted (*Sab.* 114).

Cleanliness of one's own person is a fundamental principle of Jewish life. Hillel, going home to bathe for the Sabbath, said he was hurrying to fulfill a commandment to take care of health and body. A man must not injure himself or harm his own body; following the customs of heathens who tortured themselves in mourning for the dead was forbidden (*Deut.* 14:1; *B.K.* 92).

Decency and respect for others follow closely on the rules of personal cleanliness and care. A man who eats on the street is like a dog; his testimony is unacceptable in court (*Kid.* 40b).

Behavior at the table is frequently discussed in the *Shulhan Aruch.* Conversation, even of a high order, is

discouraged, because it may induce carelessness in eating and so endanger life. Slow eating is advised. Lingering at the table is urged, on the ground that a poor man may come in and it is easier to invite him to accept a meal if the family is still at table. Food must not be thrown on the ground; human life subsists on it and it must therefore be esteemed.

Guests, even charity guests, must not praise a host too generously to the world at large. It may lead others to impose on the man's good nature and precipitate his ruin. On the other hand, a host must not be unfavorably discussed.

Before a man sits down to his own meal he must see that his domestic animals and fowl are fed. This is based on *Deut.* 11:15, where cattle are mentioned first. A guest who is both hungry and thirsty must be given water first, because hunger is easier to bear and less dangerous than thirst.

The many rules for domestic life are plainly intended to create a harmonious family atmosphere. A man must never raise his voice to his wife. He must try not to vex her even with words because women are tender-hearted and he who provokes tears is never forgiven by God (*Sanh.* 92). A man must make every attempt to see that there is food enough and in time. For holidays in particular, a wife must have new clothes. In Palestine they were to be white linen dresses, in Babylonia, of colored materials.

The sequence of ethical Jewish life for a man was: 1) learn a trade; 2) build or buy a house; 3) marry.

Fathers were supposed to instruct daughters in the demeanor of marriage. They were taught to be obedient and loving to their husbands, patient with his anger and his worries, and meticulous about having good meals on time. If a woman objected to visits from her husband's family, he was not required to submit to her whim unless she pointed out they were causing trouble. He was advised particularly to take her word about his mother and his sisters, who were apt to be trouble-makers.

A man must be merciful to his wife and children just because they are dependent on him. A man must be careful not to provoke anger in his grown children, lest they be driven to talk back to him and thus commit a sin. Children must not be burdened with tasks too difficult for their years. As a general rule for the inter-relations of men, women and children, the Talmud advises harshness with one hand and gentleness with the other.

Between teachers and pupils the basic rule is from *Aboth* 2:6. A hot-tempered man cannot be a teacher. A teacher must not be impatient; but a pupil must not be ashamed to ask what he does not understand. The pupil must respect the teacher; he may not occupy the teacher's seat or interrupt him. Nor may the teacher interrupt the pupils' trend of thought.

General philanthropy touches on a Biblical basis (*Ex.* 22:24). If two men ask a favor, and one of them is poorer than the other, the poorer one has preference. If a man's friend and enemy approach him for a loan, the enemy must be helped first, and the friend asked for double security—this is intended to create a mutual change of heart between enemies. All charity must be secret; Eleazar said that the man who gives charity secretly is greater than Moses.

A man must be modest; he must not push himself to the front. The seat does not honor the man; it is the man who brings honor to the seat (*Taan.* 21b). A Jew must be the first to greet whomever he meets, non-Jew as well as Jew. He must control his temper, even before menials, for the primary ambition of every man should be to bring about peace wherever he goes, among non-Jews as well as among Jews (*Ber.* 43).

MEYER GOLDBERG.

Lit.: Hyman, Aaron, *Beth Vaad Lahahamim* (1898); *Ethics of the Fathers;* Briskin, Jehoshuah, *Tob Jehoshuah* (1895).

DECSEY, ERNST, writer on music, b. Hamburg, Germany, 1870. He received the degree of Doctor of Law in 1895, and studied music at the Vienna Conservatory with Bruckner and Fuchs. From 1895 to 1908 he was music critic for the *Grazer Tagespost,* becoming its chief editor in 1908. In 1921, he became the music critic of the *Neues Wiener Tagblatt* in Vienna, holding this position for many years. He has written an exhaustive and definitive biography of Hugo Wolf, in four volumes (12th ed., 1921), and is the author of engaging and popular biographies of Anton Bruckner, Johann Strauss and Franz Lehar. He has also written several novels, and a collection of musical anecdotes.

DEDICATION (in Biblical Hebrew, *hanukkah;* in rabbinic Hebrew, *hinnuch),* the ceremony itself or the occasion for the ceremony by which the condition or status of a person or object is changed from that of subprofane to profane, or from that of profane to that of holy, as, for example, the dedication or consecration of a priest or of a house. In Semitic languages the verb *hanach,* "to dedicate," is derived from the noun, still current in Arabic, *chanakun,* "the jaw." This seems to indicate that the origin of the institution of dedication among the Semites may be traced back to a peculiar ceremony of great antiquity, formerly quite common and occasionally still observed to-day by certain Bedouin tribes, performed upon new-born male children upon the eighth day after birth. In this ceremony a highly respected man of the clan or tribe would take the babe in his arms, put a few dates in his mouth and chew them and then put these chewed dates together with some of his saliva into the child's mouth (see Wellhausen, J., *Reste arabischen Heidentums,* 2nd ed., pp. 173-74). At the same time the name was usually given to the child. This peculiar ceremony (technically known in Arabic as *tachnik,* a derivative of *chanakun*) symbolized the passing of something of the personal nature, strength and authority of the man into the babe. It was also one of the characteristic rites performed upon the eighth day after birth, which marked the passing of the child out from the state of taboo and liability to the attacks of evil spirits, attendant upon the first eight days after birth, into the state of normal, profane existence and membership within the clan or tribe. In this sense this ceremony, performed upon the jaw or mouth of the child, was a veritable dedication of him.

This practice is typical of the earliest form of the ceremony of dedication among the primitive Semites. In a general way it marked always the passing out from the state of possession by or subjection to the influence

of evil spirits. The primitive Semites believed that evil spirits lurked everywhere and in particular had power over or possession of every new-born creature or every newly made object. This superstitious belief still persists among the simple, native population of Palestine and among the Bedouins of the desert, and finds illuminating expression in the adage, "Every house must have its death, a man, woman, child or animal" (Curtiss, *Primitive Semitic Religion Today,* 196). This means that the evil spirits which have power over the newly built house must receive a sacrifice of appropriate character, in modern times usually a sheep or goat, in primitive times, as the excavations in Palestine amply attest, not infrequently a human being, usually a slave or a child. Were this sacrifice not offered, it was and is firmly believed, one inmate after the other would fall victim to the dread evil spirits. Not only the building of a new house, but similar occasions, such as the opening up of a new field on ground never tilled before, the digging of a new cistern and the like, were proper occasions for such a ceremony of dedication.

That this primitive form of dedication was current in Israel in Biblical times is evidenced by the provision in *Deut.* 20:5 that the man who had built a house but had not yet dedicated it was exempt from military duty. Presumably, too, the tradition recorded in *I Kings* 16:34 (see also *Josh.* 6:26) that at the rebuilding of Jericho in the reign of Ahab the sacrifice of the oldest son of the builder, Hiel, was attendant upon the erection of the walls, and that of the younger son upon the setting up of the city gates, offers another Biblical instance of the primitive dedication sacrifice.

Apparently, however, Israel outgrew this primitive form of dedication in course of time, and evolved in its stead a higher concept of the dedication ceremony, which has persisted to the present day. *Neh.* 12:27-43 describes the dedication of the rebuilt walls of Jerusalem. A reminiscence of the older taboo character of the dedication ceremony probably survives here in the ritual purification of the wall and the gates. But in the main this dedication ceremony consists of a festal procession of priests, Levites and high officers of the government, of the offering of appropriate sacrifices, the playing of musical instruments and singing of appropriate psalms and general rejoicing on the part of the people. The dominant motive of the ceremony is no longer the old one of removal of taboo but rather thanksgiving to and praise of God that He has permitted the people to complete this momentous achievement. Somewhat similar rites and motives seem to have attended the dedication of the altar in the tabernacle in the desert recorded in *Num.* 7:10-88. Moreover, these particular dedication ceremonies lasted for seven days. Similar ceremonies marked the dedication of the Temple of Solomon (*I Kings* 8:63; *II Chron.* 7:5, 9) and presumably also the dedication of the second Temple (cf. *Ps.* 30:1 and *Ezra* 3:10-13), and its rededication by the Maccabees at the first Hanukah festival.

Since then a formal dedication ceremony has persisted in Judaism as a rule in connection with the building and consecration of synagogues, and occasionally also of other public edifices. In a general way dedication of synagogues is patterned after the traditional dedication ceremony of Solomon's Temple. The chief moments in these synagogue dedications are the first formal opening of the doors of the new synagogue accompanied by the reading or recital of *Ps.* 118:19 and *Ps.* 24:7-10, the kindling of the perpetual light *(ner tamid),* and the depositing of the scrolls of the Torah in the ark. These central rites are accompanied by one or more prayers suitable to the occasion, appropriate music, particularly *Ps.* 150, and a dedicatory sermon or lecture. In modern times, especially in America, there is a manifest tendency to center these dedicatory exercises about the Sabbath service and extend them over a period of two or even three days.

See also: Circumcision; Demons; Hanukah.

Julian Morgenstern.

DEDICATION, FEAST OF, *see* Hanukah.

DEEDS (in law), *see* Documents, Legal.

DEFECTIVES (in Jewish law and literature), *see* Competency, Legal.

DEGANIYA, *see* Colonies, Agricultural.

DEGGENDORF or **DECKENDORF,** town in Bavaria which attained notoriety by reason of a murderous assault on its Jewish population on September 30, 1337. The Jews in Deggendorf, as in many other places, were accused of desecrating the host; as was customary at the time, this pretext was readily seized upon in order to wipe out the debts that were owed to them. The inhabitants of the town were aroused to a fanatical pitch by the acting out of the miracles said to have been performed when the host was pierced. When the church bell was sounded, Baron Hartmann of Deggendorf marched into the town at the head of his mounted troops, accompanied by the villagers and members of the council, and fell upon the defenseless Jews. They were murdered and burned, and their possessions fell into the hands of the robber-baron and his helpers.

This unfortunate affair led to fearful consequences. Persecutions, murders and martyrdoms of the Jews spread all over Bavaria, Bohemia, Moravia and Austria. Pope Benedict XII, who was kindly disposed toward the Jews, tried to intervene by appointing a committee to investigate the alleged host desecration. It is not known whether this inquiry had any result, but it did not save the Jews. Duke Henry of Bavaria not only pardoned the murderers at Deggendorf and allowed them to keep their plunder, but even honored them by an act of commendation. A memorial church was erected on the spot, in which the relics of the so-called miraculous event were kept; this shrine was visited by thousands of pilgrims from all parts of Bavaria up to the present time. The incident was actually dramatized and the stealing of the host, the events that followed, and the extermination of the Jews were all carefully portrayed. This play was performed at Regen as late as 1800.

Lit.: Aretin, *Geschichte der Juden in Bayern* (1803); Graetz, Heinrich, *History of the Jews,* vol. 4 (1927) 99-100; Dubnow, Simon, *Weltgeschichte des jüdischen Volkes,* vol. 5, p. 297 et seq.

DEIGES (also **DEINGES**), *see* Phrases, Popular.

DEINARD, EPHRAIM, Hebrew author, bibliophile and publisher, b. Shasmaken, Courland, 1846; d. New York city, 1930. In the course of his extensive

travels in Europe and the Orient he procured many rare Hebrew books and manuscripts. In 1881 he organized the first emigration from Odessa to Palestine. In 1897 he established a Jewish agricultural colony in Nevada. He wrote more than forty books in Hebrew, including volumes of bibliography and travel. Written in a trenchant Hebrew style, they furnish valuable material for ethnography and the study of movements in modern Jewish history. Among them are *Toledoth Eben Reshef* (1875); *Massa Krim* (1878); *Milhemeth Krim* (1879); and *Massa Beeuropa* (1855). In 1927 he published *Lekoroth Hayehudim Beamerika.* His *Hereb Laadonai Uleyisrael* (1923) and *Tzelem Behechal* (1926) are polemics against Klausner, Stephen S. Wise and others.

Deinard compiled several bibliographical works, including a catalogue of the library of the late Judge Mayer Sulzberger and a list of Hebrew books printed in America from 1723 to 1925. In 1888 to 1889 he edited and published in New York the *Haleumi,* a Hebrew weekly in which he advocated the return of the Jews to agricultural life. Under the pseudonym "Adir" he contributed articles to various periodicals.

Deinard amassed several valuable collections of Hebrew books. Two of his collections of Judaica and Hebraica, one of 10,000 and the other of 4,000 volumes, were purchased from him in 1912 and 1914 and presented to the Library of Congress by Jacob H. Schiff. A supplementary collection was bought from Deinard by the Library. In 1930 Lucius N. Littauer presented Harvard University with a library of 12,000 volumes which were collected by Deinard and include the most important works in every branch of Hebrew literature. JOSHUA BLOCH.

Lit.: Zeitlin, William, *Bibliotheca Hebraica Post-Mendelssohniana,* p. 64; *Otzar Yisrael,* vol. 4, pp. 43-44; *New York Times,* Feb. 18, 1930; *Report of the Library of Congress,* 1912, p. 23; *American Jewish Year Book,* 5665 (1904) 81; Schapiro, Israel, in *Publications of the American Jewish Historical Society,* No. 34 (1937) 149-63.

DEISM. The noun deism (from the Latin) had originally the same meaning as theism (from the Greek), and designated the belief in a personal God. In the course of the 18th cent., however, it was used to designate that form of religious freethinking which recognized natural and reasonable belief in God, but repudiated the traditional belief in God. Later on, an attempt was made to restrict the term to a special conception of God. This assumes the existence of a Creator, but considers Him only as an abstract intelligence that is limited to the act of creation and never interferes with the course of nature. Such was the deistic tendency in the 18th cent. Moses Mendelssohn, whose rationalism was combined with a belief in revelation, opposed this doctrine. On the other hand, deism was accepted by younger representatives of the movement for enlightenment, such as Lazarus Bendavid, and, in a more popular form, by David Friedländer; this was the reason for the well-known attempt of the latter to be admitted into the church on condition that he need not accept the Christian dogmas. In the 19th cent. also deism was the prevailing form of thought in large groups, especially in the Jewish educated middle-class. Its influence can be plainly observed in the beginnings of the Reform movement.

Adas Kodesh synagogue, house of worship of the first Wilmington (Del.) congregation

The deistic conception of God is an attempt to combine the idea of a divine creator with the conception of a world ruled by natural law and mechanical causality. The Jewish religious philosophy of the Middle Ages, which had, not a mechanical, but a teleological conception of nature, as did the science of that day, is therefore not deistic. The tendency, however, to free the idea of God from all anthropomorphic features, and especially the suppression of the will element in the conception of God, led to many similarities in thought between deism and medieval Jewish philosophy.

Lit.: Baldwin, *Dictionary of Philosophy and Psychology* (1901-5) vol. 1, p. 263; vol. 2, pp. 689-90.

DELAWARE, the next to the smallest state of the United States of America, located on the Atlantic seaboard. Jewish life was established here early, and the growth of the Jewish community parallels the development of the state as a whole.

Delaware, together with other territories along the river of that name, was taken over from the Swedes by the Dutch on September 4, 1655. Jews had come to the Dutch community of New Amsterdam in 1654, and after the authority of the Dutch West Indies Company was spread to the newly occupied territory the following year, Jews became traders in the Delaware region. The records of the Dutch West Indies Company indicate that by December 29, 1655, Isaac Israel and Benjamin Cardosa were carrying on trade with its permission along the South (or Delaware) River. At first only these two were allowed the privilege, until in 1656 a letter of remonstration was sent from the Dutch West Indies Company in Holland to the officers of New Amsterdam, instructing them to make it permissible for any Jew to settle and trade in the newly occupied territory. In 1657 David de Ferera, Isaac Mesa and others followed the original pair of Jewish traders.

Records indicate that there was Jewish migration into Delaware again after the Revolution. The names of several Jews which were inscribed in the membership roster of Congregation Mikveh Israel of Philadelphia appear in the records of the Masonic Order in Delaware. Through the next decades, even until after the Civil War, the Jews of Delaware maintained their religious identity through the Jewish institutions of Philadelphia.

The state of Delaware itself did not show any sub-

stantial growth until after the Civil War. Statistics give the state a population of 78,085 (Wilmington, 8,367) in 1840. In 1870 the state had 125,615 inhabitants (Wilmington, 30,841); in 1900 Delaware had 184,735 (Wilmington, 76,508). In the annals of the American Jewish Historical Society it is estimated that there were 500 Jews in Delaware in 1880, 3,000 in 1897. In 1940 Delaware had a population of 264,603; Wilmington had 111,432. About 5,200 Jews reside in Delaware, 5,000 of them in Wilmington (1940 estimate by the Jewish Federation of Delaware).

With the substantial growth of the Jewish population as well as the general population, Jewish communal life began, principally in Wilmington. In 1883 the Moses Montefiore Society was launched as a mutual benefit and burial group. The first congregation formed was the Adas Kodesh Orthodox congregation, founded in Wilmington in 1889. Its rabbi is Solomon Schulson (1934-). Congregation Chesed Shel Emeth, another Orthodox group, was organized in 1901. Philip First is rabbi (1927-). In 1929 Congregation Machazika Adath was formed. Temple Beth Emeth (Reform) was organized in 1906. Henry Tavel (1929-) was rabbi in 1940. The Conservative synagogue, Temple Beth Sholem, was established in 1922. Jacob Kraft is rabbi (1930-).

In 1939 the Jewish Congregation and Community of Lower Delaware was incorporated in Dover by residents of that city, together with inhabitants of other small surrounding towns of the southern part of the state and of the eastern shore of Maryland. The programs of all the congregations of Delaware include Jewish education as well as worship.

The first B'nai B'rith lodge in Delaware was the Wilmington Lodge, instituted in 1898. In 1940 there were three B'nai B'rith lodges in Delaware.

In 1898 Wilmington formed a Hebrew Charity Association which functions today as the Jewish Welfare Society. The Ladies Bikkur Cholem Moshev Zekkenim, Achnosas Orchim Society, established in 1902, gives succor to the aged and transient. A cultural, social, and athletic program is presented to the entire community by the Y. M. H. A., established in 1902. The Jewish Federation of Delaware, which raises and apportions contributions to local, national, and world agencies with cultural and relief programs, was organized in 1935 with its executive office in Wilmington. The Jews of Delaware—in the southern counties of the state as well as in the county of New Castle, in which Wilmington is located—have remained in close contact with national Jewish developments while they have fostered institutions to fulfill unique needs. Delaware has a small population but because it enjoys the rank of statehood its association is enlisted in every cause that establishes state organizations throughout the nation; because of this the city of Wilmington at least bears resemblance to communities much greater in size in complexity of organization. For the same reason, perhaps, there is a widely varied affiliation with national Jewish groups on the part of the Jews of Delaware.

A number of Jews played important parts in the civic and military life of Delaware. Major George Bush served in the Revolutionary War, and was also collector of the Port of Wilmington. Lewis Bush of Wilmington was fatally wounded at the Battle of Brandywine. David Bush was a member of Washington Lodge, Masonic Order, of Wilmington, in 1784, and was later first senior warden and treasurer. Nathan Levy served as captain in the Union army in the Civil War. Moses Weil, another Civil War veteran, was a city magistrate in Wilmington. Barnet Gluckman was magistrate from 1910 to 1931. Colonel Max Wainer served in the World War. Dr. Albert Robin was city bacteriologist of Wilmington; Aaron Finger was municipal court judge (1916-20). David Snellenberg was a member of the State Council of Defense as well as a leader in Jewish communal activities. Jacob Ostro served on the Wilmington board of education. Joseph B. Green was the first Jew to be city councilman of Wilmington, and the first to be state senator. Louis Levinson served as mayor of Middletown.

For map, *see* MARYLAND. HENRY TAVEL.

Lit.: Publications of the American Jewish Historical Society, No. 6, pp. 144-149; No. 19, pp. 1-94; *American Hebrew*, Dec. 10, 1937, p. 12; *Delaware Church Archives*, section 18; Wiernik, P., *History of the Jews in America* (1931) 108.

DELEGACIÓN DE ASOCIACIONES ISRAELITAS ARGENTINAS, the representative body of Argentine Jewry, usually referred to as the DAIA. It was founded in 1933 as the Comité Contra el Antisemitismo, and renamed two years later.

DAIA serves to combat anti-Jewish prejudice, to speak for the various Jewish organizations in the country, and generally to further the interests of the Jews. In 1940, forty-four Buenos Aires organizations and sixty-four outside the capital city were affiliated with DAIA.

DELILAH, a woman of the valley of Sorek, Philistia, the last inamorata of Samson, who brought about his ultimate downfall (*Judges* 16:4-21). Swayed by a huge bribe promised by the Philistine lords, she teased him until he told her that the secret of his strength lay in his hair. It is a widespread popular notion that Delilah herself cut off Samson's locks and thus robbed him of his strength; however, the Bible clearly states that she called in a man for this purpose (verse 19). Her name has become a synonym for "seductress."

The French composer Camille Saint-Saens wrote a famous opera *Samson et Dalila* based on the Biblical narrative.

See also SAMSON.

DELITZSCH, FRANZ JULIUS, Christian Hebraist and Lutheran theologian, b. Leipzig, Germany, 1813; d. Leipzig, 1890. A graduate of the university in his native city, he joined its faculty in 1842. In 1846 he accepted a professorship at Rostock; thence in 1850 he went to Erlangen, but in 1867 returned to his alma mater. He occupied a position of leadership as a theologian and champion of the scientific but reverent study of the Bible. Throughout his career he manifested an actively keen interest in all efforts to convert the Jews to Christianity. In 1863 he began the publication of *Saat auf Hoffnung*, a missionary periodical, and in 1871 he organized the Lutherischer Centralverein für die Mission unter Israel. He opened the Institutum Judaicum Delitzschianum in Leipzig in 1886 as a seminary in which candidates for the Christian ministry

are offered instruction in missionary work among the Jews. His profound interest in this cause prompted him to undertake a translation into Hebrew of the New Testament (1877), as well as the preparation of Hebrew commentaries on some of its portions.

Among the Jews Delitzsch's name will always be honored as that of a great defender of their cause against various unfounded charges and as one of the pioneers in the scientific and critical study of their literature.

A pupil of Julius Fürst, Delitzsch became one of the foremost Christian students of the Hebrew language and of rabbinical literature. He collaborated with several eminent Jewish scholars in editing important Hebrew texts. Together with Leopold Zunz he prepared a catalogue of the Hebrew and Syriac manuscripts in the library of the Leipzig town council (Grimma, 1838). In 1841 he issued with the help of Moritz Steinschneider a critical edition of the *Etz Hayim* by the Karaite theologian, Aaron ben Elijah of Nicomedia. Moses Hayim Luzzatto's *Migdal Oz* was first published in 1837 with prolegomena by Delitzsch. His finest contribution to the study of Jewish literature is his *Zur Geschichte der jüdischen Poesie,* finished when the author was only twenty-three years old, which appeared in 1836.

As a Bible exegete he was characteristically conservative, though he accepted the conclusions of sound criticism. He was prolific in his contributions to the literature dealing with the Bible. Together with Seligmann Baer he undertook the publication of a critical edition of the Masoretic text of the Bible (1861-97), which remained unfinished. With the cooperation of Karl Friedrich Keil he brought out a series of commentaries on the books of the Old Testament, of which he was author of those dealing with *Isaiah, Psalms, Proverbs, Job, Ecclesiastes* and *Song of Songs.* His commentary on *Genesis* had gone through four editions prior to the appearance in 1887 of his *New Commentary on Genesis.* His intimate acquaintance with rabbinical literature and with post-Biblical Hebraisms gives his exegetical works the quality of almost original authorities.

Among his numerous publications are studies not only in Jewish literature but also in Jewish life, many of which found a ready market in various countries and were translated into other languages. The claim often made that Delitzsch was of Jewish descent is unfounded.

JOSHUA BLOCH.

Lit.: New Schaff-Herzog Encyclopedia, vol. 3, pp. 397-98; *Jewish Encyclopedia,* vol. 4, pp. 505-6; Kaufmann, D., in *Jewish Quarterly Review* (1890) 386-99; Cheyne, *Founders of Old Testament Criticism* (1893) 155-71.

DELITZSCH, FRIEDRICH, Assyriologist, son of Franz, b. Leipzig, Germany, 1850; d. Berlin, 1922. A professor of Assyriology at the University of Berlin, he was an outstanding authority in his field. His philological works include: *The Hebrew Language* (1883); *Entstehung des ältesten Schriftsystems oder Ursprung der Keilschriftzeichen* (1897); *Prolegomena eines neuen hebräisch-aramäischen Wörterbuches zum Alten Testament* (1886), in which he compares the two languages. He introduced the general public to the understanding of the close relationship between the Bible and the early Babylonian historical accounts, but he also declared that the Bible writers were almost completely dependent upon Babylonian models. In the 1921 edition of his lectures, *Babel und Bibel,* he modified his views to the extent of making Biblical monotheism less dependent upon the religion of Babylonia. Delitzsch became an outspoken enemy of the Bible when his views were contradicted by more cautious Christian authorities; he voiced his opinions in his book *Die grosse Täuschung* (1920-21), which gave expression also to his later anti-Semitic views.

Lit.: Laible, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1920) 163 et seq., 273 et seq.

DELLA REINA, JOSEPH, *see* DE LA REINA, JOSEPH.

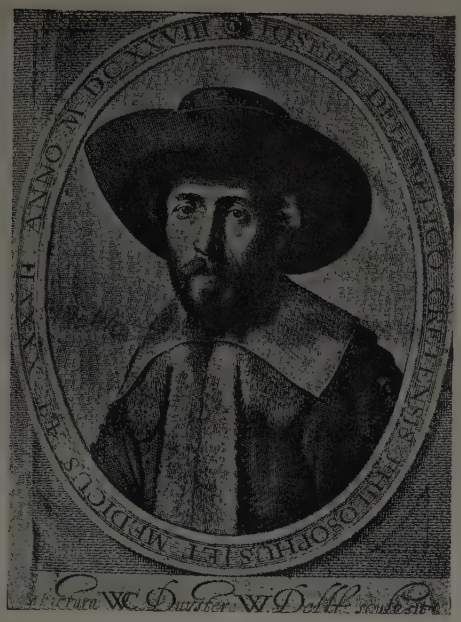
DELLA TORRE, LELIO, *see* TORRE, LELIO DELLA.

DELMEDIGO, ELIJAH, philosophical writer, b. Candia, Crete, about the middle of the 15th cent.; d. Candia, 1497. His excellent knowledge of the philosophies of Aristotle and Averroes gave him such prestige in Italy, where he lived for a time, that he was called by the University of Padua to decide a philosophical discussion. He taught philosophy in Padua and Florence. He translated a number of Averroes' writings into Latin for his personal friend Count Pico della Mirandola, and explained Averroes' philosophy in several independent Hebrew and Latin treatises. His religio-philosophical work *Behinath Hadath* (Analysis of Religion) follows the opinion of Averroes that the philosopher may interpret the teachings of religion in such a manner as to avoid contradiction with philosophy, but the multitude must adhere to the literal meaning of these teachings. However, in contrast to Averroes, he made an exception in the case of the fundamental truths of religion, which are not to be reinterpreted. Nor did he wish to eliminate contradictions in such fundamental principles by correcting philosophy. He adhered rather, although to a limited degree, to the Christian Averroists, who maintained the so-called double truth, i.e. that a tenet can be true from the point of view of religion, but false from that of philosophy.

Lit.: Graetz, H., *History of the Jews,* vol. 4 (1927) 289-93; Rippner, in *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 20, pp. 481-94; Hübsch, *ibid.,* vol. 31, pp. 555-63; vol. 32, pp. 28-46; Guttmann, in *Abrahams Memorial Volume* (1927).

DELMEDIGO, JOSEPH SOLOMON, philosopher and mathematician, b. Candia, Crete, 1591; d. Prague, 1655. At the University of Padua he studied medicine, philosophy, mathematics and astronomy. He earned his living through the practice of medicine. Astronomy he studied under Galileo, who introduced him to the methods of modern natural science. Owing to his restless spirit he soon tired of his native city, where he had settled after completing his studies, and migrated first to Egypt, then by way of Turkey to Poland. On his journeys he labored as physician, as teacher, and occasionally also he officiated as rabbi. In Poland he became personal physician to Prince Radziwill. He then came by way of Hamburg to Amsterdam, where he became rabbi; thence he moved to Frankfort, where he labored as community physician, and finally came to Prague by way of Worms.

Delmedigo's rich and early developed talent ex-



Joseph Solomon Delmedigo

pended itself in brilliant virtuosity, for which reason he never accomplished any really important literary work. His fears lest he give offense through his liberal views compelled him to adopt a policy of dissimulation in which it is often difficult to determine the boundary between what he professed and what he actually believed. The criticism of the Aristotelian and medieval conception of nature which he made from the point of view of modern natural science made no noticeable impression on Judaism. This criticism is embodied in a work called *Elim* ("Palms") and in its continuation. These writings discuss indiscriminately problems of mathematics, natural philosophy and metaphysics. Another work of his, published by one of his pupils in the form of extracts, purports to defend Cabala against the attacks of his ancestor Elijah Delmedigo. But his own skeptical attitude toward Cabala is clearly evident through the disguise. Delmedigo mentions a number of other writings in these works, including an encyclopedia of science, a descriptive course on arithmetic, geometry, astronomy, geography, logic, ethics, metaphysics and kindred subjects, a medical work and translations of Philo and Judah Abravanel. These works are lost, and it has been even doubted that they ever existed.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 75-80; Geiger, "Josef Salomo Del Medigo," *Nachgelassene Schriften,* vol. 3, pp. 1-33; Waxman, M., *A History of Jewish Literature,* vol. 2 (1933) 326-28.

DELOS, island in the Aegean Sea, belonging to Greece. This little island, completely deserted in modern times, was one of the most important and most populated world markets in the Hellenistic age. Jews settled there before the 2nd cent. B.C.E. An epitaph, 150 B.C.E., found in the cemetery of Delos (Rheneia), which invokes the vengeance of God for the murder of two Jewish girls, is the oldest and most significant Jewish monument in Greece. The upward turned palms, in relief, a symbol of warning or cursing, show pagan influence, yet the character of the inscription is Jewish, for its text is closely drawn from the Septuagint. This indicates how early the Greek version of the Bible circulated among Diaspora Jews. It is also the first monument to mention the observance of a Jewish holiday, Yom Kippur.

The Jewish community of Delos, a century later, was very influential and the most prominent in the Aegean area, using its status to preserve the integrity of Jewish life. In 48 B.C.E. the Delian Jews secured exemption from active military duty on the Sabbath, in accordance with the Jewish principle (Josephus, *Antiquities,* book 14, chap. 10, section 14).

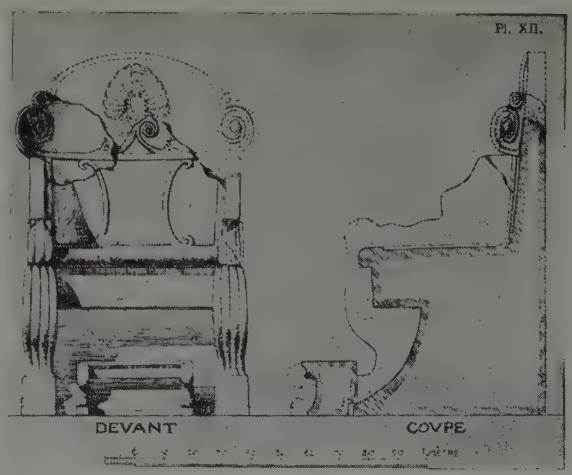
An excavated structure was formerly believed to be the synagogue of the Delian Jews of the 1st cent. B.C.E.; but the recent excavations (1934 and 1935) disclosed evidence which is incompatible with the religious character of a community of that period, and which proves the structure to be a pagan cult center devoted to the worship of Theos Hypsistos (God, the Highest). Cult centers of this kind, numerous in the Roman and Hellenistic pagan world and showing an approach to monotheism, owed their origin to Jewish religious influence.

Like other important cities of Greece, Delos also dedicated a statue to a Hasmonean ruler, Herod the Tetrarch, as a mark of friendly relationship between Delos and Judea.

The short-lived commercial supremacy of the little island brought about a rapid exodus of its population, leaving only a small inhabited area during the early Christian centuries. From the beginning of the Middle Ages, the island was uninhabited, as it is today. The solitary Hebrew epitaph of Leon Kaimi or Xaimi (the Greek name for Vital) in the year 1400, discovered in Delos, was undoubtedly carried over from a Jewish cemetery of a neighboring island (Crete or Chios) by later seafarers, possibly as ballast. BELLE D. MAZUR.

Lit.: Plassart, A., in *Revue Biblique* (1914) 523 et seq.; Mazur, Belle D., "Synagogue of Delos," in *Study on Jewry of Greece,* vol. 1; Schwab, Moïse, *France, nouvelles archives des missions scientifiques et littéraires,* No. 10 (1913) 99.

DELPHI, city in Greece, famous as the seat of the classic oracle and as a slave market of ancient Greece. It contains among its numerous inscriptions some on the



Front and side view of a chair found in the synagogue excavated at Delos. From André Plassart's "La synagogue juive de Délos"

manumission of individual slaves; of these two (170-158 B.C.E.) deal with the freeing of four Jewish slaves (Kollitz, *Sammlung der griechischen Dialect-Inschriften,* vol. 2, Nos. 1728, 2029). These were undoubtedly captives of the Maccabean War, of whom there were numerous others in Greece. A third inscription, datable 159-158 B.C.E., is of interest in that it indicates that a freed slave, Judas, of Judean origin, together with his sons, reestablished himself as a merchant and settled permanently in Greece (*Fouilles de Delphes,* vol. 3, No. 247).

DELUGE, *see* FLOOD.

DEMAI, third tractate of Zeraim, the first section ("order") of the Mishnah. The term *demai* is explained in the Talmud as *da' mai,* "what is it?", i.e. has this thing been regulated according to the law of tithes or not?; or else as *dame,* "it is as if (it were tithed and also as if it were not, it is indeterminate)." Musafia derives it from the Greek word *demoi,* "the people, common folk," and refers it to the produce of the Am Haaretz. Hoffmann considers it derived from *dema',* which in rabbinic usage is one of the names of the heave-offering (*Mechilta* to *Ex.* 22:18; *Yalkut Ex.* 351), and is therefore used to designate produce that still contains what is holy. Whatever its etymology, *demai* refers to products of the soil the Levitical dues of which may or may not have been paid, and the status of which is consequently in doubt.

The contents of this tractate are based on the laws of the Bible, according to which the tribe of Levi, since it had no share in the division of the land, was compensated by receiving a part of the agricultural products (*Num.* 18:24). The compensation was given in two different forms, since the tribe was divided into priests and ordinary Levites: *terumah,* the heave-offering, to the priests, and *ma'aser,* the tithe, to the Levites. (The latter, however, were obligated to give the priests a tenth of their tithe, called *terumath hama'aser,* the heave-offering of the tithe.) The former tithe, called the first tithe, *ma'aser rishon,* was obligatory during every year of the Shemittah cycle (sabbatical year) except the seventh. In addition, there was a second tithe, *ma'aser sheni* (see *Deut.* 14:22-27); this was the property of the owner, but had to be eaten in Jerusalem *in natura* or else redeemed and the equivalent amount spent there. This tithe fell due on the first, second, fourth, and fifth years of the Shemittah cycle. In the third and sixth years of the cycle the second tithe was replaced by the *ma'asar 'ani,* a tithe given to the poor (*Deut.* 14:28-29).

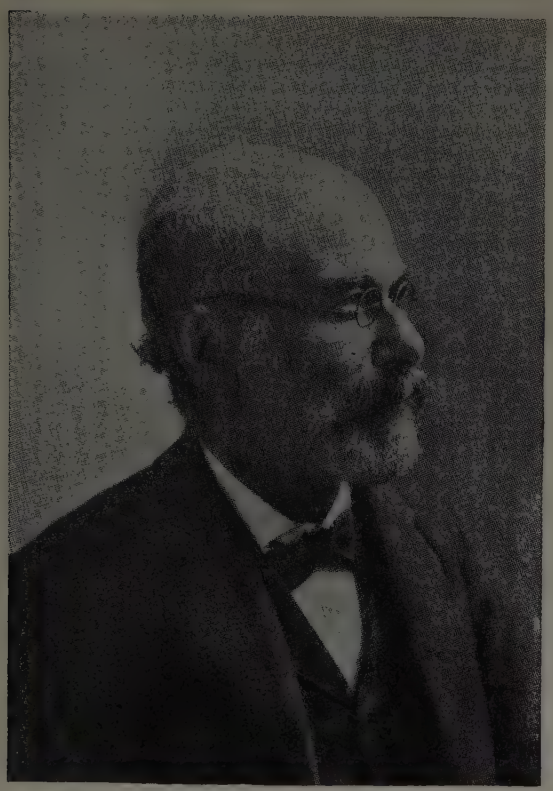
The landowners in Palestine were divided into two classes in regard to the tithe: 1. farmers who were trusted implicitly with regard to the proper separation of their tithes, and who were called *ne'emanim* or *haberim;* 2. those who disregarded the tithe law unconsciously, wilfully, or through insufficient knowledge of the regulations, and who were called *'am ha'aretz.* This division had the following consequences: the field products purchased from the *ne'emanim* were considered as *methukan,* or ready for use, because it was assumed that the tithes and the heave-offering had been paid. On the other hand, products purchased from the second class, the *'am ha'aretz,* were *demai,* or doubtful, and the first tithe had to be collected from them. In regard to the heave-offering, even the *'am ha'aretz* was trusted, because a minimum quantity sufficed to fulfill the law, and there was therefore scant motive for violating it (*Hul.* 137b), and failure to set the heave-offering aside for the priest was considered a serious offense (*Sanh.* 83a). The Mishnah (*M.S.* 5:15; *Sotah* 9:10) ascribed a certain new regulation of the tithes to John Hyrcanus himself (135-104 B.C.E.).

The whole tractate, which presupposes a knowledge of the principle of Demai and therefore does not explain it further, consists of seven chapters, which provide for the following cases: 1. What products are free from the Demai regulations, and in what cases; the alleviating regulations for Demai in regard to the second tithe. 2. Fruits from which the taxes must be levied if they are Demai, whether they come from Palestine or abroad; the duties incumbent upon the *ne'eman* and the *haber;* regulations concerning the sale of Demai. 3. To what persons Demai may be given as food; in what cases one must pay the taxes on Demai before it can be given away. 4. What one should do with Demai on the Sabbath if it has been purchased from an untrustworthy person; how far a trustworthy man can rely on the purchases of an untrustworthy one and on his statements in regard to Demai and newly harvested grain *(hadash).* 5. Regulations regarding the levying on Demai. 6. Taxes on Demai in the case of the agricultural products from land that is leased or that belongs to several owners; regulations for dividing different things which have been inherited in common by a *haber* on the one hand and by an *'am ha'aretz,* proselyte *(ger),* or non-Jew on the other. 7. The procedure if one is invited on the Sabbath to the home of a person who is not trusted in regard to tithes; how a worker for an untrustworthy employer should act in regard to tithing; the tithing of Demai in certain cases; regulations to be observed if products about which it is certain that they are untithed *(tebel)* have become mixed with others designated as tithes.

With the exception of a few additions, the Tosefta closely follows the Mishnah in contents; it divides the second chapter of the Mishnah into two parts, and thus contains eight chapters. There is no Gemara to Demai in the Babylonian Talmud. However, there is a very extensive one in the Palestinian Talmud, which shows that the laws of the tithes were painstakingly obeyed long after the destruction of the Second Temple. The Gemara gives more names of fruits and plants besides those already mentioned in the Mishnah; it mentions also additional towns and market-places. We also learn from the Gemara that there were officials in Palestine to supervise the *methukan* and the Demai, while others regulated the market prices. The Haggadic matter in Demai comes from Rabbi Phinehas ben Jair.

ROBERT GORDIS.

DEMBITZ, LEWIS NAPHTALI, lawyer, public official and author, b. Zirke, province of Posen, Prussia, 1833; d. Louisville, Ky., 1907. His early education was received in the city schools of Münchenberg and Brandenburg; he also received private instruction and later attended the gymnasia of Frankfort, Sagan, and Glogau, graduating from the latter in 1848. He went to Prague for six months, where he studied law for one semester (1848-49), leaving for the United States



Lewis Naphtali Dembitz

at the end of the year. From 1850 until 1853, when Dembitz was admitted to the Kentucky Bar, he studied law in offices at Cincinnati, Ohio, and Madison, Ind., doing some journalistic work during the same period.

Dembitz began the practice of law in Louisville in 1853, subsequently becoming an anti-slavery agitator. In 1860 he was one of the two Jews who served as delegates to the National Republican Convention held at St. Louis that nominated Abraham Lincoln for the presidency. In 1878 Dembitz, who was one of the early members of the executive board of the Union of American Hebrew Congregations, was appointed a member of the commission on the plan of study for the Hebrew Union College. In 1884 the Kentucky legislature named him commissioner to draw up the tax law for Louisville, and in the same year he was appointed assistant city attorney for Louisville, in charge of tax matters, a post which he filled for four years. In 1888 Dembitz drafted the first American law establishing the Australian, or closed ballot for the Louisville city elections. Always close to the Orthodox movement in the United States and a staunch conservative in religious matters, he served as chairman when a number of Orthodox congregations convened in 1898 to form the Orthodox Jewish Congregational Union of America; Dembitz was elected vice-president.

In 1901 he was named commissioner for Kentucky to the Conference for the Uniformity of State Laws. Dembitz carried on an active law practice in Louisville until his death. His nephew, Louis Dembitz Brandeis, until 1939 associate justice of the United States Supreme Court, was named after him.

Dembitz wrote articles for the *Jewish Encyclopedia,* mostly on Talmudic jurisprudence and some on liturgy, and was a contributor of articles on various subjects to numerous magazines, among them the *Nation.* His published works include: *Kentucky Jurisprudence* (1890); *Law Language for Short Hand Writers* (1892); *Land Titles in the United States* (2 vols., St. Paul, 1895); *Jewish Services in the Synagogue and Home* (Philadelphia, 1898), still a standard work on the subject. He translated the books *Exodus* and *Leviticus* for the Jewish Publication Society of America's projected translation of the Hebrew Bible (1892-1901).

Arthur Aaron Dembitz (b. Louisville, Ky., 1870; d. Jerusalem, 1940), his son, was a teacher and writer. Following his graduation from Johns Hopkins University in 1891, he joined the staff of the *American Hebrew.* In 1897, upon the organization of Gratz College, Dembitz was called to Philadelphia as an instructor in Jewish history. He remained on the faculty until his retirement in 1933, when he settled in Palestine. In addition to contributing articles to the *Jewish Exponent,* the *American Hebrew* and *Jewish Comment* under various pseudonyms Dembitz wrote *Letters of Akiba to Rachel* (Philadelphia, 1922), a fanciful portrayal of the great Jewish teacher's romance.

DEMBITZER, HAYIM NATHAN, historian, b. Cracow, Poland, 1820; d. Cracow, 1892. He traced his ancestry to Moses Isserles. He lived as a private citizen until 1865, and was then appointed Dayan and later president of the Beth Din of his native city. A distinguished Talmudist, he dedicated his life to investigation of the extensive responsa literature, and through his historical studies became distinguished among the Polish rabbis. His historical treatises are notable for their great knowledge, able presentation and interesting characterization of the persons described. His most noted work on Talmudic and historical subjects is *Sefer Rabiah,* a Halachic work of the Tosafist Eliezer ben Joel Halevi, edited for the first time from the manuscript, with supplements and critical remarks, *Livyath Hen* (Cracow, 1882). A visit to Germany in 1874 and an exchange of letters with Zunz, Graetz and Kaufmann led to his writing *Kelilath Yofi,* a history of the rabbis of the city of Lemberg up to the time of writing, including biographies of the most famous rabbis and authors of Poland and Lithuania from 1493 to 1692; also an article concerning the Council of the Four Lands in Poland and Lithuania, parts 1-2 (Cracow, 1888-93).

A further valuable study of the Council of the Four Lands appears in Gräber's *Otzar Hasifruth,* vol. 4, pp. 193-254, under the title "Michtebe Bikkoreth" (Critical Letters; Cracow, 1891).

Lit.: Wettstein, *Toledoth Maharhan, Biographie des H. N. Dembitzer* (1893).

DEMBITZER, PAUL, journalist, b. Cracow, Austrian Poland (Galicia), 1889; d. New York city, 1937. One of the founders of the Jewish Social Democratic party of Galicia, he contributed to its organ, *Der Sozialdemokrat,* from 1908 on. Upon the reestablishment of Poland in 1918 he was instrumental in bringing about the amalgamation of the Galician Jewish Social Democratic party with the Jewish Social Democratic party of Russia, Poland and Lithuania, known as the Bund. While earning his living as manager of a Cracow business firm, he contributed to various Jewish

periodicals under the name of "Pesach" or "Pavel." He came to the United States in 1924, and was active in the Socialist movement in this country, lecturing for the Workmen's Circle (Arbeiter-Ring) and writing for the Jewish daily *Forward* (New York). During the last years of his life he was assistant editor of *Gerechtigkeit,* Yiddish organ of the International Ladies' Garment Workers' Union.

DEMBITZER, SOLOMON, Yiddish poet, journalist and critic, b. Cracow, Poland, 1888. He was the grandson of Hayim Nathan Dembitzer. He published a number of poetical works in Yiddish but in Latin characters: *Lebens Klangen* (Echoes of Life; 1907), *Ferlorene Velten* (Lost Worlds; Berlin, 1910), *Volken* (Clouds; Antwerp, 1912), and *Shwartze Bletter* (Black Leaves; Berlin, 1913). He has also written in German and Dutch. His writings were translated into Polish, Hungarian, and French. The publisher Max Neuman issued in 1924 in Berlin a Yiddish compilation of his poetry which included a bibliography of his printed works.

DEMETRIUS, a Hellenist who, probably in the reign of Ptolemy IV (221-204 B.C.E.), wrote a book "on the kings in Judea." It followed the chronological order, and gave a summary of the history of Israel from the patriarch Jacob (the oldest fragment) to his own time. Moses is called a king in the writings of both Justus of Tiberias and Philo; accordingly, however strange the title of the book, as given by Clement of Alexandria, may seem, it is probably correct. Demetrius was certainly a Jew; Josephus (*Against Apion,* book 1, chap. 23, section 218) confuses him with another Demetrius and calls him a pagan. His book has been preserved only in fragments. These fragments quote from the Septuagint translation of the Pentateuch and thus furnish evidence for the date of this important work.

Lit.: The fragments are contained in Freudenthal, *Hellenistische Studien,* vols. 1-2, p. 219 et seq.; Schürer, Emil, *Geschichte des jüdischen Volkes im Zeitalter Jesu Christi* (4th ed.) vol. 3, p. 472 et seq.

DEMOCRACY. 1. The germs of republican institutions are to be traced far back into primitive tribal times, but as a consciously conceived mode of government and as a deliberately chosen technique of rule, democracy is definitely a creation of the *polis,* or Hellenic city-state. As defined by the historian Herodotus (5th cent. B.C.E.), democracy means "that form of government in which the ruling power of a state is legally vested not in any particular class or classes, but in the members of the community as a whole." It means, pre-eminently, equality of all citizens before the law and in political life; this leads naturally to government by a majority of the qualified voting citizens as the best device for determining the will of the whole community. Aristotle, father of political science, insisted that another factor, the economic, be taken into consideration; he defined democracy as the rule of the majority when the majority is poor, and contrasted it with oligarchy, which is the rule of the rich, who are few. This definition accorded with Athenian experience; democracy in Athens meant realistically a government in which the working class, that is, the artisans and the day laborers, exercised the predominating influence. (The reference is, of course, to free native born citizens, not aliens or slaves; the latter were never included even in the most liberal Greek constitutions.) Greek political thinkers commonly assumed that all government was, in practice, class rule; thus an economic factor as well as a political one was implicit in the Greek conception of democracy.

British writers have tended for the most part to limit the meaning of democracy closely to political affairs, disregarding the economic reservation made by Aristotle. Lord Bryce, for instance, gives a particularly narrow definition, namely, "neither more nor less than the rule of the majority"; he strains to prove that democracy is separable in theory from equality and liberty despite the fact that he admits that they have been associated in historical development. This is perhaps a bit of special pleading in behalf of the English aristocracy, who do not like to see the principle of equality which they have reluctantly accepted in the political field applied to the social and economic spheres. Even in this limited usage, of course, more elements are involved than a literal interpretation of the phrase "rule by the majority" might suggest: representative government, parliamentary discussion, division of governmental functions, minority parties—all these various factors are indispensable to any conception of political democracy. Besides, there are also broader interpretations of democracy which include social factors, but on the whole, British usage, even among liberals, accepts the political meaning as essentially the correct one.

In the United States, on the other hand, the tendency has been in the opposite direction, that is, to enlarge the meaning of democracy, to make the term signify a developing comprehensive philosophy of life to be applied to every aspect of thought and society, the intellectual and moral as well as the political and economic. The singular thing about the American development, as V. L. Parrington has made clear in his celebrated work, *Main Currents in American Thought,* is the "interweaving of idealism and economics." He says: "The Puritan and the Yankee were the two halves of the New England whole." By the "Yankee" element he means the economic foundation of democracy, which, as Daniel Webster pointed out in a famous address delivered on the anniversary of the landing of the Pilgrims, depended on the wide distribution of land and the general equality of condition which were the consequences of settlement on the new virgin continent.

The "Puritan" element goes back to the Old World and was created by the rugged idealism of the English Reformation. In other words, the moral aspect of the democratic doctrine has its roots in the religious tradition which in turn may be traced to Hebraic sources. The distinctive quality of American democracy is due not only to the economic factor, but to the commingling with this of a moral impulse. John Dewey regards democracy at heart as a moral philosophy. In *Freedom and Culture,* published on the occasion of his eightieth anniversary as a plea for a renewed faith in democracy, Dewey links what he has to say about democracy in relation to contemporaneous culture to the name of Thomas Jefferson, as having been the first modern to state the principles of democracy in human terms. And the reason he does so, as he explains, "is that Jefferson's

formulation is moral through and through: in its foundations, its methods and its ends."

The moral essence of the democratic doctrine is expressed simply and immemorably in the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." The phrasing is in the language of the deistic, rationalistic, naturalistic style of thought of the 18th cent. enlightenment. But the doctrine is a very ancient one, rooted in Judaism and Christianity, in the belief in the essential equality and worth of all men. This conception of ethical humanism has remained the heart of American idealism, however differently it has been expressed by various men in various ages. It is there in the challenge of John Wise, the village democrat, who maintained in the face of the king's displeasure that "man was a free born subject under the crown of heaven and owing homage to none but God himself." It runs as a steady and consistent theme throughout Emerson: "Of persons, all have equal rights, in virtue of being identical in nature." In a broader connection and in a more concrete reference it is heard in the comment of Lincoln, "the strongest bond of human sympathy, outside the family relation, should be one uniting all working people, of all nations and towns, and kindreds." Walt Whitman gives it lofty poetic expression:

> For after the rest is said—after the many time-honoured and really true things for subordination, experience, rights of property etc., have been listened to and acquiesced in . . . it remains to bring forward and modify everything else with the idea of that Something a man is (last precious consolation of the drudging poor), standing apart from all else, divine in his own right and a woman in hers . . . this image of completeness in separation, of individual personal dignity, of a single person.
>
> Not that half only, individualism which isolates, there is another half which is adhesiveness or love, that fuses, ties, and aggregates, making the races comrades and fraternising all. . . . Both are to be vitalized by religion (sole worthiest elevator of man or state), breathing into the proud, material tissues the breath of life. For I say at the core of democracy finally is the religious element. All the religions old and new are there.

2. In America, the democratic conception is pervaded by a moral and spiritual, it may be said even by a religious, conviction. In this deeper meaning of democracy as ethical humanism, it is to be traced back to Jewish rather than Hellenic sources. The Greeks, indeed, had a conception of *humanitas,* but with them it was essentially intellectual and esthetic, not ethical or religious in its motivation. The Greeks were gifted with the ability to construct patterns; they strove "to see the cosmos as a whole governed by one law." But this tendency toward universality expresses itself, for the Greeks, in mathematics, music and metaphysics, not in morals in the broad humanitarian sense. "The greatest work of art they had to create was Man," says the distinguished scholar Werner Jaeger. It should not be forgotten, however, that the Greeks in classical times did not believe that a man could be created out of a slave or an alien. The Greeks possessed intellectual clarity and artistic sensitivity in great measure, and no doubt their analysis of ethical situations is enlightening.

A modern conception of democracy, as exemplified in one of the panels at the Jewish Exhibit, in the Century of Progress Exposition (1933-34), Chicago

But their ethical conceptions were, after all, limited by a too close reference to the city-state, as well as by class and tribal prejudices. Their ethics lacked the foundation of a broad humane sympathy, a warm regard for one's fellow men. It was not until after the collapse of the Greek state that the social element implicit in Socrates, Plato and Aristotle broadened into the ethical universalism of the Stoics, who joined the Hebraic belief in universal brotherhood to the Hellenic faith in universal reason, and made love of neighbor a good in itself, firmly holding that "virtue despises no one, neither Greek nor barbarian, man nor woman, rich nor poor, freeman nor slave, wise nor ignorant, whole nor sick."

Perhaps it is not altogether an accident that Zeno, the founder of Stoicism, came from Phoenicia, just north of Palestine on the Mediterranean Sea. For, after all, it is from Palestine that there came into the Western world the central ethical idea of the equality of all men before God, of the absolute incommensurable worth of each human being, and the kinship of the whole human race. This conception of the unity of mankind is the principal significance of the monotheism of the Jewish religion; the whole of the Jewish law is permeated with the universal conception of the sacredness, inviolability and infinite worth of each human being.

The history of Israel is set within the framework of the drama of creation of Adam (man, individual and universal); and thus from the account of the very beginnings, the priority of the universal man is impressed on the Jewish consciousness. The sages of the Talmud make full use of the Creation story as the basis for their universal ethical teaching: they tell us that "Adam was created alone, to teach that any one who destroys one person in Israel, the Scripture accounts it as if he had destroyed the whole universe, and any one who saves the life of one person in Israel, the Scripture accounts it as if he had saved the whole universe." Our common descent from Adam, the sages add, was ordained to foster peace among men, so that no man can say to his comrade, "My father is greater than yours." Further, however men differ in countenance or mind, they nevertheless resemble each other in essence, for God has stamped upon them all the impress of the original man Adam; thus every man is in duty bound to say that "the whole universe was created for my sake" (*Sanh.* 3:5).

That ethical humanism has in the ultimate sense a religious foundation is indissolubly part of the Jewish view. This is implicit in the idea that man was created in the image of God, as is clearly brought out in the famous interlocution between Simeon ben Azzai and Rabbi Akiba. Akiba, in the spirit of the Hillelite tradition, had said, "This is the great principle of the Torah: And thou shalt love thy neighbor as thyself," to which Ben Azzai responded, "There is an even greater principle," and referred Akiba to the verse beginning, "This is the book of the generations of Adam" (*Gen.* 5:1), a retort which has usually been interpreted to signify that while Akiba emphasized the concept of neighbor as primary, Ben Azzai, more universal in his conception, applied the moral ideal to all mankind. But the truth is that both Akiba and Ben Azzai hold equally to a universal conception. The significance of Ben Azzai's remark turns about the conclusion of the verse "in the likeness of God made He him." What Ben Azzai wishes to point out is that the concept of the image of God in man is a surer foundation for social ethics than the commandment "Love thy neighbor as thyself," great as that principle is. In other words, Ben Azzai would teach us that the religious sanction is deeper than the merely social; for a violation of one's fellow men is a desecration of the divine in man. That this interpretation was understood by the rabbis is brought out in a comment by Rabbi Tanhuma, the great homilist, who says that even when one suffers indignity at the hands of one's neighbor one may not return the insult on the principle of human equality, for "if you do so, be aware of Whom you disparage; 'in the image of God He created him.'"

The ethics of humanity, which lies at the basis of Judaism, has, therefore, a religious sanction, which deepens and exalts its social meaning. It should be understood, nevertheless, that however profoundly spiritual in character, the Jewish conception is not isolated from social life either in application or in origin; the causes of its rise and development are to be found in social experience, i.e. in history. Modern historians have thrown much light on the nature of Jewish ideals by tracing them back to their beginnings in the types of social life lived by the Jews in ancient times, to the conflicts that arose with other cultures and to the inner struggles between various classes among the Jews themselves. Jewish religious history and Jewish social history are closely related; the historic Jewish culture includes at all times an attempt to preserve ideals—gained from a previous community life—against disintegrating forces either of foreign cultures of the surrounding nations or of social and economic conflict within the nation, the two struggles often being joined together. The economic, social, spiritual struggle within Judaism is, furthermore, set in the framework of a vast conflict in which the ancient world was caught. To understand the Jewish ethical and religious contribution, we must know something also of the far-flung conflict—to a large extent still unresolved—that agitated ancient civilization.

3. The conflict is between a pattern of tradition and ideals gained in early tribal civilizations and a later scheme of law and order which arose consequent to a system of settled cultivation. Anthropology has revealed that primitive civilization was neither a state of innocence nor of brutal savagery, but a definite civilization pattern with its own character, its own faults and virtues, as we would see them. In these early societies, the central cohesive force was kinship—not ownership of common territory or property—and a strong sense of mutual aid pervaded the whole tribal community. Both private and collective ownership existed, and the relation between them is more complex than has hitherto been realized, but compared to later times there was greater homogeneity of life and equality of condition, more sharing and less hoarding for oneself. The heart of the matter is that the sense of common responsibility overbalanced the tendencies of egoism; as the noted anthropologist Robert Lowie describes the prevailing ethic, "in circumstances of stress, no one shall go hungry so long as any one holds supplies of edibles."

Along with this went a real, if elementary, political democracy. The tradition and customs of the tribe are of a true sovereign rather than of a chief or king. The king works along with his people; sometimes he is called to the kingship to lead in war from the field, the fishing-bank or the pasture. His decisions must have the approval of elders in council, and frequently must be ratified by the acclaim of the whole tribe gathered in assembly. Seeds of essential democracy, of rule by law, of government responsible to the voice of the people, of chosen leadership, are already there in the simple way of life in primitive tribal societies.

As a direct antithesis to this pattern of society and

rule stands the one that succeeded it in many places in the ancient world: the territorial, property-based state. In its extreme form it is exemplified in the Oriental despotic state governed by an absolute monarch. In this form of society a class or caste system has developed in which those who own the land are not the ones who work it; a state of lordship and dependence is the pattern on which the whole social organization and thought systems are built. The monarch is no longer the true choice of the people, *primus inter pares,* but the representative of the class of land owners. Government is by king's decree and command; it is no longer based on the long, slowly developed tradition of the people. The authority of the law is secured by the presence of a well equipped army, not by the consent of the people; religion, once the product of the social experience of the people, has now become dogma, the concern of a special caste who are associated, if not identical with, the class of secular land owners.

The ethical system of Judaism can be the better understood if it is related to the struggle between these two patterns of civilization, the one symbolized by Jerusalem, the other by Rome. On the one hand, we have a system which aspires to equality and liberty, toward the consciousness of the community of the whole people considered as one great family. The motivating impulse is a recognition of kinship; Judaism strives to apply the ethics of the family to the whole world; it aims for such justice as is proper among brothers, for compassion as it is shown in the relation of parents to children; it makes its first principle the sanctity of each person, considered to be of equal worth with all others. On the other hand is the principle of the absolute sovereignty of the state power, which in the last analysis is based on the conception of the sanctity of property. In Judaism the effort is to subordinate property to the ethics of justice and consideration as expressed in the family relation; in the Roman system the family relations are assimilated to property concepts, as seen in the right of *patria potestas,* in accordance with which the father has absolute right over his children, "to imprison, scourge . . . sell or slay."

In actual development neither of these systems is exemplified in pure form; the Roman system was mollified by many forces and considerations, and deeply influenced by the universal and rational character of the stoic philosophy, while the Jewish law bows to circumstances and rests indirectly on the last resort, on the state's coercive power. But the basic patterns show through; in the Roman there is retained the fundamental lines of a creditor and debtor relationship, the discipline of subordination, the ultimate dependence on the sanction of force, as a means of social cohesion; in the Jewish system the law is softened by a strong impulse, arbitration and reconciliation, and the great purpose is to promote peace in the community.

The contribution of Judaism to democracy is in a profound way associated with this ancient conflict between a type of morality that has its roots in the kinship relation and the ethics of efficiency and power grounded in the territorial property-based state. It assumes a double form: the struggle for liberty against despotism, and the struggle of the oppressed class for equality. As to the first point, we may follow Lord Acton who, out of the wealth of his knowledge of history, has chosen ancient Israel as the classic illustration of the human race's eternal struggle for liberty. He points out that the government of the Israelites was a federation founded not on physical force, but on a voluntary covenant; the principle of self-government was carried out in every tribe. There was neither privilege of rank nor inequality before the law. Monarchy, basically alien to the communal character of tribal life, was resisted by Samuel the prophet, speaking the ancient mind of the people, uttering the warning that has become a classic protestation against all despotism. When, after much hesitation, a king was finally chosen, he was taken from among the people; even then the throne was erected on the basis of a compact which made the king's law subordinate to the traditional one. The people never recognized any sovereignty other than the crown of the Law. And when, as Samuel had foretold, the king turned tyrant and usurper of the law, inspired men arose "in unfailing succession, to prophesy against them and to proclaim that the ancient law of right stood above the law of the king, and appealed, from the established authorities, from the kings, the priests and princes of the people, to the healing forces that slept in the uncorrupted conscience of the masses. The example of the Hebrew nation laid down the parallel lines on which all freedom has been won, the doctrine of national tradition and the doctrine of the higher law; the principle that a constitution grows from its root by process of development, and not of essential change; and the principle that all political authorities must be tested and reformed through a code which was not made by man."

The other point recognized by many historians is fully developed by a leading American Jewish scholar of the Conservative school. In his book *The Pharisees,* Professor Louis Finkelstein develops the thesis "that the prophetic, pharisaic and rabbinic traditions were the result of a persistent cultural battle, carried on in Palestine for fifteen centuries, between the submerged, unlanded groups and their oppressors, the great landowners." It began as a struggle between the semi-nomadic shepherds and poor farmers against the well-to-do landowners of the early period after settlement in Palestine. In the denunciation of the prophets against the worship of Baal there is a deep undertone of protest against the secular *be'alim,* or landowners, who were making their fellow-Israelites—kinsmen and equals according to the old morality of the tribal days —into debtors and slaves.

In later days, in the times of the Mishnah, with the growth of cities, this conflict assumed new patterns, and produced Pharisaism which, as is now generally agreed by Christian as well as by Jewish scholars, was not a hypocritical sect as described in the New Testament, but the main form of essential Judaism, through which an attempt was made to incorporate the prophetic ideals in the regimen of life and in the law of the community. Pharisaism, as Professor Finkelstein has aimed to show, reflects the struggle of the nationally loyal plebeian artisan and small merchant against the rich aristocratic landowner whose interests were affiliated with those of the Greek and Roman over-lords of

Palestine. In this analysis, Professor Finkelstein makes clear the frequently noted similarity between Pharisaism and Puritanism. Both were perhaps in their limitations as well as in their truly great achievements the resultant of the protest of the lower middle class against the luxury, looseness and tyranny of an aristocracy, and in both there is a strong interplay of religious idealism and economic fact.

What Judaism has contributed to the world is a spiritual residue derived from the old struggle between a type of ethics rooted in family life and respect for the rights of man, and another established on the rule of the state and the sanctity of property. The history of European moral progress in the last 2,000 years can not be written without reference to the influence of this Jewish spiritual factor working largely through Christian institutions. It is not implied, however, that the ideal has been actualized in any major degree. On the contrary, a realistic reading of the European development is informing on how easy it is to preach ideals and how difficult to embody them in life. Nor is it possible to hold that the small measure of moral progress that has indeed been achieved is due to the effect of religious ideals alone; the will to liberty, equality and fraternity has many sources and modes of embodiment. There is always an interplay of material factors with the spiritual; there is scarcely an age or a people that has not contributed something to the development of the idea which in modern times is called democracy. But the whole course of European history would have been different, certainly, without the contribution made by the Hebraic factor of ethical humanism.

There are a number of concrete manifestations by means of which Israel's ethical ideals contributed to the development of the democratic way of life. First should be noted the main embodiment within Jewish life itself, which is nothing less than the primary conception "Torah"—at once a way of life, a method of social control and an organic pattern of beliefs. Judaism has been rightly called "the religion of Torah"; indeed, the Roman word "religion" is tautological, if not misleading, for the word "Torah" itself defines Judaism; one might say that it is Judaism's own word for Judaism. The core meaning of Torah is teaching, instruction; but its significances are infinite. It may signify a phrase or a doctrine or the Pentateuch or the whole Torah, written or oral. It means law, the spiritual life, theory and practice, value and knowledge. In one aspect it is impersonal; at other times it is personified. Sometimes the Torah stands above Israel, sometimes below. At other times, it is Israel, for in the last analysis, God, the Torah and Israel are one. The Torah conceived of as having been given by God on Mount Sinai is at the same time the tradition of the people; although its later developments are theologically regarded as having been foreseen by the ancient lawgiver, Moses, in all truth, it changes with the times and, in the final analysis, finds its sanction in the voluntary acceptance of its rule by the community.

"Nothing so well reveals the fundamental democracy of Rabbinic theology as does the concept of Torah"; this means that the institution of Torah is the attempt on the part of a community, conscious of bonds of kinship and nationality, to base its way of life on a spiritual, sanctioned tradition which had at its very heart a conception of the worth of every man, the brotherhood of the whole human race and the fatherhood and sovereignty of God. In essence the enthronement of Torah represents an attempt to establish the supremacy of law in the sense of developed tradition resting on the voluntary consent of the whole community as against the domination of law in the Western sense, that is, of state law, which rests on the sanction of military force and represents the rule of the upper classes, where power is based on wealth.

To effect this conception of the Torah as social control, Judaism created four interrelated institutions: the Beth Hasefer, or the elementary school, whose purpose was to teach the child to read and understand the Pentateuch and Prophets as read in the synagogue; the Beth Hamidrash, the house of study or exposition, in which the Torah was studied as law and developed by scholarly application to the needs of the day; the Beth Hakeneseth, or the synagogue, which was the place of public assembly and public prayer, but above all the place where the Torah was read, translated and explained to the people at large; and, finally, the Beth Din, the court, where the Torah as law was administered. Thus Judaism fully recognized the importance of embodying its ideas in basic social institutions and the necessity of a universal and full knowledge of the Torah, if its enlightened control was to be substituted for that of blind tradition or for the coercion of the state.

There was throughout all these four institutions an essential democracy. The ancient priestly caste had been shorn of all its power, and only a vestige of its ancient glory was recalled here and there in the ritual. The whole people were "taught of the Lord." The elementary school was for all, and although it is erroneous to use the term compulsory education with reference to it as is sometimes done (since no penalty is decreed and since the Jews had no state power to enforce attendance), tradition and public opinion, at least since Talmudic times, made attendance in school practically universal for all Jewish boys. In the Beth Hamidrash the poor had equal rank with the rich; distinction went only to scholarship. The Jewish synagogue was fundamentally a communal democratic institution. The reader of the prayers, the *sheliah tzibbur,* is the representative of the community of worshippers; the officers and functionaries are responsible to the congregation. In its traditional form there is no distinction in the garb of rabbi or layman. The synagogue is the true expression of the strong, communal and equalitarian trend in Jewish life.

This method of democratic organization embodied in the Jewish synagogue was destined, in the congregational form it assumed among the Puritans, to have a decisive effect on the establishment of democracy in the New England colonies, and thus to exercise a lasting influence on the development of the republican form of government in the United States.

In the original constitution of Calvin's theocratic state, hierarchic and autocratic elements were strong, both civil and ecclesiastic magistrates exercised functions of domination and stewardship and some of the Puritan movements reflected these tendencies. But

among the Independent congregations, and other sects such as the Anabaptists in England and Scotland, the principles of equality and voluntary compact constituted the very basis of the church organization. The Congregationalist church, for instance, was a voluntary association of believers, organized on a democratic basis; the membership elected its own officers and claimed autonomy in its affairs against interference by the state. This conception, the sovereignty of the members of the congregation for their own affairs, was extended to state affairs. As Lord Bryce says, "In their view all Christians were as Christians free and equal and therefore entitled to a voice in the Christian state as well as in the Christian congregation."

These independent religious ideas, developed in England in the 17th cent., could not prevail against the well entrenched Old World forces of autocracy and ecclesiasticism. But in the New World, the absence of established institutions and the wide existence of free land, which made a general equality of economic condition not too difficult to attain, afforded unprecedented opportunities for realizing in the political life the religious conviction of equality which had found expression in the congregational organization.

Prophetic democracy: Elijah assailing Ahab for an act of tyranny

On the way over to the new land, the Pilgrims bound themselves by a covenant to establish a Christian commonwealth, and in the early days at Plymouth, this covenant was put into effect; the community was organized on the model of an independent congregation. Legislation belonged to the popular assembly composed of all adult male colonists, and the administrative functions were exercised by representatives elected by popular vote. The example was followed in other places. As Hattersley says in his *A Short History of Democracy,* "The inspiration of political democracy in the New World is thus derived from experience of the successful working of democracy in the independent congregation." Thus we see a historical force going back thousands of years unite with new possibilities to create a degree of democracy the world had never before seen.

There is another aspect of democracy which finds expression both in Judaism and early Americanism, one especially important today, namely, the "ethic of work." One of the striking differences between Hellenic thought and Jewish thought is the contrast between them in their attitude toward the worker and toward labor. Indeed, some of the essentials of Judaism can be understood only as a product of a working people.

The Sabbath as a day of rest and spiritual recreation, which is one of Judaism's masterly contributions to Western civilization, could have been created only by men who earned their bread by the sweat of their brow. Whatever may have been the origin of the seventh day holiday, the essence of the matter is that the Jews converted it into a day of rest and spiritual recreation. "From the beginning," writes Salo W. Baron in his *A Social and Religious History of the Jews,* "its social element, the idea of rest for the worker, was preeminent." In this light it becomes more apparent why the Greeks and the Romans, whose civilization was built on exploited and slave labor, despised all those engaged in manual occupations, and resented the institution of the Sabbath as a day of rest, even after they had taken over the oriental seven-day week. With the Jews labor before the Sabbath was as essential as the rest on the Sabbath. "For just as the Torah was given by a covenant, so was work given by a covenant; as it is said, 'Six days shalt thou labor, and do all thy work, but the seventh day shall be a Sabbath to the Lord thy God.' "

In the medieval ghetto, where Jews were separated from the cultivation of the soil and where trade rather than normal occupations became the chief means of livelihood, it is true that some Jews adopted the general upper class contempt for manual work. With the rise of the modern nationalist movements, however, in the Haskalah and the Chovevei Zion, the ancient Jewish principle of the dignity of labor again began to assume importance as a fundamental. The movement back to Palestine was essentially a movement back to crafts and the soil, before anti-Semitism and the rising tide of chauvinism drove Theodor Herzl to conceive it as a political movement; indeed, labor was recognized as a necessary element of all creative social and cultural life. In the second quarter of the 20th cent. this integral concept of Judaism became a crucial question in the thought and in the community life of the Jews; in its emphasis on equality and justice as fundamental to the social movement of the era, Judaism embodies a realistic approach to the democratic ideal.

Finally, there is the question of the relation of democracy to the survival of the Jews as a minority group. There is an "assimilationist" view which urges the disappearance of the Jews on the ground that democracy

is opposed to the isolation of one group from another and that the breaking down of barriers would facilitate adaptation to the way of life of the majority. This view seems to be a reflection of that notion of democracy which identifies it with the principle of the "rule of the majority," the notion that the majority of the people are always right because they are the majority.

Democracy has accepted the concept "rule of the majority" as a means of overthrowing government by minorities, but it has at the same time wholly rejected the principle as a general method of social control. This is particularly true of the English and American developments, which have made the rights of individuals and of dissenting minorities the real key to democratic government. It is the Fascist who supports his case by an appeal to the majority mass feeling and to the principle that the minority must conform. Nazism claims to be true democracy because it is in harmony with the will of the community. It may be said, of course, that with the absence of discussion and of minority parties there can not possibly be any real judgment, favorable or otherwise, on the part of the great mass of the people under Fascist control. But this is not the real question; even if it were so, even if the overwhelming majority of the German people actually wanted Nazism, that doctrine could be only the opposite of democracy.

The concept "rule of the majority" taken by itself without consideration of the many other basic meanings of democracy is self-contradictory. Democracy has its core, as has been noted, in ethical principles; it begins with a deep respect for each person, and democracy, as a form of government, is the means of achieving this fundamental aim. Democracy exists only in the measure that the rights of individuals and minorities are protected against abuse by those in power. "The most certain test by which we judge whether a country is really free or not, is the amount of security enjoyed by minorities," says Lord Acton. In the face of growing totalitarianism, American leaders are emphasizing anew the basic principle that the key to the definition of democracy lies in the right of the minority to oppose the majority, as does Hamilton Fish Armstrong in his clear formulation: "The democratic principle is that the majority has the right to govern and that the minority has the right to criticize and to oppose the majority. The liberty of the majority is limited by the right of the minority to dissent from the majority; in this right originate all the other rights of the citizen."

The essential character of modern democracy is pluralistic; it favors diversity. In the separation of Church and State, in giving equal rights to all religious sects, in its principle of dual and plural parties, in its division of government functions, through all these and many other features, democracy attempts to break the power of the absolutist, totalitarian, monolithic state. All that promotes diversity helps democracy; it should be obvious that freedom can exist only where one has more than one choice. The principle of majority implies opposition to *minority rule,* but at the same time means the protection of the *minority's right to differ.*

Of the rights of the minorities to differ, the most important is the right to dissent in intellectual, spiritual and religious matters. It is well recognized that religious freedom has historically been the bulwark of all the other freedoms. John Stuart Mill, speaking in the introduction to his *On Liberty* of men's tendency to conform to prevailing customs, law or opinion, points out that the fight for a principle has, except in rare individuals, been maintained with consistency only on the basis of religious belief. The religious attitude implies a belief in what is true and right, so firm as to make one willing to sacrifice for it. The religious conscience is, in one aspect, the same sort of courage that has motivated the scientist and the philosopher; that is, readiness to maintain an inconvenient or unpopular view, when it is felt to be grounded in truth. In the long run, the greatness of any culture and the progress of any society depends on the opportunity given to dissenting views based on convictions.

A profound significance, therefore, resides in the struggle of the Jews for survival throughout the world. The heart of the matter is that the Jews were ready to undergo suffering and deprivation for what they thought to be true belief, even as against the established authorities and as against popular opinion and the institutionally approved systems of learning. With the secular state, which, in the last analysis, is based on force, Judaism has always effected a compromise, giving to it that full meed of support which its practical necessity justified or the minimum of recognition which its coercive power demanded.

Assimilation may be desirable, but it can not, as a general principle, be defended on the ground that it is necessarily an aid to democracy. Adaptation and mutual adjustment are, of course, necessary in the life of a social organism as well as in that of a biological one. But a biological organism, in adapting itself to its environment, does so in order that it may continue to live and develop; complete merging means degeneration and death. It is true that democracy requires the breaking down of barriers to natural social relationships; but the purpose is to promote interchange between the groups, and this implies their continued existence. It is not an undifferentiated homogeneity at which democracy aims, but rather a multiplicity and diversity, and free interplay between individualities and various groups. The loss of identity of a minority is, in itself, no advantage to democracy.

On the other hand, "survival" just for the sake of survival, the blind opposite of assimilation, is equally of no benefit to democracy. At the heart of the Jewish conscious struggle for survival during the past twenty centuries was a conviction of the spiritual value of Jewish life. Jewish life, to continue under democracy, which contains so many diverse forces, can not rest on a blind tradition only, or, on the other hand, on a naked drive for cultural continuity. The maintenance by Jews of differences and diversity from others in democracy is of no value to democracy unless the Jews themselves conceive that diversity and those differences in terms of their ethical and spiritual significance, as these are involved in all social life and cultural endeavor, which is at the core of democracy.

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Lit.: Hattersley, A. F. A., *A Short History of Democracy* (1930); Parrington, V. L., *Main Currents in American Thought* (1927) 3, 25 et seq.; Morris, Nathan, *The Jewish School* (1937) 194; Beard, C. A., *The Economic Basis of Politics* (1922) 37; Counts, C. A., *The Prospects of American Democracy* (1938) 20; Acton, *The History of the Freedom of Thought.*

DEMIURGE (Greek *demiourgos,* handicraftsman or artisan), the name given by Plato to the "creator of the world." According to the Gnostics, he is the divine being who ranks next to the highest God. The demiurge, they believed, is the real creator of the world; he is also Israel's deliverer and law-giver. The highest God is a God of love and mercy; the demiurge, on the other hand, is a God of justice and vengeance. The demiurge is the originator of the Jewish Law, which, in the opinion of the Gnostics, represents strict justice but not merciful love. The Gnostics are responsible for the distinction between the Christian God, the God of love, and the Jewish God, the "God of vengeance." This distinction, although opposed by the Christian church fathers as un-Christian, was often employed by the enemies of the Jewish religion in their attacks on Judaism.

Lit.: Ueberweg, *History of Philosophy* (1896) vol. 1, pp. 126, 289; Baldwin, *Dictionary of Philosophy and Psychology* (1901-5) vol. 1, pp. 266, 414; vol. 2, p. 551.

DEMONS (in the Bible there is no generic term for demons, although *shedim* seems to be most frequently employed for a certain class of evil spirits; in rabbinic literature *shedim* is used in a more general sense, as also *mazzikim,* literally "injurers," *ruah, ruha,* "spirit" [without a qualifying adjective usually an evil spirit], also *mal'ache satan,* "messengers of Satan," and *mal'ache habalah,* "messengers of destruction"; in Cabalistic literature *Kelifoth,* "shells"), those supernatural powers which primitive man conceived of as affecting, and even to a decided extent controlling, his own existence and that of mankind at large as well as many of the operations of nature, and particularly those phenomena which seemed extraordinary or evil, and which therefore he could not account for rationally out of his own daily experience. The belief in spirits peopling the entire universe, for the most part invisible and malevolent to man, was one of the earliest and most primitive religious concepts. This stage of the evolution of religion is usually designated as animism. In a general way this belief in spirits preceded in the course of religious evolution the development of the concept of the great gods. After mankind arrived at this latter stage of religious thinking, and even at the conception of one, single, universal God, the belief in spirits nevertheless persisted as a rule, illogical though this was. In this stage of religious evolution, spirits were conceived of, occasionally as the ministers or agents of the gods, more frequently as the enemies of the benevolently-minded deities, and consequently as the sources of all evil, sickness and even sin which are in the world. This last form of the belief in evil spirits has persisted in some form or other, even among civilized peoples, down to the present day, and has given rise to many interesting and widely-observed ceremonies and superstitions, particularly such as are associated with the most critical moments of existence, birth, marriage, and death.

1. In the Bible. Primitive Israel apparently held the same general belief in spirits which seems to have been common to all the early Semites and which is well evidenced by the present-day Arab belief in the *jann* (plural of *jinn*). These spirits were evil in the main, hostile to man and the authors of all misfortune, sickness, and death. Their home for the most part was

Demons: (left) in the shape of a goat from Nineveh; (right) amulet from Taanach. From Soloweitschik's "Die Welt der Bibel"

in the earth or in waste or desert spots, in ruins and outhouses, or in tombs. Night was the period of their greatest malevolent activity. The light of day they could not as a rule endure. (Cf. *Gen.* 32:25-33, which, in its original form, told that an evil spirit had attacked Jacob at night and sought to kill him. With the coming of the dawn the evil spirit had to acknowledge himself conquered and to secure his liberty so that he might escape to his dark hiding-place, by bestowing a blessing upon Jacob. This he was able to do just because, despite his physical inferiority to Jacob, he nevertheless, as a spirit, possessed supernatural powers.)

All manner of precautions were observed and peculiar rites and ceremonies were performed to guard against the demons. Once an evil spirit had gained entrance into a person's body, that person became ill and his life was threatened, unless the evil spirit could be exorcised by appropriate and compelling rites. The power of evil spirits was thought to endure usually for seven days; in consequence most ceremonies of exorcism of and purification from evil spirits, together with the closely related institutions and ceremonies of dedication and consecration, were of seven days' duration, with the culminating rites upon the seventh or last day of this period or even upon the next, the eighth day, the first day of the new period of existence, free from the power of the evil spirits. The number seven was naturally intimately associated with evil spirits in primitive belief and practice, and was therefore in origin evil and taboo, quite the reverse of the sacred character it acquired later in the religious evolution of Israel.

Certain acts and incidents of daily life were thought to be displeasing to the evil spirits and so were strictly taboo, such as stepping upon the threshold of a house in entering or leaving, or counting. It was firmly believed that the performance of these acts would incite the wrath of the evil spirits and bring misfortune upon the daring or thoughtless offender. The Bible accounts for a great plague which befell Israel during the reign of David by representing it as caused by an evil spirit resentful because David had taken a census, and so had counted the people (*II Sam.* 24; cf. *I Chron.* 21). Likewise *Ex.* 30:11-16, a late Biblical passage, provides that in taking the census in the desert every person was required to give a half-shekel, neither more nor less, for the service of the sanctuary. By the clever ruse of then counting the number of half-shekels, instead of counting the people themselves, it was believed, any evil effects, which might otherwise befall

the people, were presumably averted. Moreover, the Bible stipulates that each half-shekel was ransom-money, a kind of redemption sacrifice, so that no misfortune might befall Israel because of their being numbered (see also *Yoma* 22b).

In particular the spirits or ghosts of the dead were thought of as demons, and, strangely enough, particularly evilly disposed toward their own living relatives, unless the customary burial and memorial rites had been duly performed by them, so that their dead might rest peacefully in the netherworld. In this consideration lies the origin of many important and interesting burial rites. These spirits of the dead, if not spirits in general, seem to have been known originally as *'elohim* (see *I Sam.* 28:13; *Gen.* 32:29, 31), a term which became ultimately the most common generic term for deity. On the three dark nights at the end of the lunar month which immediately preceded the spring equinox the spirits of the dead, and especially those which had died during the preceding year, were thought to leave the netherworld and to revisit their old haunts and to seek readmission into their former homes. This kind of early Israelite All-Souls Day was the origin of one important phase of the later Passover festival. Some of the most peculiar rites of that festival, the sacrifice at night, the sprinkling of the blood upon the threshold, the remaining of the entire family within the house throughout the night and the observance of the night as a "watch-night," were all designed originally to guard the members of the family from the ghosts of their deceased kin. Apparently, too, just as among other primitive peoples, the sacrifice of first-fruits was originally offered to the spirits of the dead (*Deut.* 26:14), and spirits were likewise consulted for purposes of divination (*I Sam.* 28:3-25; *Deut.* 18:11; *Isa.* 8:19). In all likelihood the peculiar and primitive spirits, known as *'oboth,* which played so important a role in the practice of divination in ancient Israel, were naught but the ghosts of dead ancestors; by this assumption the unquestionable etymological relationship between the words *'ob,* "divinatory spirit," and *'ab,* "father, ancestor," especially manifest in the peculiar plural formation *'oboth* and *'aboth,* receives its most natural and plausible explanation.

These simple and largely animistic ideas seem to have obtained generally among the Israelite tribes in the long nomadic and semi-nomadic period of desert wanderings previous to their entrance into and settlement in Canaan. With this latter event, however, they came into direct contact with a vastly superior civilization, and themselves speedily exchanged their former, semi-nomadic, pastoral mode of life for a more advanced agricultural existence. In consequence the primitive religious ideas which they had cherished in the desert began to undergo far-reaching modification. Already in the desert the concept of a supreme deity, Yahveh, had begun to displace the dominant animistic belief. This development was greatly furthered by the influence of the superior Canaanite civilization, which Israel gradually adopted as its own. More and more the concept of gods in general and of Yahveh in particular came to be regarded as the very antithesis of the concept of spirits. Yahveh and the spirits, even the spirits of dead ancestors, came to be looked upon as hostile to each other; and the more Yahveh came to be regarded as the beneficent, national God of Israel, the more the spirits came correspondingly to be regarded wholly as evil, and the mere recognition of them, to say naught of their actual worship, to be interpreted as faithlessness to Yahveh and disloyalty to Israel's national religion.

This significant development reached its climax in the days of Saul. This is clearly implied in the statement in *I Sam.* 28:3-6 that Saul had abolished the practice of divination through consultation of spirits, particularly the spirits of the dead, and that in consequence only three methods of divination, all of them intimately and positively associated with the concept and cult of Yahveh, divination through dreams, through the sacred lot and through prophecy, continued to be regarded as legitimate. This did not mean, naturally, that the old concept and cult of the spirits was immediately uprooted from Israelite belief and practice. Internal religious reformations of such significance and magnitude do not evolve so rapidly or thoroughly. The belief in and even the cult of the spirits persisted steadily in Israel, and has in fact persisted in some of its manifestations, in certain ceremonies and superstitions, down to the present day.

But from this moment on the cult of the spirits was looked upon officially more or less askance, as forbidden, contrary to the true worship of Yahveh and therefore, if observed at all, then only privately, secretly and in fear of the authorities of the state and the champions of the true worship of Yahveh. Of this stage of development the story of the so-called witch of Endor (*I Sam.* 28:3-25) is fairly typical. More and more the prophets denounced the belief in and worship of the spirits as faithlessness to Yahveh and violation of the fundamental principles of His worship. Yet this persistent prophetic denunciation is convincing evidence that the cult of the spirits did not die out completely in Israel. None the less it did decline materially during the three centuries following the reign of Saul, and the concept and worship of Yahveh as the national God of Israel were in the ascendancy.

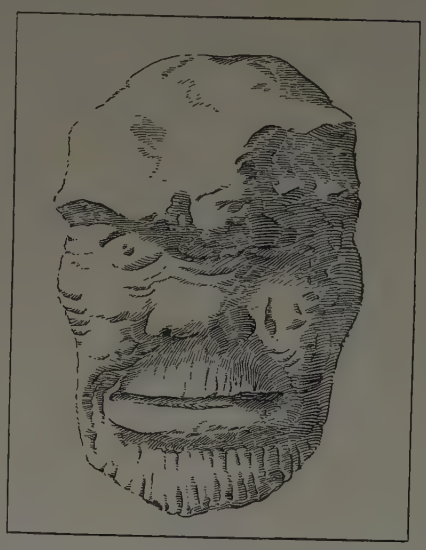
During this period, or even beginning somewhat earlier, Yahveh began to absorb more and more the superior qualities and functions of the spirits and to be recognized as their superior and lord. Many ceremonies, formerly associated with the cult of the spirits, such as, for example, circumcision, various purification rites, the sacrifice of the Paschal lamb and the sprinkling of its blood upon the threshold and doorposts, were now gradually reinterpreted and incorporated into the cult of Yahveh. And in certain rites and traditions in which the evil spirit was so integral a figure that it could not be suppressed completely, it too was now reinterpreted and became, under the name or title *mashhith,* "destroyer," the spiritual messenger of Yahveh's wrath and punishment upon the people who opposed His will (cf. *Ex.* 12:13, 23; *II Sam.* 24:16-17). And quite naturally, along with this the concept developed of "an evil spirit from Yahveh" which went forth from the Deity to work His purpose of wrath and punishment upon the object of His disfavor (*Judges* 9:23; *I Sam.* 16:14-16, 23; 18:10; see also *I Kings* 22:20-23).

During this second period of the unfolding of the religion of Israel, resulting in the main from close contact with Canaanite culture and the consequent

transformation of Israelite cultural life, the belief in evil spirits and the worship of them had gradually yielded to Yahveh worship as the national religion of Israel. Actually we know comparatively little of the details of the concept and cult of the spirits during this period, lively though it must have been. This may be due in part to the fact that the spirits of this period seem to have had little individuality and not to have been known by individual names, as was the case in the periods which followed. They seem rather to have been conceived of as groups or classes, such as the *'oboth,* or as the *jann* among the Arabs today, according to their general characteristics and functions. But even more our lack of detailed knowledge of the animistic concepts and practices of this period is due to the comparative paucity of the Biblical literature which comes from this period and to its dominant Yahvistic tone. This made for uncompromising antagonism to the belief in spirits and their cult and, so far as possible, complete suppression of all reference to them. Yet we may be sure that despite all this the belief in and cult of the spirits persisted throughout this period in lively manner in the daily life and practice of the people at large.

With the middle of the 9th cent. B.C.E. Israel came into direct political and cultural contact with the vast Assyrian-Babylonian Empire. In civilization these peoples were far in advance of Israel. From the middle of the 9th to the middle of the 6th cent. B.C.E., Assyrian-Babylonian cultural influence dominated the life and even the religious belief and practice of Israel, and customs and rites of foreign origin penetrated into the culture of Israel to an extraordinary degree. The Babylonian religion recognized the existence of evil spirits in very positive manner and due provision therefor was made in the Babylonian cult. The Babylonian religion conceived of evil spirits not only as organized into groups and classes, but also as highly individualized and, precisely like the great gods, possessing their own individual names, powers and functions. Not a few of these Babylonian evil spirits passed over, with the retention of their individual names and functions, into Israelite belief and practice.

Certainly to Babylonian influence must be ascribed the figures of Rahab and Lilith. The former (*Isa.* 30:7; 51:9-10; *Ps.* 87:4; 89:11) was merely one Hebrew name of the dread, Babylonian, cosmological demon, Tiamat, whom Marduk, the supreme deity of the Babylonian pantheon, is represented in the well-known Babylonian Creation Epic as having killed and split her body in half, and out of the two halves forming the heavenly and the earthly oceans. This myth is reflected not only in the Biblical creation story in *Gen.* 1, but also in *Deut.* 33:13, and most graphically in *Isa.* 51:9-10. Lilith (*Isa.* 34:14) in turn is the Hebraized form of the oft-mentioned, powerful Babylonian demon *Lilitu,* who with her two associates, her husband *Lilu* and his maid-servant, *ardat Lilê,* were probably storm-spirits. In later rabbinic tradition Lilith, by a false Hebraic etymology reinterpreted as a demon of the night (from *laylah,* "night"), came to play a most important role, particularly as the demon who caused sex dreams and nightly emissions by men, and robbed new-born children and their mothers of their lives, particularly during the first seven days after birth. Lilith was also conceived



Head of a demon. Reproduced by courtesy of the Union of American Hebrew Congregations

in rabbinical tradition as having consorted with Adam during the period of his separation from Eve, after their expulsion from Eden, and of having born to him numerous demoniac progeny. Perhaps also to Babylonian influence we may ascribe the figure of sin crouching (*robetz*) at the door like a wild animal, or even better, like an evil spirit (*Gen.* 4:7), since one of the most feared Babylonian evil spirits was the *rabitsu,* "the croucher" (see also *Deut.* 33:13).

Likewise the name *shedim,* which became current in Israel as a generic designation for evil spirits apparently only at about the time of the Babylonian Exile (*Deut.* 32:17), and which has persisted in Jewish folk-lore and folk-language until the present day, is of Babylonian origin. In Babylonian literature the *shedu* was one of the spirits most frequently mentioned. Usually, however, it was a benevolent protective spirit; only occasionally was it malevolent. In Judaism, however, the *shed* was always an evil spirit.

Another group of evil spirits frequently referred to in the Biblical literature of this and subsequent periods were the *se'irim* (*Lev.* 17:7; *Isa.* 13:21; 34:14; *II Chron.* 11:15). Etymologically the name suggests that they were hairy, goat-like creatures. For this reason the name has usually been rendered in English as "satyrs." The Bible gives no information about them other than that they inhabited ruined and waste places and were given there to wild demoniac prancing. They were creatures inimical to Yahveh; therefore *Lev.* 17:7 and *II Chron.* 11:15 (perhaps also *II Kings* 23:8) subsumes all non-Yahvistic deities under the head of *se'irim* and holds that sacrifices improperly offered by Israelites were actually offered, not to Yahveh, but to the *se'irim,* i.e. to hostile gods.

Seemingly the period of Babylonian cultural influence marked an expansion of the role which evil spirits had previously played in the religious belief and practice of Israel. Yet this is not at all certain. Unquestionably, however, this period was characterized by an individualization of these spirits, such as the preceding age had not known, and by a definite classification of all

spirits as evil. This was due, in the main, of course, to the gradual ascendancy of the conception of Yahveh as a national God, and even as a universal God; this resulted naturally in the reduction of all other supernatural powers, previously conceived of, to the state of evil spirits, hostile to Yahveh and powerless in His presence. Moreover, these evil spirits, as now conceived of, were highly individualized, non-moral, malicious demons, as yet in no sense personifications of abstract immorality and sin, but concrete personal workers of mischief and misfortune to man in every way possible. This fact is all the more significant in the light of the developments of the next period.

In this, the Persian period, beginning with the end of the Babylonian Exile, and continuing for approximately two centuries, until the commencement of the Greek period (about 330 B.C.E.), the influence upon Judaism of Zoroastrianism, the national religion of Persia, was far-reaching. Judaism responded very early to the Persian doctrine of dualism, of good and evil, light and darkness, and their corresponding mutual independent and hostile powers, gods and demons, by insisting upon the absolute unity of Yahveh and of the universe which He had created (cf. *I Sam.* 2:7-8; *Isa.* 45:7; *Zech.* 14:9). What the other peoples and nations believed to be and worshiped as gods were therefore without being or reality whatever; they were "not-gods" (*lo 'eloah, Deut.* 32:17; *Isa.* 37:19; *Jer.* 2:11; 16:20), "nothings" (*'elilim* [with perhaps a remarkably clever play upon the name of the old Babylonian deity, Ellil or En-lil], *Lev.* 19:4; *Isa.* 2:8, 18, 20; 19:1, 3; *Ezek.* 30:13; *Ps.* 96:5; *I Chron.* 16:26); at least so the intellectual, abstract prophetic theology of the period stamped them. Apparently, however, this was too much for popular comprehension. The belief in the existence of evil spirits was too deeply implanted in the imagination of the people at large to be uprooted speedily by formal, prophetic, theological denunciation. The spirits of the dead were still regarded as powerful, hostile spirits which needed placating. Accordingly various primitive rites and ceremonies, which were rooted in the cult of evil spirits, and which, despite various religious reformations, had persisted almost without modification in the folk-practice, now came to receive, even though grudgingly no doubt, a formal sanction from the priestly authorities of the day and official incorporation into the cult of Yahveh by being reinterpreted and amplified by a sacrifice to Him, such rites as those recorded in *Num.* 19 and *Deut.* 21:1-9, both originally associated with the cult of the dead, or that in *Num.* 5:11-31, originally, in part at least, a rite designed to appease or expel the evil spirit which caused a husband to suspect his wife of adultery (see verses 14 and 30).

Most significant of the rites of this class was the important ceremony of sending out the scape-goat on each annual Day of Atonement to Azazel (*Lev.* 16:7-10, 21-22). Obviously this Azazel was an evil spirit, thought, quite characteristically, to dwell out in the wilderness, far from the habitations of man. The name Azazel has thus far defied satisfactory etymological interpretation. Unquestionably, however, this particular demon, probably of local character, since in later rabbinic tradition he was associated with a definite spot in the Wady El-Kelt, not far from Jerusalem, was known to the people of Jerusalem and vicinity from of old. The significant role which he played in the Day of Atonement rite, an institution which was itself the product of the Persian period, indicates that Azazel was here something more than a mere, ordinary evil spirit. The fact that the scape-goat, the living embodiment of the sins of the entire people, was sent out to him, to the wilderness, indicates quite clearly that he was regarded as the symbol, or even the source, of all evil and iniquity in the world, that he was the very antithesis to Yahveh, the pure and holy God, the source of all good, and that in this peculiar rite Yahveh and Azazel had toward each other a complementary relationship quite similar to that of Ormuzd and Ahriman in the Persian religion. Certainly the influence of Persian theology upon Judaism, and particularly upon its demonology, is clearly evidenced by this rite.

But the most interesting demonic figure which Persian influence called into being during this period is undoubtedly *Satan.* This being came gradually, on the one hand, to be identified with the chief of the angels who rebelled against God at the creation of man upon the sixth day, and, on the other hand, to be regarded as the supreme ruler of all the demons and spirits of evil, who sought constantly to overthrow God's dominion in the world and to frustrate His purpose of good for man. Here again the influence of Persian dualism upon Jewish theology is self-apparent. The figure of Satan and the role which he played in the life of mankind underwent a long, interesting and significant evolution in both early Jewish and Christian theological speculation.

Paralleling Satan to a very marked degree was the figure of Belial, or as he was also called, with a not unnatural confusion of the closely related liquid consonants l and r, Beliar. In Biblical Hebrew the name (*beli-ya'al*) means "nothingness, worthlessness." In *Ps.* 18:5 (equivalent to *II Sam.* 22:5) the word is used as a synonym for Sheol and death. In *Nahum* 2:1 it is used as a personification of devastation. However, in the apocalyptic literature, and particularly in the *Sibylline Oracles,* the *Ascension of Isaiah,* and the *Testament of the Twelve Patriarchs,* Belial appears frequently as the arch-demon, identical on the one hand with Satan and on the other hand with the Anti-Messiah. Beliar is mentioned also in the New Testament (*II Cor.* 6:15). And in the main, out of these two figures of Satan and Beliar Christianity evolved its doctrine of the Devil, a doctrine of which Judaism knows absolutely nothing.

Alongside of Satan, and to a certain extent likewise a counterpart of him, was the demon Ashmedai. In all likelihood the name itself, as well as the figure of the demon, is of Persian origin, although popular etymology must have correlated the name with the Hebrew *hishmid,* or possibly its theoretical Aramaic equivalent, *'ashmed,* "to destroy," and conceived of this demon in particular as "the destroyer." The name Ashmedai does not occur in the Bible itself, although it was undoubtedly current in the late Biblical period. The earliest mention is in *Tobit* 3:8, 17; 6:15-17. In the Talmud Ashmedai is represented as king of the demons (*Pes.* 110a). An interesting legend of his relations to Solomon is recorded in *Git.* 68ab.

Another parallel figure in rabbinic demonology, also regarded occasionally as the chief of the demons, was Sammael. Not impossibly Alukah (*Prov.* 30:15) was an

evil spirit though of vague form and character. The Bible speaks also of angels, or, perhaps better, messengers of evil (*Ps.* 78:49; *Prov.* 17:11), but these are hardly evil spirits in the true sense, but rather personifications of God's wrath and punishment. Quite similarly *Prov.* 16:14 speaks of angels or, better, messengers of death, but again this is merely a figurative expression for royal disfavor. However, it is self-evident that both these expressions are pregnant with possibilities of large expansion. It is therefore not at all surprising to find that in rabbinic literature and thought evil spirits play a role of extreme importance, and that among the evil spirits of rabbinic literature the angel of death is an outstanding figure.

See also: ASHMODAI; BURIAL AND BURIAL CUSTOMS; CIRCUMCISION; DEDICATION; SATAN; SHEOL; YOM KIPPUR.

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Lit.: Thompson, R. C., *The Devils and Evil Spirits of Babylonia* (2 vols., 1903-4); *Semitic Magic* (1908); Duhm, Hans, *Die bösen Geister im Alten Testament* (1904); Barton, G. A., in Hastings, James, *Encyclopaedia of Religion and Ethics,* vol. 4 (1912) 594-601; Kohut, Alexander, *Über die jüdische Angelologie und Dämonologie in ihrer Abhängigkeit vom Parsismus* (1866); Ginzberg, L., *Legends of the Jews,* indices under such topics as Demons, Ashmedai, Beliar, Lilith and Satan; Morgenstern, J., "The Mythological Background of Psalm 82," *Hebrew Union College Annual,* vol. 14 (1939) 29-126.

In the Talmud and the Midrash. Rabbinical literature is filled with numerous references to demons, their names, their activities, their nature, and the means of avoiding or defeating them. Thus there is mention of a demon called Agrath bath Machlath, who commanded an army of hundreds of thousands of *shedim*—destructive demons (*Ps.* 112 and 113). Because of her activities, the Talmud advises against a man's going out alone on Wednesday and Saturday nights. It is said that Hanina ben Dosa was met by Agrath bath Machlath, who told him that if she had not heard it announced in heaven that she must be careful of Hanina ben Dosa and his teachings, she would have harmed him. He answered: "If I am as important as that, I command you not to appear in the populated part of the world." She pleaded for a less severe sentence, and he granted her Wednesday and Saturday night privileges. But Abaye, to whom she told the same story, denied her the special privileges.

Ashmodai was considered the king of the *shedim.* He was best known for having temporarily deposed King Solomon. But Benaiah overcame Ashmodai and brought him to Solomon in chains, which shows that demons were considered corporal. The Talmud (*Hag.* 16a) says that demons possess six attributes. Three of these attributes are shared with angels: they are winged, they fly from one corner of the world to the other, they know the future. The other three attributes are human: they eat and drink, they multiply and they die like men. They were also supposed to be able to rotate their heads completely (*Aboth de Rabbi Nathan* 37). Also, they could see, but not be seen. *Git.* 66 says that demons have a shadow, but not a second shadow, as human beings have. This is in disagreement with the belief that they could not be seen.

Another important demon was Lilith. The word Lilith is mentioned in *Isa.* 34:14. There are two different opinions about its meaning. Ibn Ezra and Kimhi said it was the name of a bird, but according to Jonathan ben Uziel and Rashi, it was the name of a female demon, who appears at night, highly ornamented, and sucks out the blood of children. The Talmud (*B.B.* 73a) refers to Lilith's son, Hurmin.

Sair ("goat") was the demon of the lavatories. Abaye had been brought up by a nurse. She sent a little kid along with him when he went out to the lavatory at night. When she was asked why she did not provide him with a full-grown goat, she explained that the demon of the lavatory was a goat (*Sab.* 67b).

Samael was considered a prince of the *shedim.* The belief was that every nation had its private representative in the supernatural world. Samael represented Esau and the Edomites. According to the Midrash, it was he who wrestled with Jacob (*Gen.* 32:25; *Midrash Gen.* 77). Samael was the most vicious persecutor of the Jews and the bitter enemy of Michael, the protector of the Jews (*Dan.* 12:1).

According to *B.B.* 16a, Satan and Samael are one. Satan is the demon that influences man toward evil and the slanderer of mankind to God. He is the angel of Death. When a man has been slandered, Satan obtains the permission of God to deprive him of his soul.

The names of the demons appear mostly in the legendary sections of the Talmud. Demonic influence on man is rarely mentioned in the serious, legal portions. But one exception brings up demons in connection with a major matrimonial problem. A question came up involving the person who is influenced by Kurdeikos (according to Rashi, a minor female demon). She controls men who habitually drink fresh wine. The question (*Git.* 67b) was whether a man who asks for a divorce while he is under the influence of Kurdeikos is to have his wish granted. There was a division of opinion. This proves that even the Tannaim were sometimes led into accepting the faith of the masses and forced to act accordingly. In *Meg.* 3a a man is forbidden to utter the greeting *shalom* ("peace") in the darkness of night. It may not be a human being, but a demon, who is facing him with the intention of misleading him. This contradicts another statement from the same page that demons do not utter the names of God, out of fear. Since *Shalom* is one of the names of God, the failure to answer a human greeting would betray the demon. Simeon ben Gamaliel forbade discussing demons on the Sabbath; Jose forbade it on weekdays as well (*Sanh.* 101a).

Ber. 3a forbids a man to go into a deserted house, because he may be beset by those who occupy it unseen. But certain passages in the Talmud give the impression that demons were everywhere, not only in devastated and empty places. The Midrash (*Midrash Lev.* 85) tells the story of a new-born babe, with his umbilical cord still uncut, who was sent by his mother to make light. He came upon two demons quarreling. Just then the cock crowed. The demons told the child that if the cock had not crowed, which meant the end of their period of rule for the day, they would have harmed him. He answered that it was their good fortune his umbilical cord was still uncut; else he would have killed them.

Johanan said that in the city of Shihim he knew 300 male and female demons, but regretted not knowing their mothers. But Abba Benjamin said: "If the human eye could see things clearly, no one would be

able to stand it, because *shedim* and *mazzikim* (harmful beings) exist in the millions, following us everywhere" (*Ber.* 6a).

It appears that Abaye, who has already been mentioned twice in this article, carried his childhood habits with him into manhood. He told of being afraid to sit near a gutter, and explained that it was not because of the dirty water which came from it, but because the *shedim* were in hiding there. He also said that in his institute of learning there was one *shed* which could do damage even during the day, and even when a man was not alone. A new pupil named Jacob ben Aha, known for his piety, was brought to Abaye's school by his father. Abaye forbade the people of the city to offer Jacob lodging. This necessitated his sleeping in the school, and Abaye hoped the demon would succumb to the young man's piety. The next morning Jacob ben Aha told of having seen a serpent with seven heads. He prayed, and each time he bowed his head before God one of the heads of the serpent fell off (*Kid.* 29b). Out of this story emerges an association with the Talmudic saying, found in many places, that the one who is afraid of his own unethical and irreligious life is afraid of demons. Sin is the destructive force. Jeremiah, watching the Jews go into Babylonian exile, and afraid of the superstitions they might acquire there, said (*Jer.* 10:2): "Learn not the way of the nations, and be not dismayed at the signs of heaven."

But the heritage of the Babylonian exile was carried into Jewish life in medieval and modern times. Jewish village peddlers in Eastern Europe told of having met *letzim* ("scorners"), who jumped on their wagons, unseen, but able to petrify the horses, leaving the animals afterward in a sweat. Sometimes these unseen demons broke into laughter when they jumped off the wagon. Foot travelers told of having been dragged into ditches, and left rolling in mud until daylight.

MEYER GOLDBERG.

Modern View. Belief in demons, once so widespread among peoples, disappeared with the advances of modern science. It flourished because of the mysterious, inexplicable nature of many contagious diseases, which affected so many people in such strange fashion; it offered an apparently logical explanation—that all these ills were caused by malevolent spirits. But when Leeuwenhoek actually discovered the germs of disease in his microscope, when Koch and Pasteur and a host of others demonstrated that these germs were the true cause of many diseases and could be overcome by rational means, the old fanciful belief in demons disappeared. As the Jews came in contact with modern learning, they, too, have relinquished the lore of demonology for the teachings of modern science. It is only in very scattered and backward sections of Jewry that any trace of the former universal belief in demons still persists. This belief was never part of Jewish theology, but rather of Jewish folk-lore; hence its disappearance has had no effect upon the faith of Judaism.

DENIS, ALBERT, court agent and minter, d. between 1643 and 1646. In 1611 he and Andreas Fallero and Ruy Fernando Cardoso signed an agreement for the purchase of the Altona cemetery of the Sephardic community at Hamburg (the bill of sale is dated May 31), and he was admitted to residence in Hamburg a year later, thus becoming one of the first Jews to settle there. Denis was agent and mint-master of Count Ernst of Schauenburg, and his services to the latter led him into conflict with the Hamburg officials, who accused him of having purchased silver thalers in Hamburg and of having had them melted up in Altona. A warrant for his arrest was issued, but he escaped to Altona, which was then outside of the jurisdiction of the city.

In 1618 Christian IV of Denmark made Denis master of the mint in his new town of Glückstadt, but this mint was active only for a few years. Denis owned two houses in Glückstadt, but remained a member of the Hamburg community, as his name appears as its representative in negotiations held in 1637. According to Grunwald, Denis is the same as Samuel Yahya, the author of *Trinta Discursos* (1629).

Lit.: Ehrenberg, *Altona unter Schauenburgscher Herrschaft* (1893); Feilchenfeld, A., *Anfang und Blütezeit der portugiesisch-jüdischen Gemeinde in Hamburg* (1897); Grunwald, M., *Portugiesengräber,* 130-33.

DENMARK, a kingdom of about 3,700,000 inhabitants, according to an estimate of 1940, including about 6,000 Jews. The history of the Jews in the Danish kingdom begins with a letter of King Christian IV (1588-1648) dated February 25, 1622, inviting the Sephardic Jews of Holland to come to his newly-founded city of Glückstadt, in Schleswig-Holstein, of which the king of Denmark was ruler until 1864. The invitation was accepted. King Christian IV's letter was written at the advice of a Jewish physician named Dr. Jonah Charizi, who enjoyed certain privileges at the Danish court and lived in Copenhagen from 1608 to 1626. He was an intimate friend of King Christian IV, and the king wrote to him in 1618 requesting him to do his utmost to induce rich foreigners to place their capital with the East India Company which was in need of financial assistance. The only way in which Charizi could comply with the king's wish was by applying to the Spanish Jews of Amsterdam and Hamburg. The finances were obtained, and the king reciprocated by permitting the Jews to settle in his kingdom.

However, the kingdom of Denmark was not opened up to the Jews. After 1651 Frederick III desired no immigrants. A few years later, however, since the war with Sweden entailed an enormous expenditure, the Danish king remembered the wealthy Sephardic Jews, and on January 19, 1657, Gabriel Gomez of Glückstadt received notice that Sephardim might enter Denmark without restrictions, while German Jews could come only if they possessed a special Jewish passport. There was soon a small Jewish community in the capital, Copenhagen. The Danish code of 1683 still classed the Jews with gipsies. In 1684, owing to the efforts of the court jeweler Israel David of Altona and his partner Meyer Goldschmidt, the first house of prayer for the German Jews was opened in Copenhagen. Nine years later the Jews had their own cemetery. In 1691 the community was mentioned in the Hebrew responsa literature. In the German provinces of the Danish king Jewish life was at its best in Altona; Altona, Hamburg and Wandsbeck (abbreviated as AHU) jointly appointed a chief rabbi under Danish supervision. In Denmark proper the Jews congregated chiefly in the capital. Among the provincial towns mention may be

Map of Denmark

made of Fredericia and Nakskof, where Jewish communities enjoyed special privileges.

At the close of the 17th cent. Copenhagen had its first rabbi, Abraham ben Solomon of Rausnitz. His successor, Israel ben Issachar, is much better known; his book on the rules for slaughtering animals, *Ohel Yisrael,* went through several editions. Immigration came mostly from Germany and Holland and increased in the course of the 18th cent., but was never of considerable dimensions. The relations of the Jews with the central government and the general population were fairly good, but the merchant associations and the guilds were bent on preventing Jewish immigration. In 1692 the chief of police in Copenhagen suggested that all Jews be restricted to ghetto life and not permitted to mingle with the general population, but friends of the Jewish people in parliament rejected this proposal as inhuman and against the interests of Danish commercial prestige. In 1725 a law was passed prohibiting Jews from employing Christian servants, but it was repealed in 1734. It is significant that as early as 1745 the representatives of the Copenhagen Jewish community were able to induce the Danish king to address an appeal to the mighty empress, Maria Theresa, entreating her not to banish the Jews from Prague. The Jews of Denmark occupied themselves partly with trade and partly with manufacture and banking, insofar as these employments did not conflict with the privileges of the guilds and corporations.

In the second half of the 18th cent. certain Jewish families were already in close contact with general culture. By that time the Sephardim were not so prominent as the Ashkenazim. The Wessely family, of which Moses Mendelssohn's famous co-worker, Naphtali Herz Wessely (1825-1905), was a member, and the Wallich and Euchel families, from the latter of whom was descended Isaac Euchel (1758-1804), Mendelssohn's disciple, had intimate connections with the non-Jewish world, and the Mendelssohn movement found favor with the younger generation. When, in 1795, the principal synagogue of Copenhagen was reduced to ashes during a conflagration in the city, the differences between the older and the younger members had become so pronounced that they could not agree on the construction of another principal synagogue, and religious services were held in a number of small halls. In 1804 and 1810, due to the zeal of one of the progressive leaders, M. L. Nathanson (1780-1868), suitable schools were established for indigent boys and girls.

On March 29, 1814, a governmental decree bestowed on the Jews of Denmark all the civic rights and duties of Danish citizens. As regards political rights, even the Christian population had none as yet, a fact which tended to knit the Jews more closely together. The decree enjoined the provision of religious instruction and confirmation. A few years later Isaac Noah Mannheimer (1793-1865), of Copenhagen, was appointed "Catechete" (spiritual adviser). He preached in Danish and conducted the first confirmations. However, Mannheimer shortly determined to leave Denmark; afterwards he became famous through his activities in the Vienna Jewish community. After the death of Chief Rabbi Abraham ben Gedaliah in 1827, an endeavor was made to find a rabbi combining conservatism and Talmudic knowledge with the ability to preach and to instruct in conformity with the taste of the younger generation; accordingly, Dr. A. A. Wolff (1801-91), then rabbi in Giessen, was chosen for the position. He succeeded in checking the movement toward conversion which prevailed in the first decades of the 19th cent., and was instrumental in having a large new synagogue constructed. The ritual remained conservative, but the services included a sermon in Danish and a choir. Previously, H. P. Rée (1778-1859) had introduced modern religious services into the provincial town of Aarhus.

The Jews of Denmark could always count on royal protection. However, anti-Jewish sentiments found their way into Denmark from Germany at the beginning of the 19th cent., but without substantial effect. In the 1830's, when the population secured certain political rights through the establishment of provincial diets, the Jews derived no benefit. At length the constitution of June 5, 1849, removed all restrictions, and the Jews of Denmark were granted full civic and social equality with their Danish fellow-citizens.

The number of Jews in Denmark has always been small. At the beginning of the 19th cent. about half of them were still scattered throughout many provincial towns, but now nearly all of them are concentrated in the capital, while in the rest of the country not a single real Jewish community is left. Notwithstanding their scanty number, many Danish Jews won distinction, for example, the poets Henrik Hertz (1797-1870) and Meir Aaron Goldschmidt (1819-87); the painters Ernst Meyer (1797-1861), David Monies (1812-94), and Geskel Saloman (1821-1871); the etcher Joel Ballin (1822-1885); the musicians Siegfried Saloman (1816-1899), Anton Rée (1820-1866), Eduard Lassen (1830-1904), Otto J. E. Bendix (1845-1904), Leopold Rosenfeldt (1849-1909), Fritz E. Bendix (1847-1914), and Victor Bendix (1851-1926). Literary critics, educators and historians include M. L. Nathanson (1780-1868), Nicolai L. Abrahams (1798-1870), C. A. H. Kal-

kar (1802-1886), Ragnild Goldschmidt (1828-1890), Oskar Siesbye (1833-1913), Israel S. Levin (1810-1883), E. J. Trier (1837-1893), Julius Rée (1817-1874), J. A. Fridericia (1849-1912), and the brilliant Georg Morris Cohen Brandes (1842-1927); the playwright Poul Levin (1869-1929), and the late rabbi Prof. David Simonsen (1853-1932). Among statesmen and government officials are C. G. N. David (1793-1874), D. B. Adler (1826-1878), B. P. Rée (1813-1868), Moses Delbanco (1784-1848), J. M. Bing (1833-1903), Herman Trier (1845-1925), and Edvard Brandes (1847-1931). In medicine and general science are Ludvig Levin Jacobson (1783-1843), Seligmann M. Trier (1800-1863), Moritz M. Levy (1808-1865), Ludvig I. Brandes (1821-1894), Nota Saloman (1823-1885), Carl J. Salomonsen (1847-1924), Adolph Hannover (1814-1894), H. I. Hannover (1861-), Harald Hirschprung (1830-1916), and Leopold Meyer (1852-1918).

Among philanthropists and financiers are Meyer H. Bing (1807-83), Simon A. Eibeschütz (1786-1856), I. H. Ruben (1789-1868), Mme. Birgitte Melchior (1792-1855), Gottlieb A. Gedalia (1816-1892), Adolph Trier (1817-1889), Moritz G. Melchior (1816-1884), David B. Adler (1826-78), Louis Meyer (1843-1929), Isaak M. H. Glückstadt (1839-1910), Emil R. Glückstadt (1875-1923) and Marcus Rubin (1854-1923).

Among the distinguished living Jews of Copenhagen are the painters Albert Gottschalk, Georg Seligman, Sally Philipsen and Ernst Goldschmidt; the sculptors Siegfried Wagner and Olga Wagner; the musicians and composers Rudolph Simonsen, Siegfried Salomon and Charles Senderowitz; the writers Henry Nathensen, Louis Levy, Simon Koch and Rosalie Jacobson; the scientists Louis Fredericia, Edgar Rubin, Max Melchior, Lauritz Melchior, Kirstine Meyer, Lis Jacobsen, Niels Bohr and Harald Bohr; other prominent Jews are Lis Jacobsen, archeologist; Stephan Hurwitz and Georg Cohn, authorities on international law; Magda Meyer, painter on porcelain; Max Rothenborg, C. B. Henriques, Marcus Oppenhejm, barristers at the Supreme Court; E. Hannover, historian of art; and H. F. Hannover, rector of the Polytechnic High School.

Chief Rabbi A. A. Wolff was active over sixty years (1827-91). His successors were D. Simonsen, T. Lewenstein, M. Shornstein, and Moses Friediger, who was chief rabbi in 1940. Beside the two free schools previously mentioned and a religious school, there are synagogues for Talmudic studies, a Jewish library, a small Jewish museum and many social institutions.

The Jewish communities in Denmark, according to the law of 1814, were recognized by the government as regulating all the religious affairs of the Jews of each city. Ordinances of 1857 and 1877 permitted secession from the general community and the formation of separate congregations, which, however, do not enjoy the same rights as others. The king appoints the rabbis ("priests") and the chief rabbi ("high priest") of Copenhagen. Other than Copenhagen, there are no Jewish communities worthy of the name.

In the 20th cent. the Jewish population of Copenhagen was augmented by emigrants from Russia and Poland, by refugees from Eastern Europe during the World War, and by emigration from Germany after the Nazi rise to power in 1933. The first group, mainly craftsmen, remained in Copenhagen; the second group for the most part returned to their native country or went to other countries after the War; of the third group, many were only temporarily in Denmark until they could leave for other countries. The German occupation of Denmark in April, 1940, presented a threat to the liberties of the Jews of the country, though, since the occupation was unopposed, no severe measures were immediately taken except the arrest of some of the refugees. Up to the fall of 1940 there were no definite reports of any sweeping restrictions against the Jews of Denmark.

DAVID SIMONSEN.

Lit.: Cohen, A. D., *De Mosaiske Troesbekjenderes Stilling i Danmark* (1837); Nathanson, *Historisk Fremstilling af Jödernes Forhold og Stilling i Danmark* (1860); Salomon and Fischer, *Mindeskrift i Anleding af Hundre Daarsdagen for Anordningen af 29 Marts, 1814* (1914); Altschul, *Joderne i Danmark i det 17-de Aarhundrede;* Carlsen, *Danmarks Kulter ved Aar 1900* (1900); Begtrup, *Det Danske Folks Historie i det 19-de Aarhundrede* (2 vols., 1917); *American Hebrew,* May 23, 1930, pp. 21, 51, 54, 59.

DENNERY, ADOLPHE, *see* ENNERY, ADOLPHE PHILIPPE D'.

DENNERY, JUSTIN, French general, b. Metz, 1847; d. Paris, 1928. He took part in the Franco-Prussian War (1870-71), then attended the school of the general staff, and was later entrusted with various special missions. From 1887 to 1895 he was battalion commander. He became a colonel in 1901, and in 1906 was made a brigadier general. In 1909 he reached the age limit, and was retired as a general and commander of the Legion of Honor. He returned to military activity at the beginning of the World War, commanding a division of the territorial army on the Belgian border. He was wounded in the first month, and then took a command in the interior of the country; he did not hand in his final resignation until 1917. From that time on, as vice-president of the Fédération des Sociétés d'Éducation Physique, he devoted his time and personal service to preparing young people for military services. He wrote several books dealing with the science of war.

DENTISTRY, JEWS IN. Dentistry is the branch of medicine that prevents and treats diseases of the teeth and gums, and replaces missing teeth by artificial ones.

The Talmud lists several remedies for toothache and discusses the use of false teeth. Among the remedies are a grain of salt (*Sab.* 65a) and the eggs of a grasshopper (*Sab.* 67a). It is not permissible to rinse the mouth with vinegar on the Sabbath for a toothache but one may dip something in vinegar and apply it (*Sab.* 111a; also *Betz.* 18b). When false teeth are referred to (*Sab.* 64b; *Ned.* 65b), they were probably merely for adornment. Maimonides thought them golden shells placed by women over unsightly teeth. Judah Hanasi permitted a woman to go out with a gold tooth on the Sabbath, but the sages prohibited it. The reason given by Rashi is that a woman might take the tooth out to show her friends; no question was raised about a silver tooth, Rashi says, for it was less valuable and a woman was less likely to remove it for her friends' examination; in addition, a silver tooth was more like the other teeth and less likely to excite curi-

osity. False teeth, it is clear, were easily removed.

The term for artificial tooth used in the Talmud, *shen tothebeth* (literally "a tooth set in"), may have referred to a tooth of metal, a human tooth, a tooth made from the tooth of an animal, or even a tooth of wood (Nahmanides in his commentary on *Sab.* 64b). It is unlikely that a *tothebeth* tooth was of gold, for we are told that "she had a *tothebeth* tooth and Rabbi Ishmael made her a golden one" (*Ned.* 66b). Both the Babylonian Talmud and that of Jerusalem indicate a belief that teeth became black because of fasting (*Hag.* 22b; *Nazir* 52b; *Yer. Sab.* v, 7c).

In the Middle Ages the Jews learned much from the Arabs; Jewish physicians probably used, at least wherever they were allowed to practice medicine, remedies such as those described by the Arab Abulcasis (Abu-L-Quasim, 10th cent.): the binding of loose teeth with gold wire; cauterizing diseased gums by using a hot wire—in a tube in order not to burn other parts of the mouth; fastening teeth made from bone to sound teeth with gold wire, to take the place of those lost.

Modern dentistry owes much to a Jew, Carl Koller, an ophthalmic surgeon, who first used (1884) a local anesthetic (cocaine). Friedrich Hirschfeld (or Hirschfels or Hirsch) of Sensheim in Franconia, who lived from 1753 to 1820, was the university dentist at Göttingen and introduced scientific dentistry into southern Germany. Among other European Jews prominent as dentists were: Joseph Arkövy (1851-1922), a convert to Christianity who was professor at the University of Budapest and director of the dental clinic; Julius Bruck (1840-1902), professor of dentistry at the University of Breslau; Konrad Cohn, who was a lecturer at the University of Berlin; Bernhard Gottlieb of Vienna, dental histologist; Ludwig Heinrich Hollander (1833-97), professor of dentistry at the University of Halle and head of the dental institute; Alfred Franz Kantorowicz (b. 1880), professor of dental surgery at the University of Bonn and director of the dental clinic, who went to the University of Istanbul in 1933 after the rise of the Nazis; Leopold Koenigstein (1851-1924); Moses Lipschitz (b. 1867) of Berlin; Hans Moral (1873-1933), professor and head of the dental institute at Rostock, Saxony; Joseph Peperman (1870-1929), a Latvian who was also known as a translator from the Hebrew; Harry Sicher, professor of dental surgery at the University of Vienna; Henrik Salamon (b. 1865) of Budapest; Paul Spira, head of the department of dentistry at the state university of Colmar, France; Sigmund Werner (1867-1928) of Czechoslovakia.

Among Jews prominent in dentistry in the United States in 1940 or before were: Myron S. Aisenberg (b. 1889), assistant professor of embryology and histology at the University of Maryland School of Medicine and College of Physicians and Surgeons; Emil L. Aison (b. 1886), oral surgeon; Peter Appel of the Wyoming State Board of Dental Examiners; Edmund Appelbaum (b. 1889), assistant professor of dentistry, School of Dental and Oral Surgery, Columbia University; Harry Bear (b. 1890), dean of the School of Dentistry and professor, Medical College of Virginia; Adolph Berger (b. 1882), professor of oral surgery, Columbia University; Theodor Blum (b. 1883), formerly director of postgraduate instruction in oral surgery, Columbia University; Fred Ralph Blumenthal (b. 1894), assistant professor of orthodontia and director of the postgraduate course in orthodontia, Harvard University; Lester Richard Cahn, associate professor of dentistry, Columbia University; Herman E. S. Chayes (1878-1933), inventor of the Chayes system of bridgework; Moses Diamond (b. 1894), head of the dental anatomy department and associate professor, Columbia University, and author of *Dental Anatomy* (1928; revised 1935); Moses Joel Eisenberg (b. 1895), orthodontist; Harry A. Goldberg, in charge of the Mt. Sinai Hospital dental clinic, New York; Leon Albert Halpern (b. 1900), associate professor of clinical operative dentistry, Temple University Dental School; John Isaac Hart (1865-1907), professor of operative dentistry and dental therapeutics, New York Dental School.

Also Milo Hellman (b. 1872), orthodontist, professor of dentistry, Columbia University, and research associate in physical anthropology, Museum of Natural History, New York; Louis Herman (b. 1895), associate professor of operative technics, Temple University Dental School; Isador Hirschfeld (b. 1881), associate professor of dentistry, periodontia department, Columbia University; Rudolph Kronfeld (1901-1940), dental histologist; Samuel J. Lewis (b. 1887), head of the orthodontia department, University of Detroit Dental School, and director of orthodontic research, Children's Fund of Michigan; Morton Joseph Loeb (b. 1886), assistant clinical professor of dental surgery, Yale University; Virgil Loeb (b. 1883), stomatologist, professor of stomatology, Washington University Dental School; Moe Bernard Markus (b. 1900), associate professor of orthodontics, Temple University Dental School; Michael L. Moses (1859-1931), New York University School of Dentistry; Isaac Neuwirth (b. 1894), associate professor of pharmacology, New York University School of Dentistry; Mendel Nevin (b. 1881), anesthetist; Albin Oppenheim, dental histologist, formerly of Vienna, now at the University of Southern California; Joseph Ralph Palkin (b. 1893), associate professor of oral surgery, George Washington University Dental School; Meyer L. Rhein (1860-1928); Isaac Schour (b. 1900), professor of histology and head of department, College of Dentistry, University of Illinois; Joseph Schroff (b. 1888), associate professor of oral surgery, Columbia University; Harry H. Shapiro (b. 1892), assistant professor of anatomy, College of Physicians and Surgeons, Columbia University, and contributor to the field of dental research; Max Solomon, School of Dentistry, University of Tennessee; Bernhard Wolf Weinberger (b. 1885), orthodontist, dental historian, bibliographer, and consultant librarian in dental literature at the New York Academy of Medicine; Joseph P. Weinmann (b. 1896) of the Chicago Foundation for Dental Research, assistant professor of dental pathology, Loyola University, Chicago; Leo Winter, professor of oral surgery, College of Dentistry, New York University; Fred Wolfsohn (b. 1886), assistant clinical professor of orthodontics, College of Dentistry, University of California; Daniel Eleazer Ziskin (b. 1895), associate professor of dentistry, Columbia University. EZEKIEL HARATZ.

Lit.: Gershenfeld, Louis, *The Jew in Science* (1934) 124-26, 190-91; Greif, Samuel, *Dentistry in the Bible and Talmud* (1918); Nobel, Gabriel, *Zahnheilkunde und Grenzgebiete in Bibel und Talmud* (1930).

Temple Emanuel of Denver

DENVER, capital of Colorado, largest and most important city of the Rocky Mountain region. It numbers approximately 18,400 Jews among its 318,415 inhabitants (1940). It has always been the center of Colorado's Jewish life, as there are scarcely 3,000 Jews in all the other cities of the state.

The first Jewish organization in Denver and Colorado was a cemetery association, which was formed in 1861 and which held services on the Holy Days. The first Jewish congregation, called Emanuel, was organized about a dozen years later from members of the old cemetery association and of the B'nai B'rith lodge which had been established in 1872. Louis Anfenger was elected president of Emanuel; David Klein became vice-president, Charles M. Schayer, treasurer, J. S. Appel, secretary. M. I. Garson, Julius Londoner and B. Hamburger were the first trustees.

Having twenty-eight members in 1874, the congregation decided to build a small house of worship at 19th and Curtis streets which, together with the plot of ground, cost $4,300. Temple Emanuel was dedicated September 26, 1876. By 1882 the congregation had outgrown the little building and a larger one was constructed at 24th and Curtis streets. This second house of worship was partly destroyed by fire November 5, 1897, and the third Temple Emanuel was built at 16th Avenue and Pearl Street and dedicated January 29, 1899. This synagogue likewise became inadequate to accommodate the growing congregation; additional ground was purchased, the capacity of the building was doubled and the present Temple Emanuel was dedicated September 26, 1924. Rabbis Samuel Weil (took office in 1876), Marx Moses, Henry Bloch, Meyer Elkin, Emanuel Schreiber, J. Mendes de Sola and William S. Friedman successively occupied Emanuel's pulpit. Rabbi Friedman was leader of the temple from his ordination in 1889 until his retirement in 1939, when Abraham L. Feinberg accepted the call to succeed him. Connected with Congregation Emanuel, in addition to its religious school, are a sisterhood, brotherhood, junior congregation, Bible class and study group.

Beth Hamedrash Hagodol, which was organized in 1897, purchased Temple Emanuel's 24th Street edifice after the fire of 1897, rebuilt the structure and established itself there as a Conservative congregation. The congregation required larger quarters, and in 1919 constructed a synagogue at Sixteenth Avenue and Gaylord Street. Rabbi Rudolph Farber served from 1899 until 1902, when Charles Hillel Kauvar succeeded to the pulpit. He was still serving in 1940. Beth Hamedrash Hagodol has a men's club, women's league and junior congregation.

The largest Orthodox congregation is the Hebrew Educational Alliance, which was organized about 1926. Approximately four years afterwards, an imposing synagogue building was constructed on the West Side, in the center of the Orthodox neighborhood. Rabbi Manuel Laderman, its spiritual leader, assumed office in 1932.

Besides this, there are thirteen smaller Orthodox congregations: Zera Abraham (founded 1888; Rabbi E. L. Rosenblum), Agudas Achim (1893), Keneseth Israel, Tifereth Israel, Zera Israel (Rabbi A. Braude), Oheb Zadek, Beth Joseph, Shearith Israel, Jad Achas, Beth Jacob, Oheb Shalom, Dorshe Zion, Y'shibath Torath Chaim. Several congregations maintain Hebrew schools.

Denver Lodge No. 171 of B'nai B'rith was chartered on April 6, 1872, and David Klein was elected first president. F. Z. Salomon was vice-president, Louis Anfenger secretary, Philip Trounstine treasurer. The lodge held meetings in Clark's Hall on Holladay Street, between F and G (Market Street between Fifteenth

and Sixteenth Streets). The B'nai B'rith-I. Rude Community Centre, which the B'nai B'rith lodge purchased together with I. Rude, was dedicated September 15, 1929.

Denver has very large branches of the National Federation of Temple Sisterhoods, National Council of Jewish Women, Hadassah, Junior Council, and a branch of the A.Z.A. (Junior B'nai B'rith). The Green Gables Country Club is Denver's leading Jewish social organization. The clubhouse and 157-acre plot, situated on a lake, were purchased in 1929. The principal local philanthropies are: the Central Jewish Aid Society, organized in 1876 (including the former Jewish Relief Society); the Beth Israel Hospital and Home Society, organized February 2, 1917, the main building of which was given by L. H. Guldman; the Louise Guldman Community Center, which began its work in 1922. The United Health Appeal was organized in 1933. The Chesed Shel Emeth Burial Association has existed since 1896; it has a large membership.

From the days of Leopold Mayer, pioneer who served on the Denver city council in 1861, Denver Jews have taken full part in the life of the city. In addition to the Jews who hold state offices, mention should be made of Joseph H. Harrison, postmaster of the city, and Bertram B. Jaffa, health commissioner. A number of others served terms as city councillors. Rabbi Friedman was professor of Hebrew at the State University; Rabbi Kauvar was professor of rabbinic literature at Denver University.

Four national Jewish institutions are located in Denver because of the city's health-giving climate. The oldest of these, the National Jewish Hospital, was opened under B'nai B'rith auspices in 1899. The Jewish Consumptives' Relief Society, a second large institution, was organized in 1904. The National Home for Jewish Children was organized in 1907 to take care of the children of tuberculous parents and of orphaned, neglected and dependent children. Children of the Home attend the public schools and Denver University, while music, Hebrew, dancing, dramatic art and other subjects are taught at the Home. A fourth institution, the Ex-Patients' Tubercular Home, was organized in 1916 to take care of adult convalescents discharged from tuberculosis sanitariums, and to rehabilitate these patients through supervised industrial activity (chiefly in the Leather Goods Department). The Home thus supplements the work of the National Jewish Hospital and the Jewish Consumptives' Relief Society.

See also: JEWISH CONSUMPTIVES' RELIEF SOCIETY; NATIONAL JEWISH HOSPITAL. WILLIAM S. FRIEDMAN.

Lit.: *Denver Chamber of Commerce Journal,* 1861; Smiley, J. C., *Story of Denver* (1901) 729; Stone, W. F., *History of Colorado* (1918), vol. 1, pp. 681-85; Baker, J. H., and Hafen, L. R., *History of Colorado* (1927) vol. 3, p. 1210.

DEPENDENCE. Dependence as the foundation of religious experience is the expression of the fact that every human being is connected with an association of forces and influences, the total worth, content and value of which he expresses by the idea of God. The degree and the direction, the strength and the compass of the human race are determined by the nature of this God. If emphasis is placed solely upon the element of will in the character of the divinity, upon the absolute sovereignty of the Creator over all that He has created, then man, in all outward expressions of his intellectual and corporeal being, is merely the direct expression of the divine rule.

Orthodox Islam and Calvinism are examples of such a conception of the relations between God and man. Here God is in truth the only effective, active force, whereas man, in his every impulse of will and action, is directly motivated by God. Not only is his fate in life determined for him by God; even his inner destiny, the history of his personality, is fashioned by the supreme and all-pervading power of God in the literal sense of the word. In the main this doctrine signifies the suppression of all individual personality in favor of the all-embracing personality of the Ruler of the World; the only real self of man, if one may speak of it at all, consists of a fruitless and therefore foolish defiance of the supreme rule of the One God, or else, where the perception of the true relation is gained by experience, a profound and mute obedience (Islam) which renounces self and individuality. Such a tendency in thought does not necessarily lead to a quietistic blunting of the will and a laxness of life. This is proved by the heroic period of the religions mentioned above, and can also easily be explained on psychological grounds, as follows: The man who feels that God is working through him and hears the voice of the Supreme Lord in all the impulses of his will and the exertions of his energy, is ready to surrender his entire being and capabilities; for he conceives of the divine will as the principle that works truly in him and creatively by means of him.

Judaism proclaimed the doctrine that God created the world out of nothing as the most manifest expression of the dependence of all beings upon God. On the other hand, both in the untheological Biblical period as in the times of the Talmudists and the philosophers, it laid due emphasis upon the personality of man. It believes that man has the power of determining his own destiny; in other words, that he possesses freedom of will. "Everything is foreordained by God, and yet freedom is given" (*Aboth* 3:19). "Everything is in the hands of Heaven except the fear of Heaven" (*Ber.* 33b). The theology of the Talmud and rabbinism regards the freedom of the will as given to man by the very fact of the revelation of the Law; for in order to fulfill the Law one must have within himself the power to decide to obey it or not. There are a few passages in the Bible where it is stated that God interferes with the normal functioning of the human will and forcibly compels it to act in a given direction. Thus God hardens the heart of Pharaoh, or seduces David to number the people. However, in all such cases it is distinctly stated that these are exceptions. But one Jewish philosopher, Hasdai Crescas, ever attempted to reconcile the predetermination of human action with a righteous order of God's universe; and he was alone in this endeavor.

Jewish theology wrestled very strenuously with the problem of reconciling divine omniscience with human freedom. On the one hand, if God did not know the future, He would not be "perfect"; on the other, if God foresaw the actions of man, man could not be free. Eventually Jewish theology preferred to abandon the solution of this problem rather than give up the

idea of man's freedom; and Hasdai was the only one who ever attempted the reconciliation.

The practical piety of Judaism is revealed in its prayers. Here we find a strong feeling of the infinite superiority of God as compared to all creatures and of the futility of human powers as compared with the divine omnipotence. Thus we find at the beginning of the morning service: "Lord of all worlds. . . . What are we, what is our life, what our strength, our glory, our power?" Yet the feeling of freedom is not suppressed and ever and again there bursts forth the thought that man's dependence upon God does not destroy his individuality and personality. Nay more, one may even say that the thought that man is created in the image of God means that the freedom of the will which is contained in personality is the faculty which is shared by the Creator and His highest creation. It is that factor which guides the destinies of individuals and nations, and which changes the relationship of mere dependence on a divine will which rules in an inscrutable manner to a manifestation of a righteous rulership of the world. MAX WIENER.

DEPENDENTS AND DEFECTIVES, *see* COMPETENCY, LEGAL; SOCIAL SERVICE.

DERASH, old term for interpretation of the Bible text, either for the determination of laws or the inculcation of moral and ethical teachings; *see* BIBLE EXEGESIS; HOMILETICS; MIDRASH.

DERASHAH, *see* HOMILETICS; SERMON.

DERECH ERETZ, *see* DECORUM.

DERECH ERETZ RABBAH, the "larger treatise on proper conduct," one of the so-called "small tractates" of the Talmud, i.e. those which do not belong to the regular group of tractates of the Mishnah but which were composed largely from Tannaitic traditions in later times. It is printed in the standard editions of the Talmud together with the other "small tractates" at the end of the order Nezikin. The treatise is apparently an elaboration of certain statements taken from an ofiginal treatise *Derech Eretz* from which the treatise *Derech Eretz Zuta* also drew its material. In the usual editions Derech Eretz Rabbah consists of eleven chapters, of which the first three are considerably younger than the others. The first of these contains a discussion of prohibited marriages, and some ethical maxims on marriage in general. The second chapter enumerates twelve classes of wicked men and twelve classes of righteous men, with an appropriate Biblical verse concerning each; it mentions also the sins that cause eclipses of the sun and the moon, and contains some remarks of a mystical nature concerning God and 390 heavens. The third chapter discusses the origin and mission of man; the fourth and fifth contain instructions for teachers and pupils; chaps. 6 to 9 contain a number of narratives dealing with social and table manners. Chap. 10 discusses proper behavior at the bath, and chap. 11 discusses a number of actions harmful to spiritual and physical life. Sixteen authorities are cited by name in chaps. 4 to 11, all of them either older than or contemporary with Rabbi Judah Hanasi. MICHAEL HIGGER.

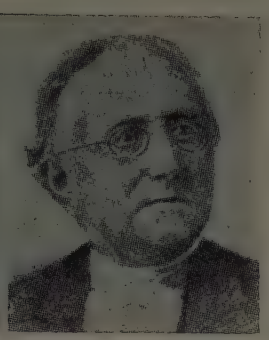
Lit.: Zunz, Leopold, *Gottesdienstliche Vorträge* (2nd ed.) 116-18; Weiss, I. H., *Dor Dor Vedoreshav,* vol. 2, pp. 249-50; Krauss, in *Revue des études juives,* vol. 36, pp. 27-46, 205-21; vol. 37, pp. 45-64; Goldberg, *Der Traktat Derek Erez Rabbah* (1888); Higger, Michael, *Massektoth Zeeroth* (1929) 1-69, 121-55, 175-77.

DERECH ERETZ ZUTA, the "small tractate on proper conduct." In the printed editions of the Talmud it is placed after *Derech Eretz Rabbah.* The tractate consists of ten chapters, with an additional chapter under the name of "Perek Hashalom." It is called "small" tractate, to contrast it with *Derech Eretz Rabbah,* which is a kind of Gemara to Derech Eretz Zuta. In the Genizah manuscript edited by Michael Higger (*Massektoth Zeeroth,* 1929, pp. 73-91) we have two distinct collections: the first four chapters and the ninth chapter are under the title of *Yirath Het;* chaps. five to eight are under the title of *Derech Eretz Zeerah.* The first collection was already in existence in the time of the Tannaim, and consists almost exclusively of exhortations to self-examination and meekness, and of rules of conduct. This collection is of great importance in any estimate of the earliest ethical views of the old rabbis. The second collection is the work of an author who lived after the completion of the Babylonian Talmud, and urges temperance, resignation, gentleness, patience, respect for age, readiness to forgive, and the moral and social duties of a scholar. Both collections deal mainly with man's relations to man, and are moral rather than religious in nature. The ninth chapter contains some references to the importance of peace. This led to the addition of another chapter (chap. 11), *Perek Hashalom,* which also contains sayings about peace taken from the *Sifre* and *Midrash Numbers.* With the exception of the Mishnah tractate *Aboth,* the first collection, *Yirath Het,* contains the oldest ethical views of the sages. However, like *Aboth,* it was recited in many communities in the Sabbath afternoon service. The text as we now have it is therefore in a chaotic state. MICHAEL HIGGER.

Lit.: Bacher, W., in *Jewish Quarterly Review,* vol. 7, pp. 697-98; Krauss, in *Revue des études juives,* vol. 36, pp. 27-46, 205-21; vol. 37, pp. 45-64; Higger, Michael, *Massektoth Zeeroth* (1929) 1-69, 121-55, 175-77.

DERENBOURG, HARTWIG, Orientalist, son of Joseph Naftali Derenbourg, b. Paris, 1844; d. Paris, 1908. He studied Oriental languages, and from 1866 to 1870 was custodian of the National Library in Paris, where he worked on Arabic manuscripts. In 1875 he was appointed instructor and in 1879 professor of Arabic at the École Spéciale des Langues Orientales Vivantes. He was also professor of Semitic languages at the rabbinical seminary in Paris. In 1880, at the request of the French government, he made a catalogue of the Arabic manuscripts in the libraries of Spain. A year later, at Ernest Renan's request, he was made collaborator in the *Corpus Inscriptionum Semiticarum;* he and his father worked on the Sabean and Himyaritic portion. In 1885 he began to teach Arabic language and literature at the École Pratique des Hautes Études, and received also the newly created professorship of Islamitic religious science at the École des Langues Orientales. He was made a chevalier of the Legion of Honor in 1897, and became a member of the Institut de France in 1900. In 1873 he and Jules Soury translated Nöldeke's *Literaturgeschichte des Alten Testaments* into French. He showed much

Hartwig Derenbourg



Joseph Derenbourg

interest in Jewish activities. For many years he was a member of the Central Consistory of the Jews of France, of the central committee of the Alliance Israélite Universelle, and of the Conseil de la Société des Études Juives, whose president he became in 1890.

Derenbourg wrote a great number of scientific works, of which the following were the most important: *La composition du coran* (1869); *Le livre de Sibawaihi* (parts 1-3, 1881-89); *Opuscules et traités d'Abou'l Walîd ibn Djanâh de Cordoue* (in collaboration with his father; 1880); *Les manuscrits arabes de l'Escuriel* (parts 1-2, 1884-99); *Les mots grecs dans le livre biblique de Daniel* (1884); *Les monuments sabéens et himjarites du Louvre* (1885); *Version arabe d'Isaïe, de Saadia ben Joseph, avec notes hébraïques et traduction française d'après l'arabe* (1896); *Version arabe du livre de Job, de Saadia* (in conjunction with Wilhelm Bacher and his father; 1899). He was one of the founders and directors of *La Grande Encyclopédie.*

Lit.: Scheil, *Notice sur la vie et les travaux de M. Hartwig Derenbourg* (1909); *Mélanges . . . dédiés à la mémoire d'Hartwig Derenbourg par ses amis et ses élèves* (1909) 1-13; *Jewish Encyclopedia,* vol. 4, pp. 531-32.

DERENBOURG, JOSEPH (NAFTALI), Orientalist, b. Mayence, Germany, 1811; d. Ems, Germany, 1895. In 1834 he took his degree in Oriental languages; he went to Amsterdam as tutor, and in 1838 to Paris, which became his second home. After becoming a French citizen, he changed his name from Derenburg (later, Dernburg) to Derenbourg. In 1852 he became proof-reader in the government printing offices, and was later requested to supervise the typesetting of Oriental works. He was appointed a chevalier of the Legion of Honor, and in 1871 became a member of the Académie des Inscriptions et Belles-Lettres. In 1877 he became professor of Hebrew language and literature at the École Pratique des Hautes Études.

Derenbourg was a close friend of Geiger, and took an active interest in all Jewish activities. He succeeded Salomon Munk as a member of the central committee of the Alliance Israélite Universelle, of which he later became vice-president. He was a member of the Israelite Consistory of Paris from 1869 to 1872.

The following are the most important of his numerous works: *Essai sur l'histoire et la géographie de la Palestine d'après les Talmuds et les autres sources rabbiniques,* vol. 1: *Histoire de la Palestine* (Paris, 1867); *Deux versions hébraïques du livre de Kalilâh et Dimnâh* (Paris, 1881); *Commentaire de Maimonides sur la Mischnah, Seder Tohorot,* parts 1-3 (Berlin, 1887-89); *Corpus Inscriptionum Semiticarum,* Pars IV: *Inscriptiones Himyariticas et Sabaeas Continens* (in collaboration with his son; Paris, 1889-92); *Oeuvres complètes de Rabbi Saadia ben Josef al Fayyoûmî* (in collaboration with his son; Paris, 1893 et seq.; only five volumes were issued).

Lit.: Bacher, *Joseph Derenbourg, sa vie et son oeuvre* (1896); *Jewish Encyclopedia,* vol. 4, pp. 530-31.

DERI, MAX, historian of art, until 1933 instructor on the faculty of the Staatliche Hochschule für Musik at Berlin, and president of the Deutscher Monistenbund, b. Pressburg (Poszony), 1878. His writings on the history of art include *Die Malerei im neunzehnten Jahrhundert* (2 vols., 1923); *Das Bildwerk* (Berlin, 1924); *Naturalismus, Idealismus, Expressionismus* (Leipzig, 1921); *Die Stilarten der bildenden Kunst im Wandel von zwei Jahrtausenden* (Berlin, 1933). Deri was art critic for the *Berliner Zeitung am Mittag.*

DERNBURG, FRIEDRICH, publicist and German deputy, b. Mayence, Germany, 1833; d. Berlin, 1911. He was the son of Jacob Hartwig Dernburg, who had become a Christian, and a brother of Heinrich Dernburg. He became a political writer in the service of the National Liberal party, and from 1871 on was a member of the Reichstag. He won the favor of Emperor Friedrich, who sent him as traveling companion to the crown prince on his journey to Spain and Rome. In 1875 he became editor-in-chief of the *National-Zeitung,* and in 1888 he directed the feuilletons of the *Berliner Tageblatt.* In this capacity he violently criticized the reactionary policies of the National Liberal party. His many novels, short stories, and travelogues are now forgotten. His son Bernhard (b. 1865; d. 1937), political economist and a former imperial minister, was secretary of the colonial department under the empire.

DERNBURG, HEINRICH, one of the most important teachers of law in the 19th cent., brother of Friedrich, b. Mayence, Germany, 1829; d. Berlin, 1907. He was baptized while still a child. He became a professor at the age of twenty-five at the University of Zurich; in 1873 he came to the University of Berlin, where he revealed an enormous capacity for work as a member of the juristic faculty and of the Prussian Upper House. He had the distinction of describing three systems of law in widely read and frequently reprinted works. He wrote: *Geschichte und Theorie der Kompensation* (Heidelberg, 1854); *Das Pfandrecht* (Leipzig, 1860-64); *Preussisches Privatrecht* (1871-80); *Pandekten* (1884-87); *Das bürgerliche Recht des deutschen Reiches.*

DERONDA, DANIEL, *see* ELIOT, GEORGE.

DERZHAVIN, GAVRIIL, Russian minister of justice and poet whose anti-Semitic views affected the treatment of the Jews under Paul I, b. Kazan, Russia, 1743; d. Zvanka, Russia, 1816. In 1799 the emperor commissioned him to investigate the complaint of the Jews of Shklov against oppressive and extortionate treatment they received at the hands of Zorich, a retired general who was the owner of the town. A year later he was entrusted with the investigation of the causes of the famine in White Russia. It was this

investigation that was of great import to the Jews, for he accused them, as licensees of drinking saloons, of inducing the farmers to drink. The result of this investigation is given in the *Opinion of Senator Derzhavin in regard to the Combatting of Famine in White Russia, by Curbing the Avaricious Pursuits of the Jews.* Because of its accusations against the Jews this document gave rise to an enormous amount of anti-Semitic literature.

Derzhavin was anxious to report not only on the economic status of the Jews but also on their inner social and religious life, as well as on their "moral situation." He therefore drew upon a multitude of sources, gathering his information from anti-Jewish merchants and burghers, from the "scientific" instructors at the Jesuit College in Vitebsk and from "official" sources—even from "the very Cossacks themselves." He had also before him two projects prepared by Nota Notkin, a merchant in Shklov, and by E. Frank, a physician in Kreslavka, as well as specimens of several Prussian "Juden-Reglements."

Considering the Jews devoid of virtue and of ideals, he regarded their schools as a source of superstition. He suggested forced increase of "productive work" and compulsory "enlightenment" among the Jews, their registration and division into four categories: merchants, urban burghers, rural burghers and agricultural settlers, partial deportation of the superfluous, abolition of the Kahal, institution of a Sanhedrin (called by him "Sendarin"), prohibition of the employment of Christian domestics, abolition of the Jewish costume, use of Russian, German or Polish in the execution of business documents, compulsory secular education from the twelfth year on, and printing of Jewish religious works "with philosophic annotations" in a governmental printing office. Thus, Derzhavin contended, will "the stubborn and cunning tribe of Hebrews be properly set to rights." This project was of importance during the deliberation in the Russian Duma in 1804 in regard to legislation, which attempted a compulsory "improvement" of Jews while granting them some concessions.

JOSEF MEISL.

Lit.: Dubnow, S., *History of the Jews in Russia and Poland,* vol. I, p. 328 et seq.; Hessen, *Istoriya Yevreiskaya Naroda v Rossii* (1925) vol. I, pp. 100-1, and chap. 6.

DÉS (known as Dej under Roumanian rule until 1940), capital of Szolnok-Doboka county in Hungary. The Jewish population was estimated (1940) as slightly under 3,000. Prior to 1834 the Jews lived mainly in the neighboring villages. Emancipatory laws promulgated by Transylvania in 1848 enabled the Jews of that region to settle in Dés. Official congregational records date back to 1850, but the first constitution was adopted in 1861 under the pastorate of Abraham Friedmann, who came to be known as "chief rabbi of Transylvania."

The synagogue in Dés was built in 1863, as was the ritual bath. Rabbi Mendel Paneth, a Talmudist of note, was spiritual guide at this time. Following his death (1884) and the succession of his son Mózes (1885-1903), the community succumbed to Hasidic tendencies. The Hebrah Kaddisha came into being in 1860, the elementary school in 1884, the women's society and the girls' club in 1899. A new synagogue was erected in 1907.

DES MOINES, the largest city of Iowa. Since William Krouse, the first Jewish settler, came to Des Moines from Germany in 1842 and became the first storekeeper in the settlement, Des Moines has grown from a tiny village to a state capital with a population of 159,155 persons (1940 census) of whom 4,000 are Jews (H. S. Linfield estimate, 1937).

Joseph and Isaac Kuhn settled here soon after Krouse, and were followed by such pioneer Jewish leaders as Moses Strauss, N. L. Goldstone, and Julius Mandelbaum.

In 1870 the Emanuel Burial Association, the first Jewish organization in Des Moines, was formed, and two years later, Congregation B'nai Jeshurun was established, with seventeen charter members. This became the Reform temple. For six years services were held in a hall over a downtown store, after which a permanent building was erected. In 1931 the present temple was built at Grand Avenue and Country Club Boulevard. Rabbi Eugene Mannheimer, who became

Temple B'nai Jeshurun, Des Moines, Iowa

its spiritual leader in 1905, was still serving B'nai Jeshurun in 1940.

Congregation B'nai Israel, an Orthodox congregation, was formed in 1876. H. Cooper is its cantor (1940). Congregation Bethel Jacob, also Orthodox, was established in 1881. Rabbi N. Zeichik has served as its spiritual leader since 1907. Congregation Tifereth Israel, the Conservative synagogue, was formed in 1901 and moved into its present building in 1929. Rabbi Monroe Levens is its spiritual leader. Each synagogue maintains its own cemetery, each has a sisterhood, and the Reform and Conservative synagogues have brotherhoods and religious schools. The Des Moines Talmud Torah dates from 1914.

The Zionist organization was founded in 1906, and branches of the Mizrachi and the Farbond were subsequently established. Hadassah is active in Des Moines.

The Jewish Community Center, established in 1907, developed into one of the country's outstanding institutions of its kind. Originally a settlement house, this Center expanded until it offered cultural, social, athletic, and educational activities to the entire community on a unique non-sectarian basis.

The Iowa Jewish Home for Aged, founded in 1935, is located in Des Moines. This institution has facilities for the care of Jewish aged from all parts of the state.

In 1914 the United Jewish Philanthropies, later known as the Jewish Welfare Fund, came into existence. In 1936 it inaugurated the policy of sponsoring a single annual drive to finance local, national, and overseas agencies. The Federated Jewish Charities, organized in 1908, is in charge of administering relief to Jewish underprivileged.

B'nai B'rith, the Talmud Torah, and the Des Moines branch of the National Coordinating Committee for Refugees are other outstanding activities in Des Moines. The *Iowa Jewish News*, a weekly paper printed in English, is published in Des Moines and is the only Jewish newspaper in Iowa.

LOUISE WOLK ANTICK.

Lit.: History of Iowa Jewry (1940); *American Hebrew*, Jan. 22, 1932, p. 271.

DESART, ELLEN ODETTE, Countess of, Irish senator and Jewish communal worker, b. London, 1857; d. Dublin, 1933. She was the daughter of Henry Louis and Clarisse Biederman Bischoffsheim, who represented a family which had been active in banking and Jewish communal activities on the European continent since the time of Napoleon. In 1881 she married William Ulick O'Connor, the fourth earl of Desart, and went to live in the Desart seat in Kilkenny. At her husband's death in 1898, Lady Desart returned to England. But in 1912 she went back to Ireland, and lived there the rest of her life.

During her stay in England, Lady Desart was active in anti-suffrage agitation; her creed was that women cannot have it both ways. It was ironical that in 1922 Ireland's first president, W. T. Cosgrave, should nominate her to the Senate of the Irish Free State. She was the first Irish senator of her sex, and served until her death. The honor came as the result of her services on behalf of the cultural and economic welfare of Ireland. Even before her return to Ireland in 1912 she had supported the Gaelic League in all its efforts,

Ellen Odette Desart

and in 1910 the freedom of the city of Kilkenny was bestowed on her. She transformed the social and industrial life of the village of Talbat's Inch, making it a garden village, and giving it a theatre and the site and furnishings for a Carnegie Library. She started tobacco farms in Ireland and was president of the Irish Dairy Shorthorn Breeders' Association. She was on the first executive council to develop district nursing in Ireland and toward the end of her life was active in the Girl Guide movement.

Lady Desart retained her religious, social and cultural affiliations with British Jewry. She was a member of the Union of Jewish Women, the Jewish Association for the Protection of Girls and Women, and of the Ladies' Committee, Jews' Temporary Shelter. She was also vice-president of the Montefiore House Industrial School for Jewish Girls and president of the Clara, Baroness de Hirsch Convalescent Home and of the Daneswood Sanitarium. Lady Desart was buried beside her husband in Falmouth Cemetery, but the services for her were, at her request, according to the Jewish ritual.

Lit.: American Hebrew, Sept. 7, 1934, p. 302.

DESECRATION OF THE HOST, *see* HOST DESECRATION.

DESECRATION OF THE NAME, *see* KIDDUSH HASHEM.

DESERTION. Questions of desertion do not ordinarily come up in Jewish law, in view of the fact that the divorce procedure is different from that in civil law. A Jewish divorce is not awarded by the court, on grounds of one or more complaints, of which desertion might be one; it is a dissolution of the marriage contract, made by the husband, and ratified only by the delivery of a bill of divorce from the husband to the

wife; the court only acts to see that the bill of divorce is properly drawn up and presented and that the wife's property rights are protected. Hence, if either of the parties leaves the other and disappears, a divorce under Jewish law is impossible.

However, in that form of desertion where either husband or wife refuses to live with the other or to accompany the other to a new domicile, the court would usually further the divorce in favor of the party whom it considered wrong. During the time when Jews possessed jurisdiction over matters of divorce, the court would force the deserting husband, under threat of ban, to give his wife a divorce; similarly, it would punish the deserting wife by permitting her husband to divorce her without paying her marriage portion (Kethubah; *Keth.* 110b). In the Middle Ages a wife whose husband was about to take a journey and who feared that he was about to desert her would often appeal to the court, who would compel the husband to give her a temporary bill of divorce (*Shulhan Aruch, Eben Haezer* 154).

In modern times, Jewish social agencies in the United States have been concerned with cases where a husband deserts his wife and family. The National Desertion Bureau, of New York city, in conjunction with Jewish social service agencies all over the country, has undertaken the work of tracing such missing husbands, and after locating them, has collaborated with the civil courts to see that the families are provided for.

DESSAR, LEO C., lawyer, b. Cincinnati, O., 1847; d. New York city, 1924. He left school to become a drummer boy in the Union forces during the Civil War. In 1866 he came to New York, where he studied law and was admitted to the bar in 1870. He took an active part in the fight against the Tweed ring and was one of the lieutenants of Samuel J. Tilden in the struggle. Elected to the legislature in 1874, he was one of the committee of five who the following year brought to light much corruption in the government of New York city. In 1884 he was elected first civil justice of the newly erected 11th Judicial Court, serving until 1892. He took an active part in settling the claims of the owners of property along the lines of the elevated railways and in recovering damages from corporations. He wrote one novel, *The Royal Enchantress.*

Lit.: McAdam, *Bench and Bar in New York,* vol. 2 (1897) 131-32.

DESSAU, *see* ANHALT.

DESSAU, BERNARDO, physicist, b. Offenbach, Germany, 1863. He was appointed professor of physics at the University of Perugia, Italy. He wrote the following books in Italian: *Wireless Telegraphy* (in collaboration with Righi; 2nd ed., 1907); *The Physical and Chemical Properties of Alloys* (1910); and a textbook on physics in Italian and German. He took an early interest in the Zionist movement; in 1903 he and the lawyer Felice Ravenna founded the first Zionist periodical in Italy, *Il Vessillo Israelitico.* Dessau became an Italian citizen, and was elected a member of the Italian Academy of Sciences. He acted as ritual slaughterer (Shohet) for the small Jewish community of Perugia.

DESSAU, HERMANN, historian, brother of Bernardo, b. Frankfort, Germany, 1856; d. Berlin, 1931. A pupil of Mommsen, he collaborated with him in the *Corpus Inscriptionum Latinarum,* editing vol. 14 and the supplements to vol. 8. He was the sole editor of *Inscriptiones Latinae selectae* (1892-1916), issued by the Berlin Academy of Sciences, and of *Prosopographia imperii Romani,* a collection of biographies of important personages of the Roman empire. He wrote a history of the Roman empire based on his own researches and in many cases giving an interpretation different from that generally accepted (two parts, 1924 and 1930). He was appointed honorary professor of history at the University of Berlin (1900-22).

DESSAU, MOSES, *see* MENDELSSOHN, MOSES.

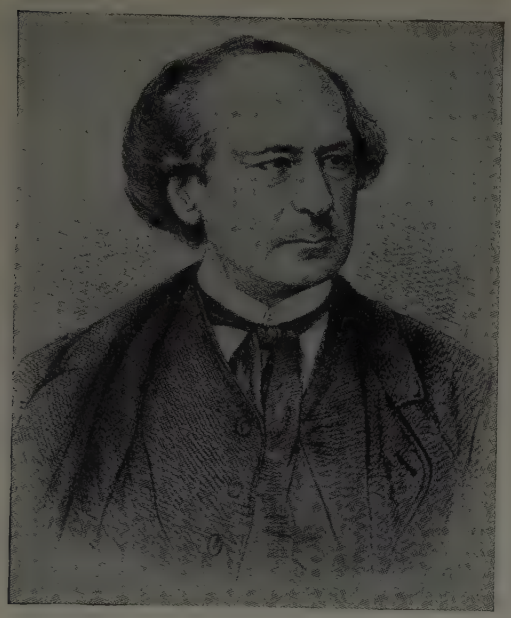
DESSAUER, JOSEPH, composer and pianist, b. Prague, 1798; d. Mödling, near Vienna, 1876. He was a pupil of Tomaczek and Dionys Weber. While on a visit in Italy at the age of twenty-five, he was encouraged to try to write music, and became a prolific and versatile composer. He produced operas, pianoforte pieces, string quartets, and songs, in all over seventy compositions, according to the Hofmeister catalogue of 1844. His operas are *Lidwina* (1836), *Ein Besuch in St. Cyr* (1838), *Paquita* (1851), *Domingo* (1860), and *Oberon.* The latter was never performed. His music was favored in England for a long time, and his canzonettas were particularly popular in Naples, Vienna, and Paris. He enjoyed the friendship of Heinrich Heine during his residence in Paris.

DESSAUER, JULIUS, rabbi, b. Neutra, Hungary, 1832; d. Budapest, 1883. For several years he was rabbi in Ujpest, and then devoted himself chiefly to literary work. He published the Hebrew text of the Pentateuch with the commentary of Rashi, punctuated, translated and annotated (Budapest, 1863-68; 2nd ed., 1905-17); another edition, without Rashi's commentary in Hebrew, appeared in 1887; *Der Schulchan Aruch (Orach Chajim)* (vols. 1-2, Budapest, 1866-69); *Spruchlexikon des Talmud und Midrasch* (Budapest, 1876); *Der jüdische Humorist* (Budapest, 1899).

DESSOFF, FELIX OTTO, conductor, b. Leipzig, Germany, 1835; d. Frankfort, Germany, 1892. After studying under Ignaz Moscheles at the Leipzig Conservatory, he was, from 1854 to 1860, musical director in Chemnitz, Düsseldorf, Aix-la-Chapelle and Magdeburg. From 1860 to 1875 he conducted the Court Opera and the Philharmonic Orchestra in Vienna, and became one of the leading musical figures in the city during one of its great periods of music-making. He came into personal contact with the important musicians, and was the first in Vienna to conduct an orchestral work of Johannes Brahms. In 1875, Dessoff conducted in Karlsruhe, and in 1881 he was a conductor in Frankfort. He composed some chamber music.

Margarite, his daughter (b. Vienna, 1874), has achieved fame as a choral conductor. She came to New York in 1923, first becoming instructor at the Institute of Musical Art and then founding the Dessoff Choirs, which she conducted for several seasons.

Lit.: Ewen, David and Frederic, *Musical Vienna* (1939); Krebs, *Johannes Brahms, Otto Dessoff, and others* (1922).



Ludwig Dessoir

DESSOIR, LUDWIG (originally **LEOPOLD DESSAUER**), actor, b. Posen, 1810; d. Berlin, Germany, 1874. He was one of the most important German actors and Shakespearian interpreters of the 19th cent. Lewes, the biographer of Shakespeare, rated him as better than Kean. His characterizations satisfied the most sophisticated and won the hearts of the masses.

DESSOIR, MAX, philosopher, son of Ludwig, b. Berlin, 1867. In 1892 he became instructor, five years later assistant professor, and in 1920 professor at the University of Berlin. He edited the *Zeitschrift für Ästhetik und Allgemeine Kunstwissenschaft*. He called into being the Kongress für Ästhetik und Allgemeine Kunstwissenschaft for the discussion of problems of esthetics which met in Berlin in 1913 and 1924. His philosophic viewpoint is objectivism, the agreement of the principles of reality with the manner of perception of the human mind. This is explained in his chief work, *Ästhetik und Allgemeine Kunstwissenschaft* (2nd ed., 1923). Dessoir is one of the first who undertook to investigate the subconscious; his books in this field are: *Das Doppel-Ich* (3rd ed., 1925); *Geschichte der neueren deutschen Psychologie* (vol. 1, 3rd ed., 1910); *Abriss einer Geschichte der Psychologie* (1911); *Vom Diesseits der Seele* (1923). He made a systematic and critical study of problems of occultism and published *Vom Jenseits der Seele* (6th ed., 1931), also the collection, in three volumes, *Der Okkultismus in Urkunden* (1925). He renounced Judaism. His wife is the singer Susanne Dessoir.

Lit.: Überweg, *Grundriss der Geschichte der Philosophie* (11th ed., 1916) vol. 4, p. 474; Freyer, in *Kantstudien*, vol. 19, p. 256 et seq.; Hermann, Christian, *Max Dessoir: Mensch und Werk* (1929).

DESTINY (in the sense of predetermination), *see* FATALISM; PREDESTINATION.

DETERMINISM, *see* PREDESTINATION.

DETRE, LÁSZLÓ, bacteriologist, b. Nagysurány, Hungary, 1874; d. Washington, 1938. Completing his education at the universities of Budapest and Vienna, he engaged in research under the aegis of the Pasteur Institute, Paris. His contributions to the science of typhus immunology have been widely hailed in legal medicine and are designated collectively as the Antigen theory. It was claimed he was the first to apply in legal medicine the method of recognizing blood cells. Detre made important discoveries in the isolation of tuberculin, and he was among the very first to employ the Wassermann test in human pathology. In 1901 he founded the first serum clinic (Jenner-Pasteur Institute) in Hungary. He embraced Christianity.

A number of scientific discoveries are linked to his name, particularly veterinary serums, notably for the curing of animal leprosy, erysipelas among pigs, and many other diseases. From 1906 to 1919 he was head of the tuberculosis division of the Charité Polyclinic at Paris. During the first World War, he was greatly instrumental, as member of the army medical corps, in the successful fight against such contagious ailments as eruptive typhus, dysentery and cholera. His authoritative writings have appeared in English, German, French, Italian, and Roumanian, in addition to Hungarian. Among his major works are *Parasitologia* (1900); *Impfstoffe und Sera* (1903); *Az immunitástan tankönyve*.

In 1918 Detre founded the Hungaria Serum Co. in Budapest.

DETROIT, fourth largest city of the United States, with a population of 1,618,549 (1940), of whom about 85,000 are Jews.

In 1763 there were three, perhaps four, Jews trading in the neighborhood of Detroit, according to a record of their capture by Indians when Pontiac attacked the posts along the Great Lakes. Of these traders, one named Chapman settled at Detroit and was there, according to other evidence, as late as 1796. A Solomon ben Isaac Halevi who lived in Detroit in 1783 is mentioned as a witness in a matrimonial case before the Beth Din of London. The name of Isaac Moses appears in 1798 and in subsequent records of the first Masonic lodge in Detroit. A J. Solomon en route to Mackinac was among the ten passengers whose names were listed in the *Gazette* of June 17, 1820, as satisfied with the "arrangements and accommodation" of the steamer *Walk In The Water*. Louis Benjamin, a merchant who may have been Jewish, was, according to records of Michigan Territory, awarded a lot in Detroit to indemnify him for his loss in the fire of 1805; and, according to the records of the Common Council, an Alex. Cohen was on the payroll for grading a street in 1835.

In 1837 the first directory of Detroit was published. It had about eleven hundred names, but not one that was certainly Jewish. In the next directory, published in 1845, there were only two names of Jews (Solomon Bendit and Moses Rindskopf). In the directory published in 1850, in spite of a large increase in the population of Detroit, which then numbered about 21,000, there were only three Jewish firms and five Jewish individuals listed (S. and H. Bendit & Co., dry goods; Silberman & Hersch, cigar manufacturers; S. Freedman & Brothers, dry goods; Alex. Grunwald, clothier; Joseph Grunwald, Leopold Rappenkeimer or Rappenheimer,

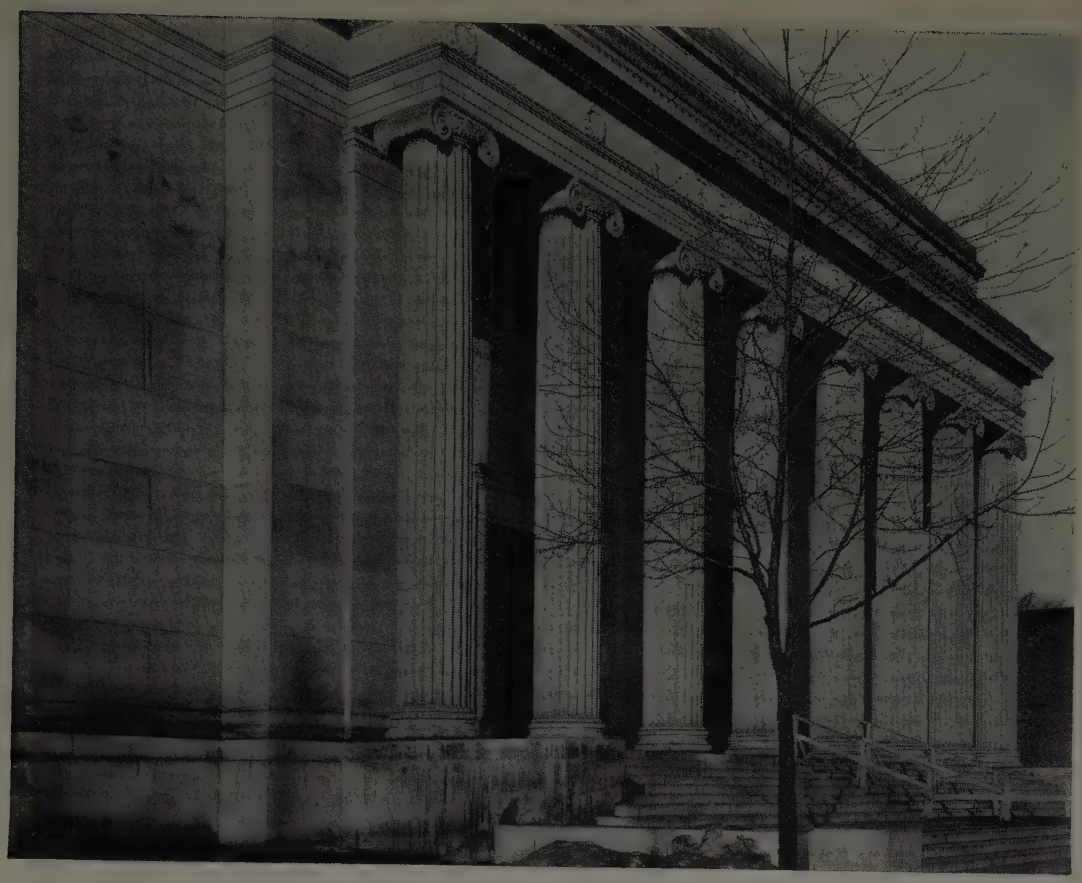
The synagogue of Congregation Shaarey Zedek, Detroit

fancy goods; F. E. Cohen, portrait painter; Solomon Cohen, pedlar).

The two Jews mentioned in the directory of 1845 came from Ann Arbor. Most of those mentioned in the directory of 1850 came from Ann Arbor or Ypsilanti. In that year the history of the Jewish community of Detroit really began. Isaac and Sophie Cozens settled in the city in 1850; they were followed by a number of other Jews, mostly immigrants from Bavaria. Local documents show the following names: Amberg, Bresler, Frankel, Friedlander, Heineman, Hirschman, Kanter, Lang, Newman, Proll, Schloss, Sloman, and Springer. But the Jewish community grew slowly until the early years of the 20th cent. Then the boom created by the growth of the automobile industry brought many thousands of Jews to the city.

The first Jewish congregation in Michigan, Beth El (at first known as the "Bet-El Society"), was founded in Detroit on September 22, 1850. It met regularly in the home of Isaac and Sophie Cozens. At first Marcus Cohen, who had come to the city in 1850, acted as rabbi, but he soon brought his friend, Rabbi Samuel Marcus of New York, to lead the small congregation. There were at that time about fifteen Jewish families in the city. In 1851 the first Jewish cemetery, half an acre in size, was purchased in what is now the city of

The Jewish Community Center of Detroit



Temple Beth-El of Detroit

Hamtramck for a down payment of $150, and there Rabbi Marcus, who died of cholera, was buried.

As Temple Beth El came under the influence of the Reform movement, the Orthodox members formed Congregation Shaarey Zedek (1869), now one of the foremost Conservative synagogues in America. Beth El is one of the country's leading Reform congregations. It was the first Reform congregation to have unassigned pews; its courses of Jewish studies were likewise the first for adults in a congregation of Reform Jewry. Among the rabbis of Beth El were Liebmann Adler (1854-61), Kaufmann Kohler (1869-71), Heinrich Zirndorf (1876-84), and Louis Grossman (1884-98). The congregation brought both Rabbi Kohler and Rabbi Zirndorf to the United States.

By 1940 there were forty-eight synagogues in Detroit; the rabbis of the leading congregations were: Leo M. Franklin (1899-) and Leon Fram (1925-), Temple Beth El; Abraham M. Hershman and Morris Adler, Shaarey Zedek; Moses Fischer and Jacob J. Nathan, Bnai Moshe; Joshua S. Sperka (1933-), Bnai David; Isaac Stollman, Mishkan Israel; Max J. Wohlgelernter, Beth Tefilo Emanuel.

The rapid growth of the Jewish community of Detroit was reflected in its community agencies. On November 7, 1899, through the efforts of Rabbi Franklin, the United Jewish Charities was organized; David W. Simons, who in 1918 was elected to the first nine-man council of the city, was the first president; Blanche Hart was the director until 1923.

In 1923 the Bureau of Jewish Social Research of New York made a survey of communal needs which was financed by the members of the Wineman family. As a result, the Jewish Welfare Federation was organized three years later to coordinate and supervise the educational, recreational, and welfare agencies of the community, including those financed in part by the Detroit community fund, as well as to conduct non-local and oversea relief drives. The first president of the Federation was Henry Wineman. He was succeeded by Clarence H. Enggass and then by Abraham Srere. Fred M. Butzel, one of the leading philanthropists of Michigan, was chairman of the executive committee in 1940.

The first community-wide drive of the Jewish Welfare Federation in 1926 had 3,000 contributors; in 1940 there were 21,000 contributors who gave a total of $735,000 for local, national, and oversea causes. Among the agencies helped or supported by this fund were the following local services: Jewish Social Service Bureau, Resettlement Service, House of Shelter, Hebrew Free Loan Association, Jewish Home for the Aged, Jewish Community Center (of which Henry Meyers was president), North End Clinic, Council Camp (Detroit Section of the National Council of Jewish Women), Fresh Air Camp (which conducts camps for both children and mothers), United Hebrew Schools, Yeshivath Beth Yehudah, the Sholem Aleichem Schools, Arbeiter Ring Schools, Farband Schools, and the Jewish Community Council. The Detroit Community Fund made allocations toward the budgets of the Fresh

The Jewish Home for the Aged in Detroit

Air Society, Hebrew Free Loan Association, Jewish Child Placement Bureau, Jewish Children's Home, Jewish Community Center, Jewish Social Service Bureau, North End Clinic, and the Jewish Welfare Federation.

Detroit supports two institutions of adult Jewish education: Beth El College of Jewish Studies, and the Jewish Academy of Learning (which is conducted by Shaarey Zedek).

The United Hebrew Schools, of which Bernard Isaacs was the superintendent (1919-), had ten branches in 1940; 1,600 children between the ages of six and sixteen attended its classes. The Jewish Community Council, another educational organization, united 185 organizations "to help maintain the dignity and integrity of Jewish life; to develop an articulate and intelligent and effective public opinion on Jewish problems and interests; to coordinate insofar as possible the activities of the various segments of the Detroit Jewish community." Simon Shetzer was president in 1940.

Detroit's chapter of the American Jewish Congress is active especially in combatting anti-Semitism.

The various Zionist organizations of Detroit numbered about 4,500 members in 1940, including 1,200 members in Hadassah and 900 in the Zionist Organization of America. Mrs. Joseph H. Ehrlich was a national vice-president of Hadassah.

The largest bequest to Jewish philanthropy on record in Detroit (1940) was the fund of $575,000 left in 1937 by Clara Sittig Cohen and her brother, Joshua Cohen, to the United Jewish Charities in trust for the Jewish Welfare Federation. A fund of $75,000, given in 1929 by members of the Wineman family in memory of Leopold Wineman, helped build the North End Clinic. The gift of $190,000 by Mrs. Aaron DeRoy, in memory of her husband, made possible the construction of the Jewish Community Center at Woodward and Holbrook Avenues in 1939. An additional $70,000 for the center came from the Cohen estate.

Synagogue of Congregation B'nai Moshe

Among other important buildings of the Jewish community are the Jewish Home for the Aged, built at a cost of $250,000, and the three buildings of the United Hebrew Schools, the newest of which, the Rose Sittig Cohen Memorial Building (also used as a branch of the Jewish Community Center), was completed with funds from her estate in September, 1940. The Jewish Children's Home and the House of Shelter are in their own buildings.

A unique Jewish organization is the Music Study Club of Detroit (founded 1924), which fosters the appreciation of music, promotes musical events and helps launch young artists on their careers. It aids the Jewish Community Center School of Music.

Detroit's Jewish cemeteries include: Beth El; Beth Tefilo Emanuel; Beth Abraham; Harmorea; Clover Hill Park Cemetery of Shaarey Zedek; Beth Yehuda; Beth Moses; New Harmorea; Oakview; Beth Aaron V'Israel; Beth Shmuel.

Jews of Detroit played a prominent part in cultural and civic life. When the Detroit Symphony Orchestra was reorganized in 1918, Ossip Gabrilowitsch became the principal conductor. He filled the post until his death in 1935. Victor Kolar, an assistant conductor from 1919, succeeded him as one of the orchestra's two conductors. Albert Kahn, famous as an architect, gave the University of Paris half a million francs and an additional, conditional grant of nine and a half million francs in 1929. Among other prominent Jews of Detroit (1940) were Charles C. Simons, judge of the United States Circuit Court of Appeals; Henry M. Butzel, justice of the Supreme Court of Michigan; Leo M. Franklin, director of the Detroit Library Commission, formerly its president, and a director of the Detroit Symphony Orchestra; William Friedman, member of the House of Correction Commission (president 1927, 1931, and 1935); Nate S. Shapero, president of the Board of Fire Commissioners; Samuel T. Gilbert, member of the Detroit Street Railway Commission; and Simon Shetzer, member of the Detroit Board of Com-

merce and former president of the Detroit Wholesalers' Association. A branch building of the Detroit Public Library was named after Bernard Ginsburg, who had been vice-president of the Municipal Lighting Commission.

The Detroit Jewish Chronicle, in the twenty-fifth year of publication in 1940, was Michigan's only Jewish newspaper published in English; Philip Slomovitz was editor and Jacob Margolis publisher.

See also MICHIGAN. PHILIP SLOMOVITZ.

Lit.: Heineman, David, E., "Jewish Beginnings in Michigan before 1850," *Publications of the American Jewish Historical Society,* No. 13, p. 47; idem, "The Startling Experiences of a Jewish Trader during Pontiac's Siege of Detroit in 1763," *ibid.,* No. 23, p. 31; Meyer, Henry, J., "The Economic Structure of the Jewish Community in Detroit," *Jewish Social Studies,* vol. 2, No. 2, April, 1940 (also separately reprinted by the Jewish Welfare Federation of Detroit); idem, *Some Facts about Jews in Detroit,* published by the Jewish Welfare Federation of Detroit (1940); records of Temple Beth El and of Congregation Shaarey Zedek; files of *The Detroit Jewish Chronicle.*

DEUTERO-ISAIAH, *see* ISAIAH.

DEUTERONOMIC CODE, name given by Bible critics to the original nucleus of the book of *Deuteronomy.* According to the older school of Bible scholars, this code was written in the 7th cent. B.C.E. In 1940 the prevailing opinion was that about three-fourths of *Deuteronomy* is post-Exilic; there were some differences of opinion as to the dating of individual sections; some scholars maintained that parts of the code trace to a period earlier than the 7th cent.

According to the narrative contained in *II Kings* 22 and 23, it was during the eighteenth year of the reign of Josiah (621 B.C.E.) that Hilkiah the high priest, during the repairs that were then being made to the Temple, found "the book of the Law." The book thus discovered was handed to the king, who read it and was so impressed by it that he started on a campaign of reformation of all the religious observances. Idolatrous practices were abolished, and all the local sanctuaries were destroyed, leaving the Temple in Jerusalem as the sole national shrine. A great Passover celebration was instituted, according to the words of "the book of the covenant."

The book thus found in the Temple, according to Bible students, could not have been the entire Torah, since it was read several times in the course of a single day; hence it was probably a short scroll, not even half the size of one of the books of the Pentateuch. The question as to which section of the Torah, then, is indicated by the "book of the Law" mentioned in *II Kings* is answered by the suggestion that it was part of *Deuteronomy,* and most likely certain portions of chapters 5 to 11, of the laws in 12 to 26, and of the blessing and curse in 28. These chapters contain the most specific directions for the establishment of a single sanctuary and the destruction of idolatrous shrines and local "high places"; they are accompanied by regulations providing for problems arising out of this change in national worship, regulations that are evidently the work of a legislator who was dealing with the conditions of his own time, especially those caused by the institution of a single, centrally located, national sanctuary, rather than one who, in the manner ascribed to Moses, was planning a religious constitution for a future state. Thus the legislation in *Deut.* 13:15-27 is clearly written for people who were accustomed to slaughter all their domestic animals as sacrifices at the local shrines, giving a portion to the priests and eating the rest themselves; they are now permitted to slaughter animals without first sacrificing them. Similarly, the Levites are already scattered among all the cities, and presumably serving at the local shrines; since now a source of their revenues is to be taken away from them, there are special injunctions intended to see that they receive support, including the provision that some of them may minister in the sole sanctuary (*Deut.* 18:6-8).

A still further clue as to the date is furnished by a consideration of the differences between the Deuteronomic legislation and that in other books of the Pentateuch, as well as those laws which are unique in *Deuteronomy.* Thus the priesthood is identified with the tribe of Levi ("the priests, the Levites"; *Deut.* 17:9 and other passages), in contrast to the earlier period when any one could be a priest (*I Sam.* 3:1; *Judges* 13:19; *II Sam.* 8:18) and to the later period when a distinction was made between the priests who performed the sacrifices and the Levites who performed the subordinate offices (*Ex.* 28 and 29; *Lev.* 7; *Num.* 16 to 18). Hence the Deuteronomic legislation is an intermediate stage between the universal priesthood and the Aaronide priesthood. Lay judges are mentioned for the first time; the punishment of the homicide is taken from the power of the family and transferred to the court. The background of such legislation is that of a settled community, with an established system of government, a background which is furnished by the latter part of the period of the Kings.

The studies of modern Biblical scholars have succeeded in clearing up the historical background of the post-Exilic period and thereby in solving the dating of numerous Deuteronomic laws. Among those considered post-Exilic are those referring to the king, to the rebellious son, to protection of animals and human life, and moderation in punishment.

The history of the book of *Deuteronomy,* as conceived by Bible critics, is therefore as follows: The earliest attempts at drawing up a code of laws for the Israelites are those contained in *Ex.* 20:20 to 23:19 and 34:17-26, which are assigned to the 9th cent. B.C.E. During the next two centuries the struggle was between loyalty to the God of Israel and the introduction of the foreign gods, such as the Baals, the Astartes, and solar and star worship. Due to the endeavors of Jehu, Joash and Hezekiah, the vestiges of foreign worship were gradually removed. A reaction had set in under Manasseh, the son of Hezekiah, who was submissive to Assyria and had introduced Assyrian cults; but apparently there was a hidden opposition to these innovations, which expressed itself in the belief in an uncompromising, spiritual monotheism.

At the same time the Temple in Jerusalem was emerging as the most important shrine in Canaan. At first merely the royal chapel built by Solomon for the aristocracy, it had gained in stature when the priests had consecrated Joash there to overthrow the Baal-worshipping Athaliah; it had survived while the many sanctuaries of the kingdom of Israel had fallen before

the triumphant Assyrians; it had gained preeminence when the hosts of the Assyrians, in the time of Hezekiah, had abandoned their camp before it—as the legend had it, because they were smitten by a plague by the angel of the Lord. The idea grew that just as God was One, so His shrine must be one.

The ethical ideals of the Israelites were also advancing. The influence of the prophets, especially Elijah and Elisha and his school, and of the literary prophets beginning with Amos had driven home the idea that religion, in addition to ritual, must have also a definite ethical standard. On the other hand, there was a resentment against the predictions of national destruction and exile that had accompanied the utterances of everyone of the literary prophets from Amos to Isaiah.

Sometime during the 7th cent. B.C.E., either during the reign of Hezekiah (720-692) or at the beginning of the reign of Josiah (639-608), the upholders of these ideas decided to formulate them in a definite code of laws. They used as their basis the older Book of the Covenant and the Kenite Code in *Exodus,* incorporating many of their laws almost verbatim. Their particular emphasis, however, was on the establishment of a single, central national sanctuary and the provisions that adjusted the ritual to it. These laws were placed, apparently, near the beginning of the laws contained in the document. The decalogue now found in *Deut.* 5:6-18 must originally have been placed at the very beginning of the laws as a declaration of principles. Modeled on the decalogues in *Ex.* 23 and 34, but showing advances in religious thought due to the teachings of the literary prophets, it became the basis of all Jewish ethical teachings.

A favorable opportunity for the promulgation of this first Deuteronomic code came in the reign of Josiah. With the crumbling of the Assyrian empire from 625 B.C.E. on, a new national spirit arose, eager to throw off the yoke of foreign rule and foreign religious ideas. The movement for reformation, halted since the death of Hezekiah, could now once more proceed. Once the initial code was adopted by Josiah in 621, the way was open for further laws of a similar advanced nature. New generations of Deuteronomic teachers added further laws, their activities continuing into the post-Exilic period.

The code was especially emphatic on matters close to the purpose of the compilers. The law of the single sanctuary was set forth, and provisions were made for the new conditions that would arise as the result of this change. The writers knew that Jerusalem had not always been the place of worship of the Lord, and accordingly, as they desired to trace the code back to Moses, they never designated it by name, but always as "the place which the Lord shall choose" (this characteristic feature later led the Samaritans to interpret it in favor of their own sanctuary, and opponents of Bible criticism to argue in favor of a genuine Mosaic origin of the book). The power of the king was limited; he was given the book of the Law to act as his guide, and thus from an absolute became a constitutional monarch. The words of the prophet were also subject to scrutiny; a distinction was made between the true prophet and the one who prophesied "that which shall not follow, or come to pass" (*lo yihyeh hadabar velo yabo; Deut.* 18:22), by which is possibly meant a prediction of the destruction of the Temple, as was actually done by Jeremiah (*Jer.* 7:14; 26:8-9).

The code is permeated throughout by a spirit of humanitarianism. The law of the city of refuge is intended to prevent blood-feuds, and to distinguish the accidental homicide from the intentional murderer. Two witnesses must be produced before anyone can be convicted of a crime. The innocent must not be punished for the guilty, and while the actual wrongdoer must be punished, his family is to be spared (*Deut.* 24:16). The punishment of flogging is regulated so as to inflict as little humiliation as possible; the body of an executed malefactor is to be exposed only for the briefest period of time. Runaway slaves are not to be returned to their masters; the ox may not be muzzled while it is threshing the grain; the mother-bird must be spared when her eggs are taken. Special provisions indicate an increased respect for women. A slander against the chastity of a wife is severely punished; the law against man-stealing applies to those who steal women instead of only men (cf. *Deut.* 24:7 and *Ex.* 21:16); even the female war-captive's feelings are respected. The legislation on warfare, the only laws on this subject in the Bible, contains provisions exempting those who have just been wed or who have built houses, urging a summons to peaceable surrender before an assault on a city, and forbidding the cutting down of fruit-trees. The Decalogue of *Deuteronomy,* which became the basis for that contained in *Exodus* 20, differs from that in the Book of the Covenant in stressing such ethical laws as the prohibition of murder, adultery and theft, and the injunction to honor parents.

The law-code thus created was provided with an introduction which recalled the ancient history of Israel (*Deut.* 5 to 11), and with a concluding exhortation (*Deut.* 28).

The work of the Deuteronomic school did not cease with the promulgation of the Code. After the death of Josiah and the loss of independence, first to the Egyptians and then to the Babylonians, they added new sections which stress the possibility of exile and the hope of return if the people are faithful to God. These new exhortations, together with a few other regulations and the long poem in *Deut.* 32, were added to the end of the book, and a new historical introduction was supplied. The final redactors of a later period added the opening two verses which supplied the locale for the last words of Moses, the blessing of Moses (itself an older poem) and the last chapter describing Moses' death (also from older sources).

The work of the Deuteronomic writers is also apparent in the later books of the Bible. They reworked a good part of the narrative found in *Joshua* and *Judges,* made additions to *Samuel* (particularly the warning against kings in *I Sam.* 12), and compiled *I* and *II Kings.*

See also: DECALOGUE; HEXATEUCH. SIMON COHEN.

Lit.: Driver, S. R., *Deuteronomy* (1895; in *International Critical Commentary*); Bewer, J. A., *The Literature of the Old Testament* (1922) 121-35, 214-33; Ryle, H. E., in Hastings, J., *Dictionary of the Bible,* vol. 1 (1919) 596-603; Cullen, *The Book of the Covenant in Moab* (1903); Welch, *The Code of Deuteronomy* (1924); idem, *Deuteronomy* (1932); Reider, *Deuteronomy* (1937).

DEUTERONOMY (from the Greek *deuteronomion,* a translation of the Hebrew *mishneh torah,* in the sense of "repetition of the Law"), fifth book of the books of the Pentateuch (Torah). The earlier Hebrew name, *Mishneh Torah,* which was used in Talmudic times, was later replaced by *Eleh Hadebarim,* "These are the Words," from the opening words of the book; this, in the shortened form *Debarim,* is the ordinary Hebrew term for Deuteronomy today. The book consists of 955 verses, which are divided into eleven Scriptural readings, which are read on the Sabbaths from about the beginning of Ab to the week before Simhath Torah; in the 13th cent. it was divided into thirty-four chapters.

The book of Deuteronomy falls into a number of easily recognized divisions, as follows: 1. a brief introduction (1:1-5), relating how Moses, on the first day of the eleventh month of the fortieth year of the wilderness wandering, began to expound his law to the Israelites; 2. a speech of Moses (1:6 to 4:40) which, after describing the events of the latter part of the wilderness wandering, including the conquest of Transjordan, exhorts the Israelites to abide by the Lord; 3. the designation of three cities of refuge (4:41-43); 4. another introduction to the laws in the book (4:44-49); 5. a second speech of Moses, starting with the story of the Ten Commandments, continuing with the enunciation of the Unity of God (the Shema), and containing further admonitions to fidelity to God, accompanied by an account of the incidents connected with the making of the golden calf and other incidents of the wilderness story (5:1 to 11:32); 6. the main body of the laws (12:1 to 26:19); 7. directions for the blessings and curses to be pronounced at Gerizim and Ebal (27:1-26); 8. a lengthy recitation of blessings and curses, consequent upon the obedience or disobedience, respectively, to the commandments of God by the Israelites (28:1-69); 9. a final exhortation on the part of Moses (29:1 to 31:6); 10. the appointment of Joshua as Moses' successor, the delivery of the law to the Levites, and the like (31:7-13); 11. the introduction of a poem to remind the Israelites of their duties, and the poem itself (31:14 to 32:47); 12. the command to Moses to see the land of Canaan from Mt. Nebo (32:48-52); 13. the blessing of Moses to the tribes (33:1-29); 14. the death and burial of Moses (34:1-12).

The style of the addresses in the book of Deuteronomy is oratorical, emotional and vivid. They are preachings akin in manner and thought to many of the recorded speeches of the prophets in that section of the Bible known as the Later Prophets. The theology expressed is that of absolute monotheism; there is but One God, all else are mere idols. God stands in a special relationship to Israel; they are His people, whom He has led out of the slavery of Egypt into freedom, whom He has preserved in the desert, and to whom alone He has given His law. The relationship between God and Israel is always expressed as one of love, despite the fact that there will be swift retribution for offenses; God chose Israel not because of its numbers or merits, but out of sheer love (7:7-8); in turn the duty of Israel is "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might" (6:5).

There is a constant reference to the Law, as promulgated by God for the guidance of Israel. It is not too hard for Israel to observe, nor is it far off. It is not in the heaven or beyond the seas, and therefore to be sought by a lawgiver; it is rather in the mouths and the hearts of all who will accept it (30:11-14). Upon its acceptance hinge the issues of death and life (30:15-20); therefore it is the duty of the Israelites to guard the commandments and to keep them constantly before them, as signs upon their hands, frontlets between their eyes, and inscriptions upon their doorposts and gates (6:6-9).

Yet the speaker is constantly aware of the frailty of human nature. He knows how often the Israelites have fallen into the ways of idolatry and evil, and he has fears that they will do so again in the future. Hence his constant refrain is the warning to beware of idolatry; no compromise is to be made with it, no intermarriage allowed with its worshippers (7:1-11). To reinforce this injunction, he gives graphic descriptions of the fate of those who disobey the commands of God (6:10-15; 8:11-20; 11:16-17; 28:15-68; 31:29).

The laws in Deuteronomy are not always arranged strictly according to subject, but they are the nearest to a complete system of legislation on matters civil and religious to be found in the Pentateuch. They are roughly divided into four main groups: 1. the national religious life, including regulations about the single sanctuary, laws of personal purity and the festivals (12:1 to 16:17); 2. administrative officials and public leaders, such as the judges, the king, the priests and the prophets (16:18 to 18:22); 3. criminal law, embracing such matters as homicide, the duties of witnesses, and procedure in time of war (19:1 to 21:14); 4. miscellaneous regulations on such matters as primogeniture, divorce, interest on loans, and the proper mode of corporal punishment (21:15 to 26:16).

Although a number of the laws in Deuteronomy are paralleled by similar legislation in the preceding books of the Pentateuch (hence the designation of the book as "repetition of the Law") there are many which are to be found only in Deuteronomy itself. Thus the only direction for the appointment of justices throughout the country is found in *Deut.* 16:18, though this institution is taken for granted elsewhere in the Bible. In 17:14-20 occurs the only legislation that lays down the rights and the limitations of the king; it forbids him to have absolute rule, but requires him to live by the code of laws. Similarly, the freedom of the prophet is circumscribed (18:9-22); if he urges a return to idolatry, or prophesies falsely, he becomes subject to the penalties of the law (13:6; 18:20).

Deuteronomy is the only book of the Pentateuch that embodies any legislation on the subject of war. It provides for a sort of chaplain to exhort the army, for an exemption from service to those who are newly married, or who have just built a new house, and those who are afraid. A city that is attacked must first be summoned to surrender; fruit trees are not to be destroyed as a measure of war. A woman taken as captive can be married, after a suitable delay, but cannot be afterwards sold as a slave (20:1-20; 21:10-14).

Another law found only in Deuteronomy is the requirement that in the case of an unsolved murder the

nearest community must sacrifice a heifer, with an appropriate formula, to remove the guilt of the innocent blood that has been slain (21:1-7). The book legislates also on a number of other topics found nowhere else. Thus the law of primogeniture is confirmed, even in the case of the son of a hated wife; a disobedient son may be put to death, but only on the complaint of his parents to the court; men and women are forbidden to interchange garments; Ammonites and Moabites are not to be admitted into the community, but Edomites and Egyptians are free to join it; an escaped slave must not be returned to his master. Deuteronomy is the only book of the Pentateuch that legislates on the question of divorce, and then only to discuss the question of whether a husband can remarry the wife he has divorced; it is likewise the only book that provides for Levirate marriage, that is, that a widow left without children must be married to a brother of her former husband. Noteworthy also are its individual humanitarian and safety laws, such as the prohibition of taking a mother-bird together with its eggs, and the commandment to build a parapet on every roof (22:6-8).

The long poem in *Deut.* 32 (known as Haazinu) is regarded as one of the best productions of Hebrew poetry. In balanced, rhythmic poetry, resembling that of *Psalms,* it describes the fate of the nation at the hand of a just God. He is the Rock, and His ways are perfect; the corruption is not His, but that of His children. He made Israel His inheritance in the desert; He led them to peace and prosperity; but Jeshurun (Israel) "waxed fat and kicked" and forsook his God. As a result evil has befallen the nation, but God will not completely destroy it; in due time He will wreak destruction upon Israel's enemies and restore Israel to his former glory.

The blessing of Moses (*Deut.* 33) mentions all the tribes of Israel except Simeon. Levi, as the most faithful, destined to be the priests, receives the highest blessing; next to him Joseph (Ephraim and Manasseh) is the most favored. The blessing ends with an expression of praise to God.

Many passages from Deuteronomy have been incorporated into the liturgy. The Shema and the passage that follows are included in every service, and are inscribed on the parchments in the Mezuzah and Tefillin. *Deut.* 4:25-30 is read on the morning of the Ninth of Ab. The Reform prayer-book has chosen *Deut.* 30:9-28 as the portion to be read on the morning of Yom Kippur, as its message to those who "are standing this day all of you before the Lord your God" is especially appropriate to the season.

According to the traditional view, Deuteronomy was written by Moses, with the exception of the last chapter, which Joshua wrote describing Moses' death. According to Bible critics, the work is composite, but from a single school; the earliest portions are held to have been written in the 7th cent. B.C.E.

See also: DEUTERONOMIC CODE; EGLAH ARUFAH; MOSES, BLESSING OF.

SIMON COHEN.

Lit.: The commentaries, especially that of Driver, in *International Critical Commentary;* Ryle, *Canon of the Old Testament;* Hastings, *Dictionary of the Bible,* vol. 1, pp. 596-603; Cullen, *The Book of the Covenant in Moab* (1903); Welch, *The Code of Deuteronomy* (1924); Reider, J., *Deuteronomy* (1937).

DEUTERONOMY RABBAH, *see* MIDRASH DEUTERONOMY.

DEUTSCH, ANTON VON, Hungarian journalist, b. Budapest, 1848; d. 1920. In 1870 he joined the editorial staff of the *Pester Lloyd,* the commercial department of which he directed for forty years. He wrote *Geschichte der ungarischen Märkte* (Hungarian and German; 1873); *25 Jahre ungarischer Volkswirtschaft und Finanzen* (1902); *Rückblick auf die ungarische Volkswirtschaft* (1908). His pamphlets and articles established him as an authority on Hungarian political economy.

DEUTSCH, BABETTE, poet, novelist, and translator, b. New York city, 1895. She was educated at the Ethical Culture School in New York city and Barnard College, where she took her A.B. in 1917. While still at college, she contributed verse to the *North American Review.* After her graduation, she was for a time assistant to the editor of the *Political Science Quarterly,* and later secretary to the American economist Thorstein Veblen. Meanwhile, her verse was being printed in such representative magazines as *The Dial, New Republic, Lyric, Liberator,* and *The Nation.* Her first published work, *Banners* (New York, 1919), is a collection of verse reprinted in part from these various periodicals. In 1921 she was married to Dr. Avrahm Yarmolinsky. The same year they collaborated in translating into English a well-known poem about the Russian Revolution, *The Twelve,* by Alexander Blok.

Miss Deutsch has made her most notable contribution in the field of poetic criticism. Both in *Potable Gold* and in *This Modern Poetry* she has succeeded in clarifying and appraising the creative achievements of leading poets of different schools with insight and directness. Not being herself an apologist for any particular school, she has been able to deal fairly with all and, therefore, her critiques have proved and will continue to prove illuminating. She dislikes padding, stuffiness, maudlin eloquence, triteness; she is sympathetic toward experimentation but never toward charlatanism and she is a veritable Sherlock Holmes in the detection of the latter. She has, therefore, been much sought after as a lecturer on poetry. In this capacity her command of her subject matter and her vivid manner of presentation have made her justly popular.

As a poet she is often distinguished, always competent and satisfying, even though her work seldom reaches the high level she herself has set in *Thoughts at the Year's End,* which won *The Nation* prize for poetry in 1926. A slight straining for effect must be discounted before a reader succumbs to the forcefulness of her lean lines. She is not always able to implement the art that conceals art.

In another field, that of translation, her work has been outstanding. She has caught the spirit and rendered modern Russian poetry into inspired English equivalents. For contemporary German poetry and for Yiddish folk lyrics she has performed a similar service. In connection with the latter she and Elias Lieberman made all of the translations from the Yiddish for the Botsford collection of folk songs of all nations compiled under the auspices of the Young

Women's Christian Association. In some of the projects mentioned she was assisted by her husband.

Even though she is author of two novels, *In Such a Night* (1927), and *A Brittle Heaven* (1926), she has still to win distinction in this field. Obvious effort and, too, too conscious artistry have proved liabilities. A just evaluation of her contribution to literature at present from her lowest levels to her highest would probably take the form of a ladder with the following rungs: novelist, translator, poet, critic.

Miss Deutsch's other works, in addition to those already mentioned, are: *Honey Out of the Rock* (1925); *Potable Gold* (1929); *Fire for the Night* (1930); *Mask of Silenus* (1933); *This Modern Poetry* (1935); and *One Part Love* (1939). She is editor and also translator of: *Modern Russian Poetry* (1921); *Contemporary German Poetry* (1923); *Russian Poetry* (1927)—all with Dr. Avrahm Yarmolinsky; and of *Crocodile,* by K. Chikovsky (1931). In 1940 she wrote the children's book *Heroes of the Kalevala, Finland's Saga* (New York).

ELIAS LIEBERMAN.

DEUTSCH, BERNARD S., public official and Jewish leader, b. Baltimore, 1884; d. New York city, 1935. He was educated in the New York city schools, including the College of the City of New York. He was admitted to the bar after graduating from the New York University Law School in 1904. He became prominent as a lawyer, and in 1923 was appointed to the New York State Municipal Court Commission. From 1927 to 1930 he served as president of the Bronx County Bar Association. In the same period he was also secretary of the Committee on Administration and Procedure of the Appellate Division of the New York Supreme Court. He did much in these capacities to improve judicial procedure.

With Charles E. Hughes, Henry W. Taft and Samuel Seabury, Deutsch supervised the inquiry into accident litigation in 1930 which resulted in breaking up the ring of ambulance chasers in New York city. His rapid rise in New York city politics thereafter is attributable to his success in this investigation. He was an important factor in insuring the victory of Fusion in New York city which swept Tammany out of power in 1933 and gave control of the city government to the La Guardia administration. Deutsch himself became President of the Board of Aldermen, which under his leadership, by participating in the formulation of municipal ordinances, overcame the disrepute into which it had fallen because of its inactivity in the past. Although there were occasional feuds between him and Mayor La Guardia, he cooperated with the latter on important issues such as the reduction of water rates, municipal power and transit unification. Deutsch headed a committee of the Board of Aldermen which investigated the administration of home relief and brought about the reorganization of the Emergency Relief Bureau. He also acted as labor conciliator, and strove to set up impartial labor arbitration boards.

In 1929 Deutsch became president of the American Jewish Congress. As a Jewish leader, he devoted much effort to safeguarding the rights of Jews all over the world. He was particularly active in mobilizing world opinion in defence of the Jews of Nazi Germany.

Lit.: *B'nai B'rith Magazine,* June, 1929, p. 305; *New York Times,* Nov. 22, 1935, pp. 1 and 16.

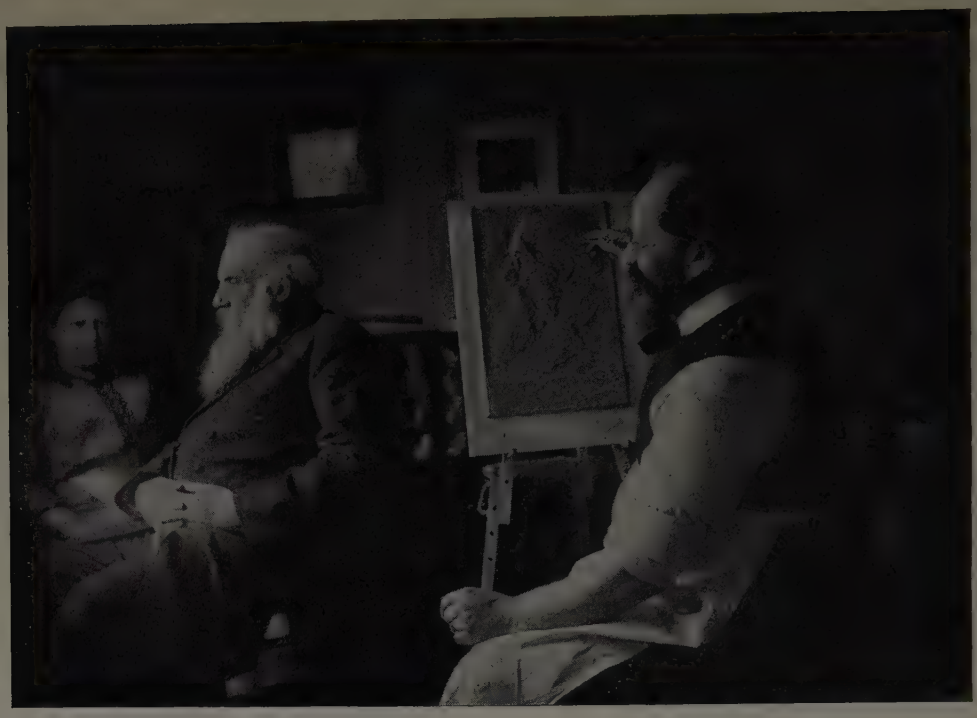
DEUTSCH, EMANUEL OSCAR MENACHEM, Orientalist, b. Neisse, Silesia, 1829; d. Alexandria, Egypt, 1873. Under the guidance of his uncle, David Deutsch of Myslowitz, he received a thorough Jewish education; he obtained his secular education at the University of Berlin, where he specialized in classical and Semitic languages. In 1885 he migrated to London, where he accepted a position at the British Museum, and was henceforth occupied with the advancement of Semitic studies. He became a frequent contributor to encyclopedic works and to periodical publications. When the Ecumenical Council met at the Vatican in 1869 to 1870, Deutsch described its deliberations in the columns of the London *Times.* Of his numerous essays, the one on the Talmud which originally appeared in the *Quarterly Review* (vol. 73, No. 246, October, 1867) created an interest in the subject wherever the essay was read. It has gone through many editions and is available also in Danish, Dutch, French, German, Russian, Swedish, Icelandic, and other translations. His manuscript writings were collected and published, with a memoir, by Lady Strangford at London in 1874.

Lit.: Reginald Stuart Poole, in *London Athenaeum,* May 17, 1873, pp. 631-32; Haweis, in *Contemporary Review,* vol. 23 (1873-74) 779-98.

DEUTSCH, FELIX, industrial magnate and privy councillor of commerce, b. Breslau, Germany, 1858; d. Berlin, 1928. His father was the cantor Moritz Deutsch. He was active in the mass production of sugar by machinery; he subsequently joined the German Edison company of Emil Rathenau, which was later called the Allgemeine Elektrizitäts-Gesellschaft (AEG). This company gave him an opportunity, as a member of the board of directors, to use his knowledge of machinery in its application to technical problems of electricity. He played a leading part in the creation and formation of the entire organization of the AEG in Germany and other countries. After the death of Walther Rathenau, son of Emil, in 1922, Deutsch became president of the company. In 1921 he received the honorary degree of Doctor of Engineering from the Technical High School of Karlsruhe.

DEUTSCH, GOTTHARD, rabbi and historian, b. Kanitz, Moravia, 1859; d. Cincinnati, 1921. After receiving instruction in his native town, he attended the rabbinical seminary at Breslau from 1876 to 1879; he next studied history at the University of Vienna until 1881, at the same time receiving a rabbinical diploma from Isaac Hirsch Weiss. He then taught religion at Brünn until 1887, when, finding advancement in his chosen career of history barred to him as a Jew, he accepted a call to the rabbinate of Brüx. In 1891 he received a call from Isaac M. Wise to become professor of history at the Hebrew Union College in Cincinnati, where he remained for the rest of his life. He served as acting president of the College from February to September, 1903; in 1916 he received from the institution the honorary D.D. degree.

Deutsch brought to the study of Jewish history the scientific approach of modern times. He was intensely interested in delving into the motives of human action and in interpreting the recorded events of history on the basis of certain recognized human trends. He laid down as his four major principles of the philosophy



Gotthard Deutsch (with Mrs. Deutsch) in the studio of Boris Schatz (right)

of history: "1. The chief forces of human history are the same in all ages; 2. The strongest force in shaping history is opposition; 3. There is a *vis inertiae* in spiritual as well as in corporeal life; 4. Life is a compromise between ideal and actuality, i.e. between theoretic principles and actual conditions" (*Scrolls,* vol. 1, pp. 78-79). On the basis of these observations, as well as a meticulous gathering of historical information, he was able to elucidate thousands of points in Jewish history, and to establish himself as the leading Jewish historian in America. However, most of his writings appeared in periodical form, and were never incorporated by him into a larger history. At his death he left to the library of the Hebrew Union College a card index of more than 70,000 notes on modern Jewish history.

Deutsch was editor of *Deborah,* a German Jewish magazine, from 1900 to 1903, and for many years on the staff of the *American Israelite.* He was several times elected to the Cincinnati Board of Education. His principal writings in book form include: *The Epochs of Jewish History* (New York, 1894); *Theory of Oral Tradition* (Cincinnati, 1896); *Philosophy of Jewish History* (Cincinnati, 1897); *Andere Zeiten* (Berlin, 1898), a novel; *Memorable Dates of Jewish History* (Cincinnati, 1904); *Unlöshare Fesseln* (Berlin, 1903), a novel; *The History of the Jews,* a textbook; *Scrolls, Essays on Jewish History and Literature* (2 vols., New York, 1917); *Jew and Gentile* (Boston, 1920); *Israel of Bruna,* a tragedy.

HERMANN BACHER DEUTSCH (b. Brüx, Austria, 1889), his son, was educated in Cincinnati and at the University of Chicago, from which he received the Ph.D. degree in 1915. He started to write in 1916, publishing a number of short stories and magazine articles. As correspondent for the New Orleans *Item and Tribune,* Deutsch traveled extensively in Central America. His *The Incredible Yanqui,* a biography of the American adventurer General Lee Christmas, appeared in 1931. In 1935 he published *The Wedge,* a semi-historical novel dealing with the peasant revolts in Mexico about 1840. SIMON COHEN.

Lit.: Deutsch, G., *Scrolls,* vol. 1 (1917) 7-76.

DEUTSCH, HEINRICH, pedagogue, translator, editor and author, b. Trencsen-Bán, Hungary, 1822; d. Budapest, 1889. Until 1858 he was an elementary school teacher; later he became director of the Talmud Torah at Budapest, and in 1868 he was made director of the Hungarian Jewish teachers' seminary. When the national rabbinical school was opened, he became professor of Hebrew grammar and Talmud (1877). He was the first to lecture on the Talmud in Hungarian. In addition to translating the Pentateuch and prayer-book into Hungarian, he wrote a number of works and articles in German and other languages, and was for a time editor of the *Magyar Izreálita Közlöny.*

DEUTSCH, IGNAZ, banker and leader of the separatist movement of the Orthodox Jews of Austria, b. Vienna, in the 19th cent. He spent more than thirty years trying to get the government to grant the demands of the Orthodox, denouncing openly those who opposed him. In return the latter issued a satire upon his life, *Die jüdische Tartuff.* However, all his efforts remained unsuccessful due to the opposition of the Reform group and the liberal tendencies of the government at that time. Deutsch was greatly interested in the welfare of the Jews who had migrated to Palestine.

Lit.: Gelber, N. M., *Aus zwei Jahrhunderten,* pp. 145-77; *Zur Vorgeschichte der österreichischen Trennungsorthodoxie* (1924).

DEUTSCH, LEO, one of the founders of the Russian Social Democratic party, b. Russia, 1855. He began to participate in the revolutionary movement in

the early 1870's. In 1877, together with another revolutionary, Stefanovich, he attempted to incite an uprising among the peasants in the district of Tchigirin, in the province of Kiev. He was arrested, but escaped to Switzerland, where he became converted to Marxism, and in 1883, together with Plekhanov, Vera Sassoulitch and Axelrod, he founded the "Group for the Liberation of Labor," which became the nucleus of the Russian Social Democratic party. In 1884 he was arrested in Freiburg, and turned over to the Russian government, which exiled him to eastern Siberia. In 1901 he escaped by way of Japan and the United States to Switzerland, where he became co-editor of the Russian Social Democratic organ *Iskra* (Spark).

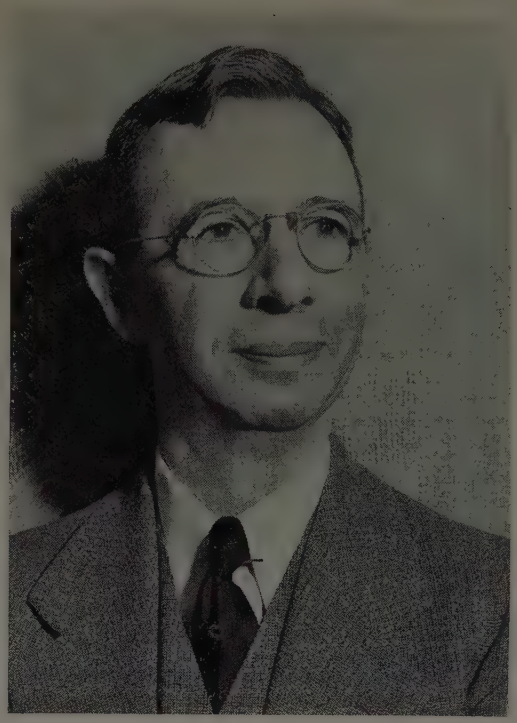
During the Russian revolution of 1905 he returned to Russia without permission, was rearrested in 1906, and was deported to northern Siberia, whence he escaped again. He again went to the United States in 1911, but after the revolution of 1917, Deutsch once more settled in Russia, this time without actively taking part in politics; in his later years he busied himself with literary work, among other things with the publication of various materials on the history of the Russian Social Democratic movement. His experiences in Siberia were published in Russian in the volume *Sixteen Years in Siberia,* later translated into almost all European languages. In 1923, in Berlin, he began his work *The Part of the Jews in the Russian Revolutionary Movement* (Russian), of which only one part has as yet appeared.

DEUTSCH, LUDWIG, *see* HATVANY, LUDWIG.

DEUTSCH, MONROE E., university professor and provost, b. San Francisco, Cal., 1879. A graduate of the University of California (A.B., 1902; A.M., 1903; Ph.D., 1911), he began his career as an instructor in Teachers Mission High School, in San Francisco, in 1903. One year later he entered his specialized field of philology as head of the classical department of the Berkeley, Cal., High School. He remained in this position until 1907, when he was appointed to the staff of the University of California.

Deutsch gradually attained recognition as a noted philologist, first teaching as an assistant in Greek at the University of California for one year. In 1908 he became an assistant in Latin, an instructor in 1909, and then, following one year's study in Europe, he was appointed assistant professor in Latin in 1914. In 1919 he became associate professor, and in 1922 dean of the College of Letters and Science. In 1926 he originated the Benjamin Ide Wheeler Annual Award for the Berkeley citizen who had performed the most distinguished service. In 1930 he became vice-president and dean, and one year later provost of the University of California.

A frequent contributor to philological publications on classical subjects, especially on Julius Caesar and Suetonius, and editor of *The Abundant Life,* Deutsch wrote such outstanding treatises as *The Death of Lepidus* (University of California Press, 1918) and *The Plot to Murder Caesar on the Bridge* (1916). He received the LL.D. degree from St. Mary's College in 1933 and from Mills College in 1937.



Monroe E. Deutsch

DEUTSCH, MORITZ, cantor, b. Nikolsburg, Moravia, 1818; d. Breslau, Germany, 1894. A disciple of Solomon Sulzer, in 1842 he became his associate as cantor in the temple in the Seitenstettengasse in Vienna. In 1844 he assumed the position of first cantor and choir leader at the synagogue in Breslau, which he held until the time of his death. He attained fame also as singer of songs and oratorios on the concert stage. From 1859 to 1885 he directed an institution for the training of Jewish cantors, which he founded, and which produced a number of able Hazanim. His *Breslauer Synagogengesaenge* (Breslau, 1880) consists of a series of compositions for the synagogue and twelve preludes for the organ or pianoforte for use during religious services. His *Vorbeterschule* (Breslau, 1871; supplement, 1890), a collection of traditional chants, modes and solo tunes for the entire cycle of the year, is based upon the Eastern German tradition, which embraces Moravia, Austria, Bohemia and Silesia. However, it does not provide traditional tunes for week-day services. In the introduction to this work and elsewhere, he maintained that the song of the synagogue had its origin in church harmonies, although he did not go so far as to assert that the oldest synagogal music was taken from the church. In all his writings he aimed at the refinement of traditional tunes of the synagogue service.

DEUTSCH DE LA MEURTHE, ÉMILE, French industrial magnate and philanthropist, b. Paris, 1847; d. Paris, 1924. With his brother Henri, Deutsch was co-manager of the firm founded by his father Alexander, the Jupiter Association of Petroleum Industries, becoming a pioneer in the development of the French petroleum industry. During the World War, he founded the Franco-American Brotherhood, remained

its president, and thus aided 286,000 French orphans. Touched by the post-War hardships of students in Paris, he endowed the Émile and Louise de la Meurthe Foundation in 1920 with the sum of ten million francs, which financed the erection of seven student-dormitory buildings, the original nucleus out of which grew the now world-famous University City, a student dwelling-section of Paris.

Deutsch was appointed a commander of the French Legion of Honor, was a member of the Central Consistory of French Jewry, vice-president of the Paris Consistory, a member of the central committee of the Alliance Israélite Universelle, and a founder of the Union Libérale Juive.

DEUTSCH DE LA MEURTHE, HENRI, French industrial magnate and philanthropist, b. Paris, 1846; d. Paris, 1919. Deutsch entered the firm founded by his father Alexander, the Jupiter Association of Petroleum Industries (Société des Pétroles Jupiter), in 1866, becoming co-manager with his brother Émile, and played a significant role in developing the firm into one of the foremost in France. He was a pioneer in establishing the commercial importance of petroleum, publishing a work on the subject entitled *Petroleum and its Application,* and arranging the special exhibit of the petroleum industry at the 1889 International Exposition at Paris, for the purpose of educating the general public as to the uses of petroleum.

Taking a special interest in the use of petroleum as a fuel for motive power in aircraft, particularly of the aerostatic variety, he offered a prize for a flight over Paris in a dirigible balloon in 1901, which resulted in making the name of its winner, Santos-Dumont, a historic one. The dirigible *Ville de Paris* was his gift to the French government in 1906. In order to further popularize the new aircraft industry, he founded (1909) the Aerotechnic Institute at St. Cyr and presented it to the University of Paris, founded a chair of aeronautics at the National Conservatory of Arts and Crafts, and wrote his lyric drama *Icarus* (on the mythical Greek flyer), which was performed at the Paris Opera in 1911.

Deutsch de la Meurthe ranked as a commander in the French Legion of Honor and was a member of the Central Consistory of French Jewry. A monument to his memory at Equevilly was unveiled in 1923.

DEUTSCH-ISRAELITISCHER GEMEINDE-BUND, *see* GERMANY.

DEUTSCHLÄNDER, LEO, educator, b. Berlin, 1889; d. Vienna, 1935. He began his career as headmaster of a school in Berlin; from 1916 to 1918 he was headmaster of a military academy in Kovno, and from 1919 to 1922 he was superintendent of the Jewish educational system under the Lithuanian Ministry for Public Instruction. After the holding of the Kenessijo Gedaulo, Deutschländer, who was a member of the executive board of the Agudath Israel, took charge of the plans for organizing the Keren Hatorah. He became also inspector of the educational institutions of the Agudath Israel, and supervised the Bais Jakob schools for girls in Vienna until his death. He wrote *Westöstliche Dichterklänge (Schem Wa-Jafet),* a Jewish reader (1918), and *Goethe und das Alte Testament* (1923).

DEUTSCHMANN, RICHARD, ophthalmologist, b. Liegnitz, Germany, 1852. In 1877 he became instructor and in 1883 professor of ophthalmology at the University of Göttingen. He resigned in 1887 and went to Hamburg to engage in the practice of ophthalmology. In 1893 he became co-founder of and contributor to the periodical *Beiträge zur Augenheilkunde.* He did research work in cataracts, tuberculosis and the aqueous humor of the eye, sympathetic ophthalmology, and the detachment of the retina. The best-known of his works are: *Experimentelle, klinische und anatomische Untersuchung zur Pathogenese des Katarakts, Monographie über die Opthalmia Migratoria* (1889); *Über ein neues Heilverfahren bei Netzhautablösung* (1894); and an important article on the effect of tumorzidin on cancer patients. The "Deutschmann Serum" bears his name.

DEUTZ, EMANUEL (MENAHEM), chief rabbi of the Central Consistory of the Jews of France, b. Coblenz, Germany, 1763; d. Paris, 1842. Having received a traditional Jewish education, he obtained his rabbinical training at the Yeshiva of Mayence and became the rabbi of his native community. During the years 1806 and 1807 he served as a member of the Assembly of Notables. In conformity with the organization instituted by Napoleon I, Deutz was elected a member of the Central Consistory along with Abraham de Cologna and David Sinzheim, its president. From 1822 until his death he was the only chief rabbi of the Consistory. Though a spiritual leader of the old type, he nevertheless belonged to that group of men who were able to bridge over the gap between the old times and the new.

Lit.: Annuaire de la société des études juives, vol. 3, p. 170, note 2; Graetz, Heinrich, *History of the Jews,* vol. 5 (1927) 502.

DEVENISHSKY, ISAAC MEIR (nom de plume A. Weiter), author, b. Beniakon, district of Vilna, 1878 or 1879; executed at Vilna, 1919. Devenishsky was brought up in traditionally Jewish fashion. He pursued studies in the Beth Hamidrash in Smorgon, where he published a Hebrew and Yiddish journal. Later he devoted himself to the Labor movement among the Jews and joined the Bund. He was active in the publishing of outlawed newspapers and edited the *Weker,* organ of the Allgemeiner Yiddisher Bershter-Bund. For these activities Devenishsky was arrested several times and in 1901 he was exiled to Siberia. Three years later he returned to Vilna. Here he played an important part in the revolutionary movements of 1904 and 1905.

Despite the fact that Devenishsky, as a member of the Bund, had fought for a nationalistic program, he now withdrew from the official labor party and applied himself chiefly to his literary interests. Nevertheless in 1913 he was once again exiled to Siberia, where he remained for five years. He lived in Petersburg, Minsk, and other cities and returned to Vilna late in 1918. When Vilna fell to the Polish army, Devenishsky was taken from his home and executed by Polish soldiers on April 20, 1919.

In 1906 Devenishsky's first story was published in the *Folkszeitung.* The following year his first drama, *Fartig,* appeared, followed in 1910 by a second, *In Fayer* (published in German translation in *Jüdisches Theater,*

by Al. Eliaberg, vol. 2, 1919, pp. 247-53), and in 1912 by *Der Shtumer*. In these dramas, as well as in many of his other works (*Dos Umglick*, published shortly before his death in a Vilna newspaper), the same background appears—the disintegration of the traditional Jewish way of life, digression of the younger generation and attempt at regression, pain and longing for harmony, sorrow and despair.

Not only was Devenishsky a dramatist and an author, but he was also an able journalist. His political and literary articles appeared in Russian and Jewish publications in Siberia and elsewhere. In 1909 to 1911 he was a regular contributor to the *Fraynd* (Leningrad and later Warsaw). He edited such publications as the *Morgenshtern* (1906), *Literarische Monatsschriften* (1908), and *Di Woch* (1918). Another phase of his work is represented by his translation of Maxim Gorky's *Childhood* (Vilna, 1920).

Lit.: Goldschmidt, A., *Ketuvim fun A. Weiter* (1923), with a detailed biography; *Weiter-Buch* (1920).

DEVIL. There is nothing in Jewish theology corresponding to the idea of a devil in the sense in which it is employed in other religions, that is, of a perpetual adversary of God and a tempter and seducer of mankind. The reason for this is twofold: first, that God is considered the supreme cause of all things, whether good or evil; second, that the desire to wrongdoing is referred to the evil inclination (*yetzer hara*) that is a part of human nature, rather than to any outside promptings. Satan himself, in the Bible, is more of a heavenly prosecuting attorney than an adversary; he is constantly subordinated to God, and acts only with His permission. In the story of the Garden of Eden, in its original form, the serpent has no supernatural powers, and it was only later Christian theology that identified it with the devil. In the Talmudic period and after, the influence of ideas that were borrowed, especially from the Persians, led occasionally to a more definite personification of the idea of evil, especially in the figure of Satan Mekatreg, "Satan the Denouncer." But these were popular beliefs, energetically combatted by such teachers as Maimonides; they never became a part of the Jewish view of the government of the world.

See also Demons; Satan.

DEVOTION. The concept of devotion is unknown in Biblical literature, although the state and feeling of the soul designated by this word are presupposed. The sacrificial cult of the Torah was dominated by the manifest purpose of bringing to man's consciousness the presence of God and of filling his soul with holy awe. "Hear, O heavens, and give ear, O earth, for the Lord hath spoken"—thus Isaiah began his prophecy (*Isa.* 1:2). "Be silent, all flesh, before the Lord; for He is aroused out of His holy habitation," cried Zechariah (*Zech.* 2:17), and in the *Psalms* the pious feeling of the human heart found its complete expression.

In Talmudic Judaism, with its contemplative piety, *kavvanah*, "devotion," was distinguished as a particular spiritual state. Religious composure is demanded for prayer. "He who prays must direct his heart to the meaning of the words he pronounces, and must imagine that the majesty of God is before him," prescribes the religious law (*Orah Hayim* 98:1). "Do not make your prayer a fixed, mechanical performance," taught Rabbi Simeon ben Nathaneel (*Aboth* 2:18). Not only in prayer is this attentiveness of the soul necessary, but also the fulfillment of the religious laws, which forms an essential part of Jewish religious practice, must not be thoughtlessly followed, but must be guided by the humble purpose of fulfilling a divine commandment (*mitzvoth tzerichoth kavvanah*, "religious duties must be fulfilled with devotion"; *Ber.* 13a), particularly in such acts as the recitation of the Shema and the act of ritual slaughtering. In Hasidism the concept of Kavvanah became a major note in worship. Judaism not only set aside special hours of devotion, but also sought to create a constant mood of consecration.

See also Literature, Devotional.

Lit.: Kohler, Kaufmann, *Jewish Theology* (1918) 270-77.

DEVOTIONAL LITERATURE, *see* Literature, Devotional.

DEW, PRAYER FOR, *see* Prayers, Special.

DHU NUWAS, Jewish ruler of the rich southern Arabian kingdom of Yemen from about 520 to 530 C.E. The story of the short-lived Jewish kingdom, headed by several of the line of Himyar, is told by Arabian historians like Tabari and Masudi, as well as certain Christian chroniclers, and some of its detail is legendary.

The first of the Jewish rulers, Abu Kariba, besieged the city of Yathrib (later Medina). He sickened and called for peace. Among the delegates from Yathrib were two wise Jews who somehow prevailed on Abu Kariba to accept Judaism, whereupon his army and many of his people followed suit. Abu Kariba was killed in an uprising, after which there came many years of internal disturbance. Finally Zorah, called Dhu Nuwas because of his flowing curls, became ruler. Whether Yussuf (Joseph) Dhu Nuwas was the son of Abu Kariba, or one of his grandsons, is not clear, but he carried on the latter's Judaism.

The fanaticism of Dhu Nuwas was such that he burned alive whoever refused to become a Jew. He seized Byzantine traders, who brought perfumes and other luxuries from India, and had them put to death. When a neighboring heathen ruler, Aidug, objected that the trade of the country was being destroyed, Dhu Nuwas answered that the Christians of Byzantium should know that the Jews they oppressed had avengers. A war with Aidug followed. Its result is in doubt, but it seems likely that Aidug lost and returned to his own land, where he accepted Christianity.

The city of Najran, in Yemen, was populated by Christian Arabs. This city seems to have failed to aid Dhu Nuwas in his war with Aidug. Therefore, and because it was said that two Jewish youths had been murdered by order of the chief of Najran, Dhu Nuwas marched on the city with a large army, 80,000 men according to Arab sources, 120,000 according to Christian sources. The city was taken and razed and, if one account is to be followed, its inhabitants burned. The news was spread from one Christian community to another. A Syrian bishop, Simeon, traveled from city to city to rouse his coreligionists, and proposed that the Tiberian Jews be forced to write to Dhu Nuwas to stop persecuting the Christians. Justin I, emperor of

Byzantium, was asked to make war on Dhu Nuwas. He refused because of the difficulty in reaching Yemen across the desert, but asked the Christian king of Ethiopia to attack the Jewish ruler. The Ethiopian army crossed the Red Sea in ships and defeated the smaller Yemenite army. Seeing that all was lost, Dhu Nuwas plunged with his horse from atop a rock into the sea. Then the Jews of Yemen were plundered and slain. BEN-AMI SCHARFSTEIN.

Lit.: Margoliouth, D. S., *The Relations between Arabs and Jews prior to the Rise of Islam* (1924); Halevy, J., in *Revue des études juives,* vols. 18 and 21.

DIABETES, *see* HEALTH OF THE JEWS.

DIALECTICS, a way of thinking which does not derive its conclusions directly, but either points out the contradictions in certain concepts and then seeks to reconcile them, or else states all the possible points of view and compares them by giving all the reasons for and against each of them. This progression of thinking in an uninterrupted series of questions and answers, and this demonstration and solution of contradictions are generally held to be especially characteristic of Talmudic reasoning and of Jewish thought in general. The dialectic nature of Talmudic thinking was to a certain degree made necessary by its juristic character; for every application of judicial norms to special cases requires careful weighing of opposing claims and exact delimitation of the legal principles involved.

The dialectics of the Talmud, however, went far beyond that to be found in ordinary study of law. In the first place, the Jewish Law was regarded as divine and immutable. When new situations arose, it was out of the question to abrogate the old laws and pass new ones; consequently the old laws had again and again to be reinterpreted to fit new conditions, and all sorts of legal fictions had to be devised to suit the circumstances. This process of developing the law by means of interpretation, beginning in the Bible, continuing through the Mishnah, the Talmud, the post-Talmudic legal literature, and still going on today, could be made possible only by taking the procedure which served for the application of the law to the individual case and employing it to derive new legal principles. Moreover, the original laws had frequently been laid down only for certain specific cases (for instance, in *Ex.* 21 and 22). When it was desired to apply them to other cases, it was necessary to compare the two cases and consider their similarities as well as their differences. All this made for much dialectics in Talmudic reasoning.

On the whole, we may say that this development in Jewish law was paralleled by that in the laws of other civilizations. Its distinctive individuality lay partly in certain peculiar features of its own, but even more in the energy with which it developed this particular form of thinking. For one thing, the study of the Law played a central part in the Jewish religion; it was constantly venerated as the noblest and most precious of God's gifts to man. It was not merely a means to be applied to certain ends; it was to be studied for its own sake, and had independent religious worth. Hence the knowledge of Jewish law was never left to a body of experts, but was the common ideal of all the people. This fact led to two consequences: on the one hand, all the powers of the Jewish spirit were rendered available for the development and refinement of Jewish dialectics; on the other hand, the Jewish spirit was molded by it to an extent for which there is no parallel elsewhere. Added to this was the influence of the external conditions under which the Jews lived for many centuries. This together with the dialectical training gave the Jewish spirit that flexibility and acuteness which are no doubt a part of its unique nature.

See PILPUL. JULIUS GUTTMANN.

Lit.: Eschelbacher, *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 68, pp. 47-66, 126-50.

DIALECTS, 1. Yiddish, *see* YIDDISH; 2. Jewish, *see* VERNACULARS.

DIAMAND, HERMAN, leader of the Polish Socialist Party, b. Lemberg, Galicia, 1860; d. Lemberg, 1931. He studied law at Lemberg and Vienna, and devoted himself to political life. From 1907 to 1918 he was a member of the Austrian Reichsrat, and in 1919 became a member of the Polish Sejm. During 1914 to 1921 he represented the Polish Socialist Party at the International Socialist Bureau, and in 1928 was elected chairman of the Socialist group of the Sejm, where he opposed the liquor monopoly. He served as a delegate to the committee on financial settlements with Germany. His writings include: *Tablice Statystyczne, Vademecum Statystyczne,* and *The State of Affairs in Galicia Before the War* (Polish; Leipzig, 1915).

DIAMANT, GERTRUDE, author, b. New York city, 1901. She began writing little verses when she was five years old, attended Washington Irving High School, received part of her college education at Cornell University, and in 1924 was graduated with the A.B. degree from Barnard College. She attended Teachers College, Columbia University, later becoming a teacher of English at Thomas Jefferson High School, Brooklyn. She married Alter Brody in 1924. Shortly thereafter, her first short stories were published in the *Menorah Journal,* immediately attracting attention. Her stories were included in the first and second issues of the *American Caravan* (New York, 1927); "Adventure," her contribution to the *First American Caravan,* was reprinted in *Creating The Short Story,* an anthology by Henry Goodman. Gertrude Diamant's first novel was *Labyrinth* (New York, 1929), a study of post-War problems and personalities valuable for its structural innovations.

DIAMOND TRADE, JEWS IN. The participation of Jews in the diamond industry is of significance in both the financial and craftsmanship phases of the trade. This may perhaps be traced to the fact that the 20th cent. diamond trade was given impetus by the discovery of the South African diamond mines in the latter half of the 19th cent. At that time the increased liberalism toward Jews in Western Europe permitted their venturing into new fields of activity. Simultaneously, the oppression of the Jews in Czarist Russia increased the emigration of Jews, and many of them settled in Amsterdam and Antwerp, which became the centers of diamond-cutting. Jews are known as the most expert diamond-cutters, and the craft provided one of the first opportunities for highly-skilled, well-

Diamond cutters from Belgium and Holland have transferred the industry to Palestine (as shown above) and to other lands

organized activity for immigrant Jewish populations.

From 800-600 B.C.E. to early in the 18th cent., India produced all the diamonds known in the world. During the second decade of the 18th cent. Brazil became the diamond center. But with the development of the South African fields, the trade was identified with the expansion of the British Empire, according to the dreams of Cecil Rhodes. From England came a stream of young, energetic Jews, looking for outlets for their energies, and other parts of the European world sent additional pioneers. Alfred Beit, who worked with Rhodes, came from Germany. Barney Barnato, whose interests were finally incorporated with those of Rhodes and Beit in the De Beers Consolidated Mines Company, was from London. Among the other leaders in the development of the diamond trade were Sigismund Neumann, Charles Sidney Goldmann, Sammy Marks, Isaac Lewis, Hermann Eckstein, S. B. Joel and George Albu. The head of the De Beers firm in 1940 was Sir Ernest Oppenheimer.

Even during the period when India supplied the diamonds of the world, the art of cutting the stones reached its most perfect form in Amsterdam and Antwerp. In both these cities there had been no guild restrictions in the craft, and it had been opened to Jews since the 17th cent. But the combination of an increased immigration from Eastern Europe and increased diamond production in South Africa brought the diamond-cutting trade to a stage at which there were 10,000 men and women engaged in it in Amsterdam alone, at the beginning of the 20th cent. Of these 10,000, some 80 per cent were Jewish. All the 1,300 women engaged in the work in Amsterdam were Jewish. In Antwerp one-third of the men and women employed in diamond-cutting and polishing were Jews. It was one of the strongest trade-unions in the world. And wherever smaller cutting centers developed, in France, England, South Africa, Switzerland and the United States, Jewish experts were brought to supervise the work and teach it. The most difficult cutting jobs have been entrusted to Jewish firms. One of these was the cutting of the "Cullinan" diamond, the largest trade stone ever found, which was cut by the firm of Joseph Asscher and Company of Amsterdam. Some of the brilliants produced from the "Cullinan" form part of the crown jewels of Great Britain.

When Belgium and Holland were overrun in 1940 by the Hitlerian armies, many diamond traders and craftsmen escaped to England, some of the industry was transported to the United States, and a considerable portion was moved to Palestine. LIBBY BENEDICT.

Lit.: Emden, Paul Hermann, *Randlords;* Lewinsohn, Richard, *Barney Barnato;* Baron, Salo W., *A Social and Religious History of the Jews,* vol. 2, p. 274; Cohen, Israel, *Jewish Life in Modern Times,* p. 172; Ruppin, A., *The Jews of Today,* pp. 63, 225; idem, *The Jews in the Modern World,* p. 202.

DIAMOND, DAVID, professor of law, b. Buffalo, N. Y., 1898. A permanent resident of Buffalo, he entered private practice of law in that city in 1920, and served as professor at Buffalo Law School from 1930. He was counsel to the Erie County Survey Commission for the reorganization of Erie County government from 1933 to 1936. In 1936 he was appointed lecturer on government and public administration at the University of Buffalo. Diamond was for three years a member of the executive committee of the New York State Bar Association, and of the board of directors of the Bar Association of Erie County.

In 1938 he was appointed corporation counsel of the city of Buffalo, in which position he was still acting in 1940. Also in 1938 he was appointed by Governor Lehman a member of the committee to prepare for the constitutional convention, and he served as vice-chairman of the section on local government. He was a member of the committee on character and fitness for admission to the bar in the eighth judicial district of New York state. In 1940 he was also a member of the Defense Council of Buffalo.

Diamond was very active in the communal and Jewish affairs of the city of Buffalo. He was affiliated with the Buffalo Zionist district and the International Institute, and vice-president of both organizations. He was also active in the Buffalo Legal Aid society and the Children's Aid Society, and in the Buffalo Council of Social Agencies (in which he served as chairman of the legislative committee).

DIAMOND, DAVID LEO, composer, b. Rochester, N.Y., 1915. At the age of eight he began to study music. In 1928, he was enrolled at the Cleveland Institute. Further music study took place with Bernard Rogers at the Eastman School of Music (1932-34), with Roger Sessions and Paul Boepple at the New Music School (1934-36), and with Nadia Boulanger at the Fontainebleau School of Music (summer, 1937). Diamond first attracted attention when his *Sinfonietta for Orchestra* was awarded the Elfrida Whiteman Fellowship in 1935. Two years later, he received the Juilliard Publication Award for his *Psalm,* for orchestra. His principal works include a *Symphony* (1935), a concerto for violin and orchestra (1936) and a *Ballade* for chamber orchestra (1935). He has also composed

several choral works, and many chamber-music compositions. Several of his principal works have received performances by such major American music organizations as the League of Composers, in New York, the New York Philharmonic Chamber Symphony, the Rochester Philharmonic and the Philadelphia Chamber Orchestra. He has earned a rapidly increasing significance among the younger American composers by virtue of the independence of his musical ideas and his adroit technique. In 1938, Diamond was awarded a Guggenheim Fellowship in music composition.

DIAMOND, MOSES, dentist, b. Berlat, Roumania, 1894. He was brought to the United States in 1899, and was educated in New York city, graduating from New York University Dental School in 1914. He taught general X-ray procedure in the Sanitary Corps during the World War, and later lectured and taught at the Royal Society of Medicine in London. He joined the staff of Columbia University Dental School in 1922. In 1927 he became head of the newly-created dental anatomy division with the rank of associate professor, a position he still occupied in 1940.

In collaboration with Joseph P. Weinmann, Diamond developed a new concept regarding the formation and calcification of enamel. He developed also a method of graphic representation and a revised terminology of crown forms. He wrote a textbook *Dental Anatomy* (1929, revised 1935) which was translated into Russian and Spanish. Diamond actively supported the program of establishing dentistry as a specialty of medicine. He was editor of the dental division of the *New York Medical Journal* (1922-24), and a fellow of the International College of Dentistry.

DIASPORA ("scattering"), a general term to indicate the dispersion of the Jews outside of Palestine, particularly in the Greek and Roman period when the Temple in Jerusalem was still in existence.

Jewish settlements outside of Palestine date back as far as the time of the kings. From hints in the Biblical books it may be supposed that Jewish traders were sent to Egypt for horses, and to Damascus to establish bazaars (*Deut.* 17:16; *I Kings* 20:34). Other settlements arose out of the captivity of the Ten Tribes in 722 B.C.E., the exile of Judah to Egypt and Babylonia in 586 and after, the sale of Jewish slaves to Ionia (*Joel* 4:6), and military colonies such as Elephantine. There were certainly other settlements in Egypt than Elephantine, and in the 4th cent. B.C.E., when the city of Alexandria was founded, numbers of Jews came to the new metropolis. By the same period the Jews of Babylonia, most of whom had not taken advantage of the permission of Cyrus to return to Palestine, were gradually penetrating into all parts of that country and the surrounding regions.

During the period following the death of Alexander the Great (323 B.C.E.) Palestine became the bone of contention between the warring kingdoms of Syria and Egypt, and thousands of Jews were carried away by the warring armies. Alexandria in Egypt and Antioch in Syria became noteworthy Jewish centers. From these Jewish settlements spread out through the greater part of Asia Minor, Cyrene in Africa and to Rome itself. Jews seem to have come to Rome for the first time rather as artisans and traders than as war captives; for Cicero, speaking in 55 B.C.E., mentions Jews in numbers who had acquired the rights of citizenship in Rome; these Jews could not have been the captives of Pompey's siege of Jerusalem in 63 B.C.E., as the time would have been too short for them to become citizens; they were evidently earlier settlers. The Jewish communities in southern France and Spain claimed to have lived there in the pre-Christian centuries, and this is by no means improbable. *Acts* 2:9 speaks of a diaspora of the Jews that extended from Rome through the Greek-speaking area as far as Parthia, and from the Black Sea to Cyrene. The Sibyl states, though probably with exaggeration, that as early as 140 B.C.E. every country and people had Jewish settlers (*Sibylline Oracles* 3:271) and Strabo, who lived in the 1st cent. B.C.E., declared that there was no city to which Jews had not come.

During the period of the Roman empire it is estimated that about four and a half million Jews were living outside of Palestine. Of these there were about one million in Egypt, a million and a quarter in Syria, and ten or fifteen thousand in Rome itself. The islands of Greece and the cities of Asia Minor contained numerous Jewish workers and traders.

These settlements, though widely scattered, all acknowledged the supremacy of the Temple at Jerusalem, and later, after its destruction, that of the Palestinian patriarch. They sent numerous contributions to Palestine for the support of these institutions, or else they kept them for the collectors (*apostoloi*) who were sent out from the mother country. Most of these communities, however, considered themselves as independent of any outside authority. Under the law of the Romans, they were religious organizations, who had the right to their own worship and even to a certain amount of autonomy. Judaism was a *religio licita,* or lawful religion, and Jews were not compelled to worship the emperor, as were all other subjects of the empire.

This condition changed with the victory of Christianity in the 4th cent. The Jews were now subject to disabilities and to discriminatory laws, and the Diaspora gradually changed from a "dispersion" of the Jews to an "exile" (Galuth). The Palestinian center was destroyed, and was replaced by other Jewish centers in the Diaspora itself, Babylonia, Spain, Germany or Poland. The process of dispersion, however, continued throughout the centuries, impelled by the twin forces of persecution and desire for a better surviving. In the first half of the 20th cent. all but about 2 to 3% of the Jews were still in the Diaspora.

See also GALUTH. SIMON COHEN.

DIBBUK, *see* DYBBUK.

DICE-PLAYING, *see* GAMBLING.

DICK, EISIK MEIR, author and novelist, b. Vilna, Lithuania (Russia), 1807; d. Vilna, 1893. He belonged to the great galaxy of Vilna Maskilim, and is regarded as the founder of secular Yiddish literature. The parody *Masecheth Aniyuth* (Tractate Poverty, Berlin, 1848; Vilna, 1878), in which he gives a masterly imitation of Talmudic style and presents contemporary Jewish life, is one of the best known contributions to the literature of the Haskalah movement.

His fame, however, rests upon his extraordinary

activity as a writer of several hundred popular Yiddish stories and tales, which were read by the educated classes as well as by the masses. His knowledge of the life of the people and his keen powers of observation enabled him to depict in fiction the experiences and folk ways of his characters, who were mostly taken from life. No wonder then that his works have a certain historical and ethnological value even today. He was the first Yiddish folklore writer. Two collections of his writings have been made: *Witzen und Spritzen oder Anekdoten* (1873) and *Witzen über Witze* (1874). Dick was one of the founders of Taharath Hakodesh, the only modernized synagogue in Vilna. His main interest, however, was not in religious reform, but in effecting a change in the unsound structure of Jewish social and economic life; it was in consequence of this that he was one of the first to appreciate the significance of Jewish emigration to America.

DICKENS, CHARLES JOHN HUFFAM, author, b. Landsport, Portsea, England, 1812; d. Gadshill, England, 1870. Dickens knew penury and deprivation in his childhood. In 1827 and 1828 he was a clerk in a law office, and continued to educate himself by reading at the British Museum and by studying shorthand. He became a parliamentary reporter in 1831, and continued at this work until 1836, when he started to devote all his time to writing. The author's first appearance in print was in December, 1833, with a sketch in the *Old Monthly Magazine.* Other sketches followed, signed *Boz,* and in 1836 they appeared in collected form.

In 1836 and 1837 the *Pickwick Papers* were published. Between January, 1837, and March, 1839, *Oliver Twist* appeared in *Bartley's Miscellany.* This novel contains Dickens' first Jewish character in the person of the thief, gang-leader and general villain Fagin. Though in subsequent correspondence Dickens disavowed any wish to make the character of Fagin the basis of a racial generalization, a study of the novel shows that the author had unconsciously absorbed the common, easy method of using the word Jew together with derogatory adjectives. Not until 1846, or nine years after the writing of *Oliver Twist,* were the Jews of England freed of all restrictions. Dickens himself shared the general attitude of distrust of the Jews. The picture of the brutal, miserable Fagin showed little knowledge of anything Jewish, the description *Jew* was merely one of many terms of defilement.

In 1860 Dickens sold his house, known as Tavistock House, to James P. Davis, whose wife, Eliza Davis, was a prominent Jewess. Three years later Mrs. Davis wrote to Dickens, saying, in part: "It has been said that Charles Dickens, the large-hearted, whose works plead so eloquently for the oppressed of his country, has encouraged a vile prejudice against the despised Hebrew . . . Fagin, I fear, admits of only one interpretation. But Charles Dickens lives. The author can justify himself or atone for a great wrong on a whole scattered nation."

In his reply, Dickens pointed out that the rest of the "wicked dramatis personae are Christians," offered a contribution to a Jewish cause in which Mrs. Davis was interested, and said also that in his *Child's History of England* he had "lost no opportunity in setting forth their (the Jews') persecution in old times."

But Mrs. Davis persisted, writing that while the evil Christians in *Oliver Twist* were contrasted with good Christians, Fagin stood alone, and intimated that Dickens might still join Sir Walter Scott and Mrs. S. C. Hall, who had by their portrayal of Jewish characters helped allay the "ignorance of my countrymen in general concerning what they think an entirely foreign people."

Almost thirty years had passed since the publication of *Oliver Twist.* Dickens had international renown, he had traveled, he was a tempered person whose characterizations, as a whole, had become many-faceted. When he created Mr. Riah in *Our Mutual Friend,* which was published in *All the Year Round* from May, 1864, to November, 1865, he portrayed a Jew of superb compassion and charity, a Jew whose private suffering made him only more tender and whose continued misuse at the hands of his caddish employer only intensified his humanity. Mr. Riah is a minor character in the novel, but one of sustained influence.

In acknowledgment of the creation of Mr. Riah, Mrs. Davis sent Dickens a copy of Benisch's *Hebrew and English Bible,* with a special inscription.

Dickens made mention of Jews several other times in his work. He was the first to use the Yiddish word *gonoph* (thief) in English literature, in *On Duty With Inspector Field,* a series of short sketches. In *Barnaby Rudge* there is a conversation which evidently refers to George Gordon, who confessed Judaism at the end of his life.

LIBBY BENEDICT.

Lit.: Charles Dickens and his Jewish Characters, with an introduction by Cumberland Clark (1918); Kohut, George Alexander, *Charles Dickens and the Jews;* Levi, Harry, *Jewish Characters in Fiction;* Modder, Montagu, *The Jew in English Fiction.*

DICKMANN, ADOLFO, Argentine public official, b. Zornica, near Riga, Latvia (Russia), 1884; d. Buenos Aires, 1938. Coming to Argentina in 1894, he worked as a laborer on the farm of his brother Enrique until 1900, when he settled in Buenos Aires and became an active member of the Argentine Socialist Party. At the same time he studied at the University of Buenos Aires, graduating with a degree in dentistry in 1904.

In 1914 he was elected provincial deputy, in 1920 city councillor. From 1924 to 1936 he served with distinction as a member of Parliament.

DICKMANN, ENRIQUE, Argentine political leader, b. Zornica, near Riga, Latvia (Russia), 1874. As a boy of fourteen he left his native village for Palestine but could not disembark there and went on to Alexandria where he worked for a short time as a laborer. From there he went to Istanbul; here he joined the first group of immigrants to Argentina enlisted by Baron de Hirsch. He arrived at Buenos Aires in 1891.

In the Argentine Dickmann first learned agricultural procedure on privately owned ranches, but he was soon given a farm plot in Lucienville colony, near Basavilbaso, where for four years he devoted himself entirely to agricultural pursuits. In 1894 he brought his parents and brother Adolfo to the Argentine.

The following year he left the colony and came to

Buenos Aires where he helped found the Argentine Socialist Party (Partido Socialista de la Argentina) in 1896. He was first director (editor) of the Socialist daily newspaper *La Vanguardia,* a post which he still occupied in 1940. One of the most active members of his party and an excellent speaker, Dickmann soon became a Socialist leader known by the general public. In 1911 he represented his party on the International Socialist Executive Committee. In 1914 he was elected deputy for the federal capital in the Argentine Parliament. He was still in office in 1940, having served with occasional interruptions for more than a quarter of a century. He had a notable record as an outstanding orator and as the sponsor of important legislation.

Dickmann is the author of a number of books written in Spanish. Among them are *Ideas and Ideals, Democracy and Socialism, Socialist Pages, Salaries Money and Exchange, Marx and Bakunin* and *Thought and Action.* A number of his addresses in Parliament have been printed and widely distributed. Dickmann also found time for a career as a physician, having graduated from the University of Buenos Aires with the M.D. degree in 1904. While not an active participant in Jewish communal life he was a founder of the local Society of Friends of the Hebrew University.

Enrique Dickmann

DICKSTEIN, SAMUEL, American Congressman and attorney, b. Vilna, Lithuania (then as now a part of Russia), 1885. He was brought to the United States by his parents in 1887, later studied at the New York Law School from 1903 to 1906, and was admitted to the New York bar in 1908. Dickstein served as a special deputy attorney general of the State of New York from 1911 to 1914, as a member of the Board of Aldermen of New York city in 1917, and as a State Assemblyman from 1919 to 1922. He authored New York's kosher food laws and defended 30,000 East Side tenants against landlords without compensation. In 1922 he was elected to Congress as a Democrat, and has served in the House of Representatives since 1923 from the 12th New York District, being reelected each term. He is chairman of the House Committee on Naturalization and Immigration, which position he acquired by seniority in 1931. In Congress he has fought for amelioration of immigration laws. He was among the first members of Congress to war on Nazi propaganda, and was author of the 1934 resolution that brought about the first investigation of Nazi and other un-American activities by a congressional committee of which he was vice-chairman. Since then he has been in the van of those combatting fifth column activities. Dickstein is affiliated with a number of Jewish welfare and religious organizations.

Lit.: Biographical Dictionary of the American Congress, Washington, 1928, p. 908; *Who's Who,* vol. 15; Waring, Dorothy, *American Defender* (1935).

DICTIONARIES, BIBLE, *see* Bible Dictionaries.

DICTIONARIES, HEBREW. Any Jewish studies of etymology in antiquity and in the early Middle Ages were merely incidental and not altogether scientific interpretations of individual words; the explanations of names in the Bible are examples of simple folk etymologies which are interpreted much more artfully in the Midrash. There were no systematic compilations of words and their roots in the early period, and it was not until 900 that Jewish scholars, following Arab examples, began to engage in philological work.

The first book of a lexical nature, limited to ninety hapax legomena, was the work of Saadia of the 10th cent.; the words are explained in Arabic and compared with the language of the Talmud (Neo-Hebraic and Aramaic). Since Saadia also wrote a double lexicon called *Agron* (which, by the way, does not contain the complete alphabet) he may be called the first Hebrew lexicographer. A lexicon fashioned by Judah ibn Kuraish (about 900) has been lost; a dictionary by his contemporary, David ben Abraham Alfasi the Karaite, makes extensive use of Arabic.

The first complete lexicon, *Mahbereth,* was prepared in 960 by Menahem ben Saruk, who arranged the roots of words according to the consonants of the stem, although he offered no comparison with other languages. Jonah ibn Janah's dictionary, *Kitabal Uzul,* written in Arabic, marked the culminating point of Hebrew lexical activities in the Middle Ages. This grammar combined the author's own ideas with traditional explanations. Gesenius acknowledged his indebtedness to the exact details of it; it separated roots according to their meanings, offered extensive comparisons with the Arabian tongue as well as grammatical and exegetical comments.

David Kimhi's Hebrew dictionary *Sefer Hashorashim* (Book of Roots; about 1200) enjoyed a high esteem centuries after its first appearance. This book, its contents very carefully arranged, depended to a large extent on Ibn Janah, although its amplifications were independent and valuable.

But not only the language of the Bible was treated lexically. The Talmud was the subject in old-Gaonic times of several studies, to which Nathan ben Jehiel of Rome (1100) went for the sources of his dictionary, the *Aruch.* The *Aruch* appeared in many editions and was of help to Johannes Buxtorf in his lexicographical work. This Talmudic lexicon was sharply censured on

a philological score by Tanhum ben Joseph of Jerusalem (13th cent.) who had written an unpublished Arabic lexicon for Maimonides' *Mishneh Torah* and the Mishnah. Two centuries later Elijah Levita devoted lexical works to the rabbinical language and the Targum. These two lexicons became the bases for the great *Lexicon Chaldaicum, Talmudicum et Rabbinicum* of both the older Buxtorfs (Basel, 1639-40). Alexander Kohut, in 1878 to 1892, undertook to bring up to date the aforementioned *Aruch* of Nathan ben Jehiel in his *Aruch Completum*. The first modern Jewish lexicographer was J. L. Ben Zeeb (1764-1811), whose dictionary, *Otzar Hashorashim* (Thesaurus of Roots; 3rd ed., Vienna, 1839, edited by Meir Letteris), received great praise. The rapidly progressing Hebrew philology of the 19th cent. produced the following standard works in the field of Hebrew lexicography:

1. Biblical Hebrew and Aramaic: Gesenius, W., Thesaurus Philologicus Criticus Linguae Hebraicae et Chaldaicae (2nd ed., Leipzig, 1835-58), of tremendous importance when issued, but now naturally out of date; an abridgment, Handwörterbuch über das Alte Testament (1st ed., Leipzig, 1810; last and 17th ed., 1921, in cooperation with Buhl), with an historical exposition of the use of language, word and textual criticism, a valuable comparison with Semitic languages, a thorough treatment of general Biblica and numerous citations from the literature; Siegfried, C., and Stade, B., Hebräisches Wörterbuch zum Alten Testament (Leipzig, 1893); König, Eduard, Hebräisches und Aramäisches Wörterbuch zum Alten Testament; Fürst, Julius, Hebräisches und Chaldäisches Handwörterbuch über das Alte Testament (Leipzig, 1876); Cassel, David, Hebräisch-Deutsches Wörterbuch (without critical apparatus; Breslau, 1871; 20th ed., 1920).

2. Language of the Targum, Talmud and Midrash (Aramaic and Neo-Hebraic): Levy, Jacob, Neuhebräisches und Chaldäisches Wörterbuch über die Talmudim und Midraschim (4 vols., Berlin, 1876-89), with special attention to the form and development of rabbinical Hebrew, the Tosefta and of the classical languages, particularly Greek; idem, Chaldäisches Wörterbuch über die Targumim (2 vols., Leipzig, 1867-68), both lexica with additions by the important student of Arabic, Fleischer; the former published in 1923 by Lazarus Goldschmidt with Nachträgen und Berichtigungen; Jastrow, Marcus, Dictionary of the Targumim, the Talmud Babli and Jerushalmi and the Midrash Literature (1926), with particular attention to Persian loanwords; Dalman, Gustaf, Aramäisch-Neuhebräisches Wörterbuch (1922), based on studies of manuscripts and of the Orient; a Lexicon der Abbreviaturen was printed with it by Händler; Krupnik, B., and Silbermann, A. M., Millon Shimmushi Latalmud Lamidrash Velatargum (Dictionary of the Talmud, Midrash and Targum with citations from the sources, London, 1927).

3. For the entire Hebrew vocabulary: Eliezer ben Jehudah (Perlmann), Millon Halashon Haibrith Hayeshanah Vehahadashah (Thesaurus Totius Hebraitatis); by 1940 ten volumes had appeared; Klausner, J., and Grasowski, J. L., Millon Shel Kis, in Hebrew, Russian, German (Warsaw); Feierabend, Hebräisch-Deutsches Wörterbuch; Frost, J., Millon Ibri Hadash, in Hebrew, German, Polish (Lemberg, 1913); Ramberg (and Salkind), Millon Ibri, Hebrew Lexicon for the Hebrew language (Tel Aviv, 1930 et seq.; with explanations in Hebrew and German, English, Polish and Russian equivalents).

4. Hebrew Dictionaries of Foreign Terms, i.e. lexica of Greek, Latin, and Persian terms and loan words in Hebrew: Cohen de Lara, David, Ir David (1638), and Kether Kehunah (1668); Fürst, Julius, Glossarium Graeco-Hebraeum (1890), only on the Midrash; Krauss, Samuel, Griechische und Lateinische Lehnwörter im Talmud (Berlin, 1898-99).

5. English-Hebrew Dictionaries: Arnold-Kellner, P., and Gross, M. D., Complete Hebrew-English dictionary (London, 1925); Blackman, P., Up-to-date English-Hebrew Dictionary (London, 1929); De Sola, J. Mendes, compiler, A Vocabulary of the Pentateuch (Philadelphia, 1865); Epstein, I. G., and Rivolin, S. S., Millon Ibri-Anglith-Yiddish (Jerusalem, 1924); Brown, Francis, Driver, Samuel R., and Briggs, Charles A., edit., Gesenius, Wilhelm, A Hebrew and English Lexicon of the Old Testament, with an appendix containing the Biblical Aramaic (Boston and New York, 1907); Gibbs, Josiah Willard, A Manual Hebrew and English Lexicon, including the Biblical Chaldee (New York, 1832); A Hebrew and English vocabulary from a selection of the daily prayers. By a lady. Revised by Sabato Morais (London, 1848); The Hebrew student, a manual (London, 1882); Kaufman, Judah Ibn-Shmuel, English-Hebrew Dictionary (Tel-Aviv, 1929); Lee, Samuel, A Lexicon, Hebrew, Chaldee and English (London, 1840); Mendes, Frederic de Sola, A Concise Lexicon to the Talmuds, Targums and Midrash works (New York, 1880); Mintz, Moses, Hebrew-Jewish-German-English Vocabulary (New York, 1891); Moore, Clement Clarke, A Compendious Lexicon of the Hebrew Language (New York, 1809); Newman, Selig, An English and Hebrew Lexicon (London, 1834); Parkhurst, John, A Hebrew and English Lexicon Without Points (London, 1799, 1813, 1829); Pike, Samuel, A Hebrew and English Lexicon (Glasgow, 1816); Potter, Joseph Lewis, An English-Hebrew Lexicon (Boston, 1872); Waldstein, Abraham Solomon, Hebrew-English Dictionary (Jerusalem, 1929); Wilson, William, The Bible Student's Guide to the More Correct Understanding of the English Translation of the Old Testament (London, 1870).

BRUNO KIRSCHNER.

DIDACHE, DIDASCALIA OF THE APOSTLES, *see* APOSTOLIC CONSTITUTIONS.

DIEGO DA VALENCIA, Spanish troubadour of the 15th cent.; he was a Franciscan monk and of Jewish descent. He was held in high esteem by his contemporaries as a scholar in many fields; he was also a contributor to the *Cancionero* of Juan Alfonso de Baena. In his satirical poems he often makes use of Jewish expressions in order to deride the Jews.

DIENEMANN, MAX, rabbi and author, b. Krotoschin, Posen, 1875; d. Tel-Aviv, Palestine, 1939. After completing studies at the Jewish theological seminary and the University in Breslau, Dienemann became rabbi at Ratibor in Upper Silesia (1903-19). He then went to Offenbach, where he officiated as rabbi of the Jewish community from 1920 until shortly before he was compelled to emigrate from Germany (1939).

Dienemann was one of the spiritual leaders of the liberal movement in German Judaism and he played an active part in uniting the liberal rabbis. Dienemann joined in the conferences in London (1934) and in Holland (1937). At the conference in Holland, he submitted a report of his effort in Palestine during 1936 on behalf of the World Union for Progressive Judaism, of which he was an enthusiastic participant.

Dienemann's journalistic, religio-philosophical and scientific articles appeared in the German Jewish press, in many communal publications and in such periodicals as *Monatsschrift für die Geschichte und Wissenschaft des Judentums* and *Morgen,* of which he was editor for a time (1931-33). He was also a contributor to the *Jüdisches Lexikon* and the *Encyclopaedia Judaica.* Among his published works are several books including *Sumerisch-babylonische Hymnen und Tontafeln griechischer Zeit* (1898), *Judentum und Christentum* (1914) and *Galuth* (1939).

In celebration of his sixtieth birthday the Jewish community of Offenbach published a testimonial volume entitled *Minchat Toda, Max Dienemann zum 60.*

Geburtstag gewidmet (1935), which contains a bibliography of his writings.

DIESENDRUCK, ZEVI H. WOLF, philosopher, b. Stryj, Austrian Galicia, 1890; d. Cincinnati, 1940. He studied at the Jewish Seminary at Vienna, and received the Ph.D. degree at the University of Vienna. From 1928 to 1930 he was lecturer on Jewish philosophy at The Hebrew University, and in 1930 he became professor of Jewish philosophy at the Hebrew Union College. He specialized in the philosophy of Maimonides, and in 1927 published a book on Maimonides' idea of prophecy under the title *Maimonides Lehre von der Prophetie* (1927); several of his smaller essays deal with Maimonides' philosophy, notably: "Teleologie des Maimonides" (in *Hebrew Union College Annual,* vol. 5, 1928); "Samuel and Moses Ibn Tibbon on Maimonides' Theory of Providence" (*ibid.,* vol. 11); "Maimonides' Theory of the Negation of Privation" (*Proceedings of the American Academy of Jewish Research,* vol. 6, 1934-35); "The Philosophy of Maimonides" (*Year Book of Central Conference of American Rabbis,* vol. 45, 1935); an essay on the date of completion of the *Moreh Nebuchim* (*Hebrew Union College Annual,* vols. 12-13, 1937-38). At one time he was co-editor, with G. Schoffman, of the Hebrew periodical *Gebuloth* (1919), and translated several of Plato's dialogues into Hebrew. He wrote another work on Plato, *Struktur und Charakter der platonischen Phaidros* (Vienna, 1927). Diesendruck was vice-president of the American Academy of Jewish Research, editor of the *Hebrew Union College Annual,* and contributed in several languages to Jewish scientific periodicals.

DIETARY LAWS. Jewish dietary laws divide the various kinds of foods into those which are regarded as permissible and those which are held to be forbidden. In the Bible the terms used to emphasize this distinction are *tahor,* "clean," and *tame,* "unclean." In modern usage, permitted foods are known as Kosher, derived from the Hebrew *kasher,* which means "fit," "suitable"; forbidden foods are called Terefah, a Hebrew word that originally meant an animal that had been torn by wild beasts. The principal dietary laws are as follows:

1. Animals Permitted and Forbidden. The law as given in *Lev.* 11 and *Deut.* 14 permits as food only the flesh of those animals which are both cloven-footed and chew the cud—that is, cattle, sheep, goats and deer. The rock-badger, the hare and the swine are specifically forbidden. Marine animals are permitted if they possess both fins and scales; this allows most of the true fishes, but prohibits all shell-fish such as oysters, lobsters and crabs. All kinds of fowl are permitted with the exception of a number of birds of prey that are specifically enumerated in the Bible. Four types of locusts are admitted into the category of permitted food, but all other species of insects, as well as all reptiles, are forbidden.

2. Special Portions That Are Forbidden. The prohibition of the eating of the blood of animals is several times repeated in the Bible; accordingly, the method of slaughtering is such as will drain most of the blood, and the meat must be "salted" before cooking, in order to remove the least trace of blood. Certain parts of the fat of domestic animals are likewise forbidden. An old custom, traced back to Jacob (*Gen.* 32:33), forbids the eating of the sinew of the thigh-vein (*gid hanasheh*); hence this vein must be removed ("porged") or that part of the animal, the sirloin and tenderloin, can not be eaten.

3. Inspection and Ritual Slaughtering. In order that an animal, even of the permitted species, may be allowed to serve as food, it must be slaughtered in the approved manner. It can not be eaten if it has died from natural causes (*nebelah*) or has been attacked by a wild animal (*terefah*). The method of slaughtering is to cut the throat with a single slash of a sharp knife that severs both windpipe and the blood-vessels. An inspection (*bedikah*) of the internal organs follows; if the animal is diseased, it can not be eaten.

The requirements of ritual slaughtering and the removal of the blood apply to mammals and poultry, but not to fishes.

4. Prohibition of Eating Milk and Meat Together. The prohibition of the eating of meat and milk, or foods derived from them, is first mentioned in the Talmud (*Hul.* 8:1), but is traced back by the rabbis to the Biblical commandment: "Thou shalt not seethe a kid in its mother's milk" (*Ex.* 23:19). It applies, however, to the flesh of poultry as well as to that of mammals. Foods derived from the meat of mammals or poultry are known as *fleishig;* those derived from milk, such as cheese, rennet and pastry made with milk, are known as *milchig.* All other foods are neutral (*minnig* or *parve*), including fish, eggs, and all vegetables and fruits; accordingly, they may be eaten together with both milk and meat dishes. The latter, however, can be eaten only six hours apart. Scrupulous individuals are careful to have two sets of dishes, cooking vessels and table utensils, in order to remove any possibility of the contact of the tiniest part of one of the two kinds of food with the other.

5. Minor Regulations. There are no prohibitions whatsoever as to the eating of vegetables, and the only prohibition upon fruits is that the first four years' produce of a tree is forbidden to be eaten. Wine is forbidden if it has been touched by an idolator, or if there is a suspicion that it has been touched by him (*yayin nesech*). Finally, there is the general prohibition of leaven (*hametz*) during the week of Passover.

These dietary laws are still observed, to a greater or lesser degree, by Jews all over the world; they are so deeply rooted that even those Jews who have abandoned all other practices of the Jewish religion frequently observe them. Reform Judaism does not consider the dietary laws as binding in modern times, but there are many Reform Jews that still observe them.

Dietary laws are occasionally relaxed in cases of sickness or emergency. Thus in 1939 Chief Rabbi Joseph H. Hertz, of England, decreed that because of the difficulties involved in supplying Kosher food for the Jewish children evacuated from London, they need only refrain from eating forbidden meat and shell fish.

SIMON COHEN.

Lit.: Shulhan Aruch, Yoreh Deah; Levin, S. I., and Boyden, E. A., *The Kosher Code of the Orthodox Jew* (1940); Rosenau, W., *Jewish Ceremonial Institutions and Customs* (1925) 179-82; Friedländer, Michael, *The Jewish Religion* (1900) 455-66; *Jewish Encyclopedia,* vol. 4, pp. 596-600; Cohn, Jacob, *The Royal Table* (1936).

DIETZ, DAVID HENRY, science editor and author, b. Cleveland, 1897. He became a member of the editorial staff of the Cleveland *Press* in 1915, and was still serving that newspaper in 1940. He was the first radio editor of the *Press,* and wrote motion picture criticisms. In 1921 he was chosen science editor of the Scripps-Howard newspapers, and six years later, because of his wide knowledge of scientific subjects, he was appointed a lecturer in general science at Western Reserve University. From 1934 to 1936 he served as science correspondent of the United Press.

He wrote *Story of Science,* which was first published in 1921 and in four subsequent editions (1931, 1932, 1934, and 1936). In 1935 he wrote *The Dawn of The Diesel Age,* which was reprinted from the Scripps-Howard newspapers. In 1937 he wrote *Medical Magic.* Dietz was also a regular contributor of scientific articles to current magazines. In 1934 Dietz shared the Pulitzer Prize in Journalism with four other reporters for the coverage of Harvard Tercentenary, and because of his "distinguished example of a reporter's work during the year."

Besides being a charter member and first president (1934-36) of the National Association of Science Writers, he was a fellow of the American Geographical Society, the Royal Astronomical Society, the American Academy of Arts and Sciences, and the Ohio Academy of Science. He served as a member of the Lincoln Memorial Commission of Cleveland and the Edison Memorial Commission of Ohio.

Lit.: American Hebrew, May 14, 1937, p. 1226.

DIETZ, HOWARD, popular music librettist, b. New York city, 1896. After serving for a time as a newspaper reporter, he entered the field of motion pictures in 1918 as director of publicity and advertising for Goldwyn Pictures Corporation, New York city, continuing in the same post when the firm became Metro-Goldwyn-Mayer in 1924. In this same year, Dietz collaborated with the composer Jerome Kern in the writing of *Dear Sir;* in 1927, with the help of Morrie Ryskind, he wrote the revue *Merry-Go-Round.*

There followed in rapid succession a number of musical revues for which he alone composed the librettos, chief among them being *The Little Show* (1929), *The Second Little Show* (1930), *Three's A Crowd* (1930), *Revenge With Music* (1933), *At Home Abroad* (1935), *Between The Devil* (1937), and *The Captain's Uniform* (1939). Together with George S. Kaufman, he wrote the libretto for *The Bandwagon* (1931). In addition he contributed articles and verse to periodicals.

DIJON, capital of the French department of Côte d'Or; in 1921 it had 78,578 inhabitants, of whom about 400 were Jews. The earliest Jewish tombstones are of the 10th cent., and the earliest surviving records date from the years 1182, 1196 and 1197. During the Middle Ages, Dijon was the residence of the dukes of Burgundy. In 1160, Jewish sages from Dijon took part in the synod of Troyes. The community, quite considerable in number, occupied two quarters (the Grande et petite Juiverie). Permitted to settle in Dijon, chiefly because they lent money to the dukes of Burgundy, the Jews were definitely expelled in 1394 following several minor expulsions. The present Jewish community was founded in 1789 by Alsatian Jews. The rabbinate has been filled successively by M. A. Gerson, Louis-Germain Lévy, Schumacher, and Julien Weil. The synagogue was built in 1879, and the new cemetery was laid out in 1898.

Lit.: Gross, Henri, *Gallia Judaica* (1897) 151; Bédarride, *Les Juifs en France,* pp. 138, 250, 388.

DIKDUK, *see* HEBREW LANGUAGE.

DIKSTEIN, SAMUEL, mathematician, b. Warsaw, Poland, 1851. From 1878 to 1888 he was principal of a Polish school of languages for Jewish students, and taught mathematics at the free Polish high school. He wrote several works on mathematics and physics, and edited the periodicals *Przyroda i Przemysl* and *Prace Matematyczno-Fizyczne.* In 1893 he was elected a member of the Cracow Academy of Science. He was editor of the *Wielka Encyclopedia Powszechna* and a founder of the Polish scientific society Towarzystvo Naukowe. A prolific writer, he published a number of works in Polish, French and German dealing with modern algebra, the theory of numbers and functions, and treatises on the history and philosophy of mathematics. In November, 1937, he was awarded the Cross of Merit by the Polish government. Dikstein was an advocate of Polish-Jewish assimilation, and from 1884 to 1939 served as a member of the administrative board of the Warsaw Jewish Community and head of its school department.

DILLMANN, AUGUST, Protestant theologian and Orientalist, b. Illingen, Germany, 1823; d. Berlin, 1894. He was the founder of modern Ethiopic philology, and a protagonist of the historical conception of the Bible. Among his works are translations from the Ethiopic (Geez) of the books of *Enoch, Jubilees,* and the *Ascension of Isaiah; Octateuchus Aethiopicus* (1853-55); *Ursprung der alttestamentlichen Religion* (1865); and *Commentar zum Hiob* (1891). His renown as a theologian was founded on his series of commentaries on the Pentateuch and *Joshua,* and his *Dissertation on the Hexateuch* (1886). A year after his death, his *Handbuch der alttestamentlichen Theologie* was published by Rudolf Kittel.

Lit.: Baudauin, Wolf, *A. Dillmann* (1895).

DIMANSTEIN, SIMON, Russian revolutionary and Communist leader, b. Sebezh, province of Vitebsk, Russia, 1886. While at Talmud school—he eventually obtained a rabbinical certificate—he came under the influence of the revolutionary anti-Tsarist ideas then current among the progressive intelligentsia. He studied privately Russian and other subjects that would qualify him for the Russian educational establishments. In 1904 he joined the Bolshevik wing of the Russian Social-Democratic Labor Party in Vilna, and became active in illegal propaganda among Jewish workers. He was arrested, but escaped and continued his activities in Minsk and later in Riga. Arrested again, in 1908, he was sentenced to six years' hard labor and fled in 1913, spending the next few years in France.

After the March Revolution of 1917 Dimanstein returned to Russia, and after the Bolsheviks had seized power he worked in the Commissariat for Labor and

later became commissar on Jewish affairs and editor of *Yevreyskaya Tribuna,* official organ of his commissariat. He participated in the establishment of various Yiddish Communist publications, particularly the daily *Der Emes.* By the Soviet regime he was considered a Marxist expert on the question of national minorities. During the civil war he was Commissar for Labor in Lithuania (then in the hands of the Bolsheviks) and of White Russia, and often functioned in the capacity of acting head of the regional government. After the civil war he was employed in various administrative posts, as commissar for education in Turkestan, as head of the Department of Political Education in the Ukraine, as chairman of the Board of OZET, as director of the Institute of Nationalities attached to the Central Executive Committee of the USSR, and as editor of the magazine *Revolutsia i Natsionalnosti* (Revolution and National Minorities). He played a very prominent part in the organization of the Jewish settlement in Birobidjan (Eastern Siberia). He was not heard of since the great purges which started in 1936. The many articles which he wrote for the Jewish press were collected and published in several volumes. He participated also in the publication of Lenin's works in Yiddish.

Lit.: Reisen, Z., *Lexikon fun der Yiddisher Literatur, Presse un Filologie* (1926); *Bolshaya Sovietskaya Entziklopedia* (1935).

DIMI, identified by some with Dimi bar Joseph, an Amora of the 4th cent. whose name occurs in the Palestinian Talmud as Abduma Nahotha. He lived in the period that marked the decline of the academy at Tiberias and of Palestinian Jewry in general. According to Graetz, Dimi and several of his colleagues were banished from the country during the persecutions of Emperor Constantius II (about 338 C.E.). This is disputed by Halevy, who maintains that Dimi was an emissary of the academies of Babylonia and Palestine and that he served as a means of transmitting the lore of one country to the flourishing academies of the other. Dimi cites such teachers as Joshua ben Levi, Simeon ben Lakish, and, most frequently, his own teacher, Johanan bar Nappaha. This relationship of Dimi to his teacher is succinctly expressed in the statement: "When Rab Dimi came (to Babylonia), Rabbi Johanan spoke (through his mouth)." In Babylonia he became the instructor of Abaye, whose curiosity about the customs and ideas prevalent in the Holy Land Dimi was only too happy to gratify (*B.M.* 58b). He praised the fertility of the country in hyperbolic fashion (*Ber.* 44a; *Keth.* 111b). To him we are indebted for the formula used in singing the praises of the bride at wedding feasts: "She neither paints her eyelids nor her face, and yet is beautiful as a gazelle" (*Keth.* 17a), a statement which permits the inference that natural beauty was as highly esteemed then as in our own day. He also transmitted a Halachah (law) in the name of the Court of the Hasmoneans (*A.Z.* 36b). He was greatly devoted to the truth, and very candidly confessed to error (*Sab.* 63b). J. Heilprin has suggested that he was the brother of Isaac bar Joseph, who, like him, was a pupil of Rabbi Johanan (*Hul.* 43a).

Lit.: Frankel, Zecharias, *Mebo Hayerushalmi* (1870) 72 et seq.; Graetz, Heinrich, *History of the Jews,* vol. 2 (1927) 567.

DIN, a Hebrew expression originally meaning "judgment," which has been employed in Jewish speech in a number of related connotations. The *din* is not only the sentence pronounced by the court, but the case itself and law as established by precedent and custom. Thus *dine nefashoth* are capital cases, *dine mamonoth,* civil cases; *beth din* is a court of law, and *din torah,* a trial held according to the principles of Jewish law. The principle that in civil matters the law of the land is to be observed is expressed in the legal maxim, *dina demalchutha dina.*

God is said to hold a *yom hadin,* or day of judgment, on Rosh Hashanah, at which the fate of each individual is decided; the term is also used in popular speech in the sense of "day of retribution." The chief funeral prayer is known as the *Tzidduk Hadin,* since it acknowledges the perfect justice of God, Who is justified in whatever He decrees. Finally, the term *din* is used to denote the definitely established religious law of a ceremonial nature, in contrast to what is purely *minhag* or custom. The name *Dinim* is given to collections of religious prescriptions, which are generally in the form of small handbooks which are consulted to find the proper Jewish observances in such matters as weddings, redemption of the first-born, home ceremonies, and funeral ceremonies.

DINA DEMALCHUTHA DINA, *see* STATE.

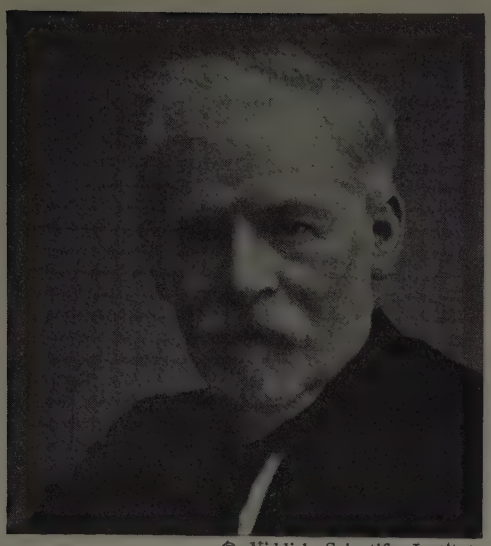
DINAH, daughter of Jacob and Leah (*Gen.* 30:21). *Gen.* 34 gives the story of her seduction by Shechem, son of Hamor, the Hivite, the prince of the land, and the pitiless vengeance taken by her brothers Simeon and Levi. In *Judith* 9:2 the treacherous act of the brothers of Dinah is described as a deed pleasing to God, a proper punishment for the crime and immorality of the prince of Shechem, and as an early prototype for Judith's heroic deed.

Modern Biblical scholarship, taking the stories of the patriarchs as eponymous records of tribal history, explains the Dinah story as indicating that a tribe of Israelitish origin had mingled with the Canaanites. Simeon and Levi made a sudden seizure of Shechem, and were in turn annihilated by the Canaanites (cf. *Gen.* 49:7). As a matter of fact, later records make almost no mention of the tribes of Simeon and Levi as independent tribes. In particular the song of Deborah (*Judges* 5), undoubtedly the oldest extensive bit of writing in the Bible, which names the tribes one by one, omits any mention of these two.

Lit.: Gunkel, *Commentary to Gen. 34;* Kittel, R., *Geschichte des Volkes Israel,* vol. 1, p. 173.

DINER-DÉNES, JÓZSEF, author, publicist, art critic, b. Liptószentmiklós, Hungary, 1857; d. Paris, 1938. Although aspiring to be a civil engineer and pursuing requisite studies at higher schools in Paris, Brussels, Dresden and Munich, he ultimately chose a literary career. He specialized in philosophy, art and archeology, and became (1881) a staff member of the National Museum at Budapest. His writings soon attracted wide attention at home and abroad.

Following another protracted sojourn in Berlin, Paris and Vienna, he returned to the Hungarian capital to found *Élet,* a modern review of the arts and of current events. In 1892 he accepted a call to the influential *Pester Lloyd* and four years later contributed regularly



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Jacob Dinesohn

also to the *Neues Pester Journal*. Soon thereafter he became drama critic of the daily *Magyar Ujság*. From 1906 to 1910 he edited the *Munka Szemléje*, a social and political review.

A publicist and commentator, he wrote copiously under various pseudonyms (Bálint Csereklye, Impresszionista, Paul Memle, Illés Domokos, etc.). He established the Literary Salon, the first lending library in Budapest. Among his early works are *Sammlung Géza v. Kárász*, published also in French (1890); *Ungarische Fayencen und Töpferwaren* (1890); *Vergangenheit und Zukunft* (1906); *A XIX század magyar festészetének története* (1901); *Az elefántcsont-faragás története* (1905); *Lionardo da Vinci és a Renaissance kialakulása* (1906).

During the short-lived regime headed by Count Michael Károlyi, Diner-Dénes was state secretary in the Foreign Office. When the proletarian dictatorship came to power, he emigrated to Paris, where he spent most of his remaining years as contributor to publications abroad and partly in the entourage of the exiled Károlyi. In 1937 he visited the United States and, while he was befriended by admirers among American liberals, his frail health could not cope with the rigors of the New World tempo.

DINESOHN, JACOB, popular novelist and creator of the sentimental romance in Yiddish, b. Neu-Zagory, Kovno, Lithuania (then as now Russia), 1856; d. Warsaw, Poland, 1919. He began his career as a contributor to the Hebrew periodicals *Hamaggid, Hamelitz* and *Hashahar,* championing the ideals of the Haskalah. Realizing shortly that only through the mother tongue could the masses be reached, he began to write in Yiddish. His meeting in 1876 with Eisik Meir Dick marked a decisive moment in his career. His first novel was forbidden by the Russian censor, but in 1877 appeared his novel *Der Schwartzer Jungermantshik* (The Black Young Man), which met with immediate success. *Eben Negef—A Stein auf'n Weg* (A Stumbling Stone) appeared in 1890, followed a year later by the more realistic tale *Herschele* and in 1899 by the more artistically perfect *Jossele*. In these and in his subsequent writings Dinesohn pleads for religious tolerance and for sympathy with the downtrodden. The best known of his tales for children, *Jossel Algebronik,* appeared in the New York Yiddish literary journal *Zukunft*. Among his important non-fictional works are several popular historical studies, his essay on Yiddish literature and his Yiddish translation of most of Graetz's history.

Among the numerous friendships in Dinesohn's life, his attachment to Peretz, whom he first met in 1887 and with whom he became associated in many literary enterprises, is a matter of Yiddish literary history. His bachelor quarters were the center of the Yiddish literary colony, and struggling young writers found in him an ever-ready friend and adviser. During the World War he devoted his energies to the cause of education among the poor, and an entire school system in Warsaw bears his name.

Thus the warm human sympathy that permeates his writings, together with the many virtues of his winning personality, secured for him a place in Yiddish literature above the actual merits of his creative genius. Of considerable value is the mass of his unpublished correspondence.

Lit.: Baal Mahshobeth, *Schriften,* vol. 1; Peretz, J. L., *Werke,* vol. 8; Pines, *Histoire de la littérature Judéo-Allemande;* Wiener, Leo, *The History of Yiddish Literature in the Nineteenth Century* (1899); Dubnow, in *Tog* (1925).

DINGOL, SOLOMON, writer, b. Rogachev, in the government of Minsk, Russia, 1886. Dingol studied in Vilna and later at the University of Bern, Switzerland. He began as an author in London (1908) and wrote for many newspapers and periodicals, and was editor of the periodicals *Der Fonograf, Der Idisher Zhurnal* and *Di Welt*. In 1916 Dingol came to the United States and became a member of the editorial staff and, at times, managing editor of *Idishes Tageblat* (1917-19), *Der Tog* (1920-23) and *Forward* (1923-25). In 1925 he rejoined *Der Tog*. His contributions to these newspapers include literary and critical essays as well as articles on politics and economics. He also published several novels in newspapers.

Among the books he wrote are the dramas *Der Neder* (1920) and *Fremd Blut* (1922). In London he published several translations into Yiddish, such as S. Przybyszewski's *Dos Glik* (1908) and A. S. Turgeniev's *Klara Milich* (1910), under the pseudonym Z. Rozes.

Dingol contributed the chapter on the Jews (pp. 123-35) in H. P. Fairchild's *Immigrant Backgrounds* (New York, 1927). He has also been active in Jewish social organizations and he is an executive member of the League for Labor in Palestine and a director of the HIAS.

DINKELSPIEL, HENRY G. W., lawyer and diplomat, b. Suisun City, Cal., 1869; d. San Francisco, 1931. He was the son of Moses Dinkelspiel. Admitted to the bar in 1890, he was elected a member of the California Assembly in 1895, and in 1896 declined a nomination to Congress. He served as a trustee of the San Francisco State Normal School for thirteen years, from 1893 on, and was a Republican presidential elector in 1908 and a delegate to the Republican National Con-

ventions of 1900 and 1904. He served as consul for Siam at San Francisco (1913-23), and consul-general (from 1923). He was president of the Commercial Law League of America (1906), and a member of the general council of the Bar Association of America (1926-28). He was active in Jewish affairs, as a leader in congregational work and a representative of the American Jewish Committee.

DIOCLETIAN (Gaius Aurelius Valerius Diocletianus), Roman emperor from 284 to 305 C.E. Toward the end of his reign he issued severe edicts intended to curb the growing influence of Christianity. By his order, churches were demolished, secret religious assemblies forbidden on pain of death, and sacred books burned. Although these edicts were carried out with varying severity, the Christians suffered much. The Jews were not persecuted. The Palestinian Talmud relates that when Diocletian was in Palestine he ordered both Christians and Samaritans to worship idols, but did not force the Jews to do so.

That the Jews also had some difficulty with Diocletian is evidenced by a legendary or half-legendary Talmudic account. He was the son of a Dalmatian ex-slave. The Talmud says that in his youth he was a herder of pigs near Tiberias, and the Jewish pupils on their way to the lectures of the Patriarch would beat him. After he became emperor, he visited Palestine, where the insults of the Jews were recalled to him. Late on Friday, the emperor sent to Tiberias for the Jewish notables. The Patriarch, Rabbi Judah, was in despair, until he met a demon who transported him and his companion, so that in spite of the distance and the locked gates of the city where the emperor stayed, they arrived at the appointed hour without transgressing the Sabbath. The rabbis were brought to a steam-bath where they were saved from scalding by the demon. Diocletian then said that he understood God performed these miracles for them, but that gave the Jews no reason for despising and mocking the emperor. When they answered that they mocked Diocletian the herder of pigs but were subjects of Diocletian the emperor, he warned them against insulting any Roman whatsoever. As an indication of the honor done him by the rabbis, the Talmud relates that Rabbi Hiyya bar Abba, who was a Kohen, would walk across the graves of Tyre, making himself ritually unclean in order to visit Emperor Diocletian.

DIODORUS SICULUS, *see* Greek Writers on Jews.

DIONYSIA, the festivals of Bacchus, or Dionysius, which were celebrated by the Hellenistic Greeks with every form of license and orgiastic conduct. According to *II Macc.* 6:7, the Jews were compelled to worship Bacchus by Antiochus Epiphanes at the time that the Temple altar was desecrated; but the historicity of this account has been doubted. According to another statement in the book (*ibid.* 14:33), the enemies of the Jewish religion even planned to erect a temple of Bacchus on the site of the Temple. Plutarch (*Symposium* 4:6), who mistakenly derives the word Sabbath from "sabos," the cry of the Bacchantes in their revels, has confounded the ceremonies of the "Joy of the Water-Drawing" (*Suk.* 51b) with Bacchic rites. Tacitus (*Historiae* 5:5) has a similar statement. It is certain, however, that no genuinely Jewish ceremonies can be traced back to the Dionysia. The latter, as observed in Syria and Palestine, were a combination of the wine worship of the Greeks and the Adonis and Tammuz mysteries of the Orient, which some of the Jews of ancient times had practised (*Ezek.* 8:14) but which never took hold in Judaism.

Lit.: Radin, Max, *The Jews Among the Greeks and Romans* (1915) 32, 35, 142, 171, 376; Frazer, *The Golden Bough* (1923) 324 et seq.

DIPLOMAT, *see* Public Office, Jews in.

DISABILITIES, *see* Discriminatory Laws.

DISCRIMINATORY LAWS. The making of laws discriminating against the Jews is essentially derived from the anti-Jewish legislation of the Christian Roman emperors; these were embodied in the code of Theodosius and through this code became laws of the empire. According to these laws, the Jewish religion itself was tolerated, but the Jews were citizens of the second class. The purpose of this legislation was to deprive them of every opportunity of propagating their religion, and to prevent them from exercising any authority over Christians. The Jews, therefore, could not hold office or any other honorable position. The jurisdiction of the Jewish law over civil questions was diminished. The laws of inheritance were devised to the disadvantage of the Jews, since they were not allowed to disinherit children who had adopted Christianity, or to discriminate against them in any way. The testimony of Jews against Christians was not acceptable.

The church laws of the papal court at Rome added to these restrictions; and the influence of the church councils, in course of time, led to various further discriminatory laws on the part of the secular legislation. Thus the Jews were compelled to live in ghettos, and to wear the Jew-badge; their books were censored in order to put a stop to the "Jewish heresy," and the like. The Jews were basically considered as foreigners, i.e., they had no rights at all, and were only given a legal status if they were under the protection or privilege of the emperor, princes, barons or cities.

The main discriminations against the Jews during the Middle Ages and up to modern times were as follows:

a) In Public Rights. Jews were excluded from all public offices and all jurisdiction over Christians, so that they could not even perform messenger service for Christians. There were various limitations in juridical matters, especially as to the validity of their testimony, and the requirement of taking a special oath *more judaico* ("according to the Jewish manner").

b) Limitations of the Rights of Residence. Jews were compelled to live in ghettos. Individual cities had the right to exclude Jews from their domains (privilegia de non tolerandis judaeis). Jews were considered to belong to the estates of the lord of the manor, as to the sod. They were forbidden to settle in certain sections of the country or parts of the cities. This lack of freedom went so far that it was considered lawful to expel the Jews at will, to deprive them of their property by confiscation; in other words, to treat them in every way as if they were outlaws.

c) Economic Measures. These were in connection with the limitation of the right of residence. The vocations of the Jews were subject to strict control. They were often limited in or even completely excluded from certain occupations, such as the acquiring of land and property. The large associations of merchants excluded them, and limited their business in various ways. The guilds forbade them to engage in certain trades; the law against taking excessive interest, or usury, was aimed against them. Special taxes were imposed upon them, such as the body tax and the "golden penny." The repeated reduction of debts owed to Jews was considered as legal.

d) Religion. There were even discriminatory laws in matters of belief. The Inquisition took measures against the right of forcibly converted Jews to return to Judaism; Jewish books were subject to censorship.

Discriminatory laws against the Jews were not completely abolished by emancipation. Until late in the 19th cent. many countries in Europe still subjected the Jews to various passport restrictions, business restrictions and exclusions from public office, teaching or becoming officers in the armies. The climax of such discriminatory legislation in the 19th cent. was in Russia, where there was scarcely any phase of public or private life where the rights of the Jews were not limited in one way or another. Roumania became a worthy ally of Russia by its treatment of the Jews as aliens.

Even the World War and the protecting of the rights of minorities that followed did not settle the question of equal rights for the Jews. A *numerus clausus,* the complete or partial restriction of the number of Jews attending the higher educational institutions, was adopted in Hungary, Austria, Roumania, Poland, etc. In these countries there were no actual discriminatory laws, but the practical effect was the same with regard to economic exclusions. Poland had a law requiring rest on Sunday, as had Greece and Lithuania. A monopoly on tobacco was introduced in Poland. Jewish merchants were frequently boycotted. The provisions for the protection of minorities, laid down in the peace treaties that followed the World War, were disregarded; and there were restrictions on immigration into various countries. These were in every sense discriminatory laws, since they were aimed principally against Jews. The Nazi scourge reintroduced practically every discriminatory legislation of the Middle Ages against the Jews in the Third Reich and into every country which was overrun by the Germans in 1939 and 1940.

For details, see the articles on the history and situation of the Jews in the different countries, under the name of each country; cf. also ANTI-SEMITISM.

JOSEF MEISL.

DISINHERITANCE, *see* INHERITANCE.

DISKIN, JOSHUA LEIB, Talmudic scholar, b. Grodno, Poland, 1818; d. Jerusalem, 1898. He was rabbi in Lomza, Kovno, Sklow and Brest Litovsk, and was frequently persecuted by the Russian authorities because of his steadfastness in defending his religious convictions. When he demanded that a tax on kosher meat be removed, he was ordered to leave Kovno on two days' notice. He was expelled from Brest Litovsk for rendering an opinion regarded as contrary to Russian civil law. He then moved to Jerusalem, where in 1889 he was one of the leaders in the movement against the cultivation of the ground during the Sabbatical year. In opposition to the orphan asylum conducted by liberal Jews, he founded his own institution in 1884. He also forbade the Jews to make use of the hospitals conducted by the missionaries, and founded the Yeshiva Ohel Mosheh in Jerusalem. His wife, known as the "Brisker Rebbetzin," was his co-worker in his charitable undertakings.

DISPERSION OF THE JEWS, *see* DIASPORA; GALUTH.

DISPUTATIONS. Disputations between Jews and persons of other faiths were usually polemical or apologetic in nature, and were conducted publicly and for the benefit of the general public. In such disputations learned men and experts participated on both sides, and their subject matter usually consisted of a definite, sharply outlined religious controversy. A distinction must be made between historical disputations, i.e. disputations which actually took place, and theoretical disputations, or purely literary ones in which the accusations and arguments were put in the mouth of an imaginary opponent.

Religious disputations with pagans were of frequent occurrence in pre-Christian times. The Talmud and Midrash contain numerous and at times detailed examples of disputations in which even Roman emperors took part. The disputation which occurred in 40 C.E. in Caligula's presence between representatives of the Alexandrinian Jews and an anti-Jewish group headed by Apion is historically noteworthy; Philo participated in this disputation, and gives a detailed account of it in his *Legatio ad Caium.*

With the growing strength of Christianity in Europe, disputations lost the harmless character they had originally had, and often assumed a form dangerous to the Jews because of religious fanaticism. Opponents with a common religious source appeared on the scene, and the Christians expected or demanded from the Jews the absolute acknowledgment of the interpretation of certain passages in the christological sense. The results of the disputations were often determined in advance, little attention being paid to the counterproofs offered by the Jews.

After the establishment of the Inquisition, which had as its task the annihilation of all heretical views, these methods became more severe, especially when converted Jews, who in many cases possessed a great knowledge of Jewish religious literature, placed themselves at the service of the Inquisition and forged from their knowledge venomous weapons for use against their former coreligionists. In this period the Jews were compelled to take part in such public disputations, which were usually staged with great ceremony in the presence of the royal court and of the temporal and ecclesiastical dignitaries of the country. The subjects of discussion were generally the frequently recurring ones of whether the Messiah had already appeared, whether the Talmud contained passages

inimical to Christianity, and particularly whether those Talmudic passages directed against the Minim (sectaries) and the Goyim (the pagan peoples) referred to the Christians. The classical land for such compulsory disputations, in which apostates formed the special opponents of the Jews, was Spain.

Some of the best-known disputations were: Paris (1240), in the presence of Queen Blanche, with four rabbis representing the Jews, among them the famous Moses ben Jacob of Coucy, and the apostate Nicholas Donin representing the opposition; Barcelona (1263), in the presence of the king of Aragon, between Nahmanides and the apostate Pablo Christiani—although Nahmanides was acknowledged as victor by all those present, the disputation did not in the least improve the lot or condition of the Jews; Avila (1375), in which the entire Jewish community was forced to participate—in this disputation Moses Kohen de Tordesillas, who was well-versed in the sources of Christianity, espoused the cause of the Jews, and in his book *Ezer Haemunah* records the contents of this and of other disputations. At about the same time there occurred a disputation between Shemtob ben Shaprut and Cardinal Pedro di Luna, who later became Pope Benedict XIII and against whom Shemtob's *Eben Bohan* was directed.

The most violent of all religious disputations was that of Tortosa in 1413-14, which lasted for more than eighteen months. Supporting the Christian side were Pope Benedict and the apostate Hieronymus de Santa Fé (formerly Joshua Lorki); the Jews were represented by twenty-two noted Jewish scholars of Aragon, including the renowned philosopher Joseph Albo. Many cardinals and other church dignitaries and a large number of auditors were in attendance.

A religious disputation arranged by King Basilius the Macedonian is reported to have taken place between the Jewish and Christian clergy in the Byzantine empire. A disputation is believed to have been held in Rome about 1450 between John Capistrano and the learned Jew Gamaliel, and another in Poppelsdorf near Bonn about 1500 between the apostate Victor von Karben and Jewish scholars of the Rhineland. The religious disputations which occurred in Poland at the end of the 16th cent. between Jews, including the Karaite Isaac ben Abraham Troki, and Christian sectarians were academic in character.

Friendly disputations were occasionally held at the courts of various princes, such as the court of Ferrara, where, about 1500, under Ercole d'Este I, Abraham Farissol disputed with two learned monks; or that at Hannover, where, about 1700, Joseph Stadthagen engaged in a disputation. Disputations of Jews with the followers of Jacob Leibowicz Frank were held in 1757 and 1759.

There are many purely literary disputations in which the Jewish authors often mentioned well-known names, such as those of contemporary kings, as opponents of the Jews, or as instrumental in arranging the disputations. The classical illustration of this kind of disputation is that immortalized in the *Kuzari* of the poet Judah Halevi. Bulan, a king of the Khazars in the 8th cent., arranged a disputation between a Christian, a Mohammedan, and a Jew; as a result, he was induced to embrace Judaism, together with his subjects. Lipmann-Mühlhausen's *Nitzahon,* composed about 1400 in the form of a disputation, was extremely popular. Disputational works were written by Christians too, as, for example, the *Scrutinium Scripturarum* of Solomon Paulus of Burgos (1434), one of the most vehement apostates of all time. M. WEINBERG.

A typical disputation between monks and rabbis. From a woodcut illustration by F. W. Bader in "Heinrich Heines Werke" published by Sigmund Bensiger

Lit.: Graetz, *History of the Jews,* vol. 3, pp. 175-76, 343; vol. 4, pp. 140-42, 207-15; vol. 5, pp. 280-87; Bacher, *Agada der Tannaiten,* vol. 1, pp. 27, 176; vol. 2, p. 32 et seq.; Friedländer, M., *Patristische und talmudische Studien* (1878) 20 et seq., 80-137; Loeb, Isidore, "La controverse religieuse entre les Chrétiens et les Juifs au Moyen Age," *Revue de l'histoire des religions* (1888), vols. 17 and 18; Ziegler, *Religiöse Disputationen im Mittelalter* (1894).

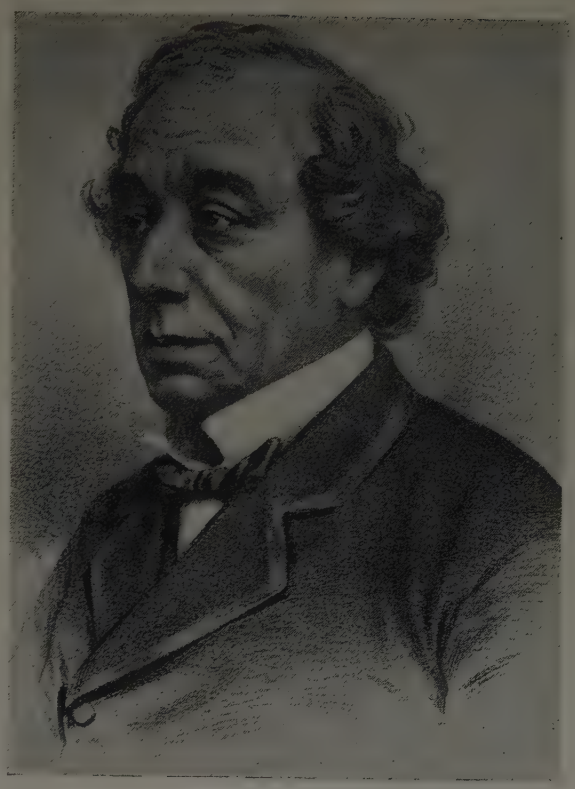
DISRAELI, BENJAMIN (Earl of Beaconsfield), English statesman, prime minister, and author, b. London, 1804; d. London, 1881. He was the eldest of the four sons and one daughter of Isaac D'Israeli and Maria Basevi, and proudly claimed descent from one of the families which had fled from the Torquemada terrors in Spain to Italian soil. It is known that his grandfather, Benjamin D'Israeli (also Israeli), emigrated from Cento, Italy, in 1748 to become an English citizen, married a daughter of the Villa Reals and left a fortune of £35,000. Disraeli's father gained a reputation as a man of letters, largely through his *Curiosities of Literature.* He remained a nominal member of the Bevis Marks synagogue until his resignation, in 1817, after a four years' quarrel with the elders. A Voltairean

by conviction, he was then easily persuaded by the historian Sharon Turner to assent to the baptism of his children, and thus with the christening of the thirteen-year-old Benjamin, on July 31, 1817, a political career was made possible which would otherwise have been closed by law to a Jew.

At sixteen young Disraeli left the private academy of the Reverend Cogan, where he had suffered the conflict of a spirited and sensitive baptized Jewish youth among Christians, to spend the next year in his father's rich library. At seventeen he was articled to Messrs. Swain and Stevenson, solicitors in Old Jewry, London, and in 1824 he entered Lincoln's Inn. After nine terms, however, it became apparent that to bind so romantic an imagination to the exactitudes of the law was but harnessing a racehorse to the plough.

In 1826, after a few slighter ventures, Disraeli launched upon the world his sensational first novel, *Vivian Grey,* autobiography and social satire, following it with a second part the next year. Though crude, it already betrayed some of the sparkle of the Disraelian fancy. In 1828 came a political satire, *The Voyage of Captain Popanilla.* A period of melancholy and mysterious ill-health followed, in the country home of his father, Bradenham Manor in Buckinghamshire. Meditating on the Jewish destiny, he conceived a great yearning for the East, and in 1830, with the money received for a second society novel, *The Young Duke,* he started on that Eastern pilgrimage (including Jerusalem) which was so deeply to influence his pen and his politics. The novels *Contarini Fleming* (1832) and *The Wondrous Tale of Alroy* (1833) followed. The latter is the distorted glorification of the 12th cent. Jewish national leader, David Alroy, while the hero of the former, one of Disraeli's most self-revealing works, is torn, as he was himself at this period, between poetry and action.

Finally he chose action, turning to politics as the readiest outlet for his talents. In 1832 he offered himself for parliament as an Independent Radical in a Wycombe by-election, and three years later contested the division of Taunton in an acrimonious campaign. It was not, however, until 1837, the year of Victoria's accession, that he was finally returned, and then as a Conservative, for Maidstone. In the interval he evolved and publicized an original creed which was to make history in the Conservative party. The inconsistency of beginning as a Radical and winding up as a Tory exposed him to attack and earned him that reputation as an adventurer which was to dog him until his final triumphs. But that it was possible to be Tory and Democrat in one was his deepest conviction. The interests of the people were best served, he maintained, when Tories, Crown and the Church united forces in combatting the industrial Whig oligarchy. He called on his party to resume its primitive and historically true role of popular Toryism. The dramatic failure of Disraeli's maiden speech in the 1837 parliament is commonly known. His foppish costume and flamboyant rhetoric excited the ridicule of the House, and he was laughed down protesting, with prophetic foresight, that a time would come when he *would* be heard. And for the next forty years, in a Commons then at its greatest, he *was* heard, his command of fact, intellectual independence, and incomparable wit making each of his speeches an event.



Benjamin Disraeli (Earl of Beaconsfield)

Nor was it only in the political field that Disraeli was now to attain distinction. Preoccupation with national affairs had in no way stunted his literary growth. A series of pertinent satires, such as *Ixion in Heaven* and *The Infernal Marriage,* coupled with the production of novels like *Henrietta Temple* (1836) and *Venetia* (1837), had secured him a reputation in the world of letters. His position in society was further consolidated in 1839 when he married Mrs. Wyndham Lewis (nee Mary Ann Evans), the widow of his former fellow member for Maidstone, and herself twelve years his senior. With a fortune accruing to him from this alliance, he purchased the country seat of Hughendon and settled down to the life of an English squire. Returned to Parliament for Shrewsbury in 1841, as a follower of Sir Robert Peel, Disraeli suffered a bitter blow when his leader failed to include him in the newly-formed cabinet. Nevertheless, he at first remained loyal. Later, however, in 1843, when Peel's support of Free Trade and other liberalizing tendencies appeared to him a betrayal of Tory traditions, and when the older statesman's attitude seemed to smack of a hectoring truculence, he became the spearhead of a party revolt, at the head of a group of younger men popularly known as "Young England." The essential doctrine of this group was that the prosperity of the country depended, above all things, on the triple foundation of church, crown, and people. In the Reform bill of 1832 it professed to see the potential deliverance of the monarchy from an aristocratic oligarchy which had been steadily usurping its privileges since the deposition

of James II in 1688. The Bill, it held, provided a possibility of solving immediate difficulties by restoring to the crown some of its suspended powers. This doctrine was embodied by Disraeli in his two novels *Coningsby* (1844) and *Sibyl* (1845), in the former of which it is put into the mouth of a detached intellectual Jewish millionaire named Sidonia, who combines with his aristocratic philosophy a fervent championship of the Jewish cultural heritage.

In 1845, following an outbreak of the potato disease, Peel finally abandoned the policy of protection to which he had been pledged and openly espoused total tariff repeal. Disraeli's opposition now became acute. Aided by a group of protectionists, who had now disowned their party leader, he proceeded to launch against the prime minister a series of bitter, but brilliant invectives which reached their climax in the famous speech of June 25, 1846, in which the latter was denounced as neglecting and disparaging his own followers. The speech spelled the eclipse of Peel, for though he managed to win through on the issue of tariff repeal, the protectionists contrived to defeat him, a little later, on the Irish Coercion Bill. The Conservative Party was now irreparably split between the followers of the premier and the opposition inspired by Disraeli. In September 1848, the official leader of the party, Lord George Bentinck, who had thrown in his lot with the "rebels," died, and Disraeli was chosen successor.

The position in which he thus found himself was by no means easy, for while he could claim the unstinted loyalty of his own immediate colleagues, and while his brilliance was conceded on all hands, to the world at large he still remained something of a mysterious Jew, exciting suspicion if not active distrust. Such reaction had been increased the previous year by the publication of his novel *Tancred,* the hero of which is a man who, dissatisfied with the English church, seeks a remedy by recourse to the spiritual heritage of Asia. In the course of the narrative, the Jews are extolled once more as the original sponsors of all high ideals and Christianity is represented as nothing but the completion of Jewish teaching and as instrument designed to conserve Semitic principles in the body of Western civilization. Such ideas, and particularly the assertion that the English nation was especially indebted to the Jews, naturally caused the young politician to be viewed with disfavor in many circles. Nor was this decreased when in the following year, consequent upon the election of Lionel de Rothschild and the raising of the Jewish Disabilities question, Disraeli championed the admission of Jews to Parliament not on their rights alone but also, as he claimed, by virtue of their special merits. In his *Life of George Bentinck,* written at this period, he reinforced his utterances in Commons by devoting an entire chapter to the Jews, pleading that governments should enlist their remarkable gifts.

In 1852, the liberal government of Russell was defeated and Lord Derby, who succeeded as a Tory premier, appointed Disraeli Chancellor of the Exchequer. With his accession to office, the adroit politician immediately indulged in a tactical *volte-face.* Contending always that the measure was an expedient rather than a principle, he proceeded to retract the former advocacy of protection and sought to appease the disgruntled farmers by awarding them compensation out of national funds. His budget, however, was defeated by a coalition of opponents, all bent on his downfall for their several reasons, and it was not until six years later that he returned to office in Derby's second cabinet of 1858. This administration was likewise short-lived, for the very next year, the Liberals, under Palmerston, Russell and Gladstone, succeeded in driving it from power on the growing issue of electoral reform.

In 1865, however, the political tide turned. The Liberals were ousted on a moderate reform bill, and Disraeli sat again under Derby at the Exchequer, in the difficult position of Leader of the House, virtual head of the party, but not prime minister. Now followed the famous Conservative "leap in the dark." Disraeli, an opportunist in the matter of electoral reform, now "dished the Whigs" by producing the most radical reform bill yet advanced. A revolt of several ministers against the excessive democracy of the bold measure caused delay, but on August 18, after Disraeli had astutely yielded to modifications in committee, the bill was made law. It won the people's confidence for the Conservatives and eventually enfranchised a million citizens, mostly of one class, a result not clearly foreseen by Disraeli. Carlyle raged at Disraeli as a "superlative Hebrew conjurer" and Gladstone, now his most bitter opponent, spoke of the "diabolical cleverness of Dizzy."

On February 28, 1868 (Derby had become increasingly ill), Disraeli stepped into his rightful place as prime minister. Ironically the very electorate he had enfranchised returned Gladstone on the Irish church disestablishment question, and he had to resign in December. For the following six years, he sat in reserved critical opposition, watching Gladstone's maladroitness and ineptitude preparing the way for his own return to power. During this period, he turned his attention also to religious problems, and in 1870 gave expression to his reflections in *Lothair,* a successful satire on English society, and on current religious issues.

In 1872 his private life received its greatest blow in the death of his wife, whom Victoria had created Viscountess of Beaconsfield in her own right, when Disraeli had refused a title. His extraordinary dependence on feminine sympathy turned him to Lady Bradford and Lady Chesterfield, aristocratic Tory sisters who had been patronesses of his youth, and his voluminous correspondence with them is rich material for his life's final period. This same romantic devotion deeply dyed Disraeli's relation to his queen, of whom he spoke as the "faery." Her early aversion had changed to affection and complete trust in her "favorite prime minister," and she rejoiced when the great Conservative victory of 1874 at last swept Gladstone out and Disraeli in. Bonds between queen and prime minister were further cemented when in 1877, in line with his general "monarchical" policy, Disraeli was instrumental in adding to her titles that of "Empress of India."

Disraeli's strong cabinet, including Salisbury and Derby (son of his late chief), proceeded to legislate on the church, the Irish problem, education, public health and workers' rights. His special achievement, however, was to heighten England's imperial character and reestablish her reputation, minimized under the Lib-

Memorial statue of Benjamin Disraeli (Earl of Beaconsfield) at Westminster Abbey, London

erals, as a great world power. On November 15, 1875, on private information from a friendly editor, Disraeli moved swiftly to buy up half the shares in the Suez Canal which the Khedive of Egypt was negotiating to sell to the French owners of the other half. Counting on the forthcoming Parliament to ratify the step, he borrowed £4,000,000 from his personal friends, the Rothschilds, and within ten days had triumphantly closed the deal which was ultimately to place Great Britain in strategic mastery of one of the chief gateways to the East. This happy stroke has come to constitute Disraeli's greatest service to his country.

To Disraeli, now sitting in the less strenuous House of Lords as Beaconsfield, England's role in the East was especially dear, and the conviction that only an integral Turkey could balk Russia in an aggression which might finally threaten British dominion now dictated his pro-Turkish policy (miscalled pro-Semite by his enemies) in the sharpening Russo-Turkish conflict. The Bulgarian revolt of 1876, brutally suppressed by the Turks, gave Russia her needed pretext for Christian interference, and the war declared in the spring of 1877 led to the capture of Plevna and the threat to Constantinople by the Russian armies. Beaconsfield, urged by a frantic anti-Russian queen, and restrained from stronger measures by several of his powerful colleagues, now projected the plan of sending colonial troops to get control in the Eastern Mediterranean and give Russia unmistakable warning. In May, 1878, 7,000 Indian troops arrived in Malta and the new policy of imperial solidarity for defense was set. Derby had resigned, to be replaced by Salisbury, who called for a congress of European powers to consider the obnoxious Treaty of San Stefano forced on defeated Turkey by Russia. However, before this famous Congress met at Berlin in 1878, England had concluded secret agreements with both Russia and Turkey, giving Cyprus, key to Asia Minor, to Great Britain and satisfying Beaconsfield that the necessary Turkey-in-Europe would remain. The Congress marked the zenith of the aged statesman's career. By "clear purpose, dexterous intellect, inflexible will," he managed to secure all that he sought, eliciting Bismarck's famous utterance, "Der alte Jude, das ist der Mann." At the Congress Beaconsfield backed the demands for Jewish rights in Roumania. He and Salisbury returned home to a triumphal procession claiming "peace with honor."

It was his final victory. Domestic depression and grave colonial trouble effaced Conservative prestige, and the elections of 1880 returned the Liberals. Late that year the indefatigable old man published the political novel *Endymion*. In April, 1881, his shattered physique finally succumbed to death. Gladstone's offer of a tomb in Westminster was declined, and he was buried beside his wife and Mrs. Brydges Williams, a former patroness, at Hughendon, where Victoria later came to lay a wreath on his grave.

Benjamin Disraeli may be considered among novelists a minor classic, with the genre of the political novel to his special credit. Among statesmen he takes a far higher position. An "imaginative prescience" guided his political acts. Many of his ideas have, in the event, proved impracticable, but in his own day he succeeded in regalvanizing the Conservative party, which to this day pays him annual tribute through the "Primrose League" founded in his memory. (The primrose was supposed to be his favorite flower.) His legacy to his party is not a system of ideas, but rather that spirit of popular Toryism which informs progressive Conservatives at the present time. Many of his actual ideas have long since become outmoded. Prominent among these is the notion that Jews are naturally aristocratic and conservative and on the side of the propertied interests, for this generalization, drawn no doubt from limited experience among the exclusive Sephardim, can no longer be maintained today when Jews form an obvious part of the industrial proletariat.

As for his personality, the strange combination of flamboyant élan and ingrained conservatism is perhaps best explained in the words of the journalist Greenwood: "He was thoroughly and unchangeably a Jew . . . an Englishman in nothing but his devotion to England and his solicitude for her honor and prosperity." Of this devotion there can be no doubt: England was the "Israel of his imagination."

SHERRY MCKENZIE.

Lit.: Disraeli's works; Moneypenny and Buckle, *Life of Benjamin Disraeli* (1929); Brandes, *Lord Beaconsfield* (1880); Maurois, A., *Disraeli* (1927); *Dictionary of National Biography;* Greenwood, F., article "Beaconsfield," *Encyclopaedia Britannica,* 11th ed.

DISPUTES, *see* CONTROVERSIES.

DISRAELI, ISAAC, author, b. Enfield, England, 1766; d. Bradenham, England, 1848. He was the father of Benjamin Disraeli, Earl of Beaconsfield (1804-1881) and the son of the merchant Benjamin Disraeli (b. Venice, 1730; d. England, 1816) by his second marriage. Disraeli spent his sixteenth year with his father's agent in Amsterdam. He was already well-read, particularly in the French philosophical writers. When he returned to London in 1782 it was with the resolve to be a man of letters. Both his parents disapproved, and his father arranged to have him placed in a commercial house in Bordeaux. The son had his way, however, and remained in England, venting his point of view in a poem which condemned commerce. His first published work was a vindication of Dr. Johnson's character, which appeared in the *Gentleman's Magazine* in 1786. In 1787 some verse was published in *St. James' Chronicle*. But again his father's dislike of the son's aspirations forced a departure from England. Disraeli went to Paris, where he remained until 1789, doing little else but reading and extending his literary acquaintanceship. At this time his friend, Henry James Pye, swayed the elder Disraeli to a more favorable attitude toward his son's choice of career. In 1790 Disraeli's *Defense of Poetry* was published, dedicated—in gratitude—to Pye. The following year Disraeli inherited his maternal grandmother's fortune and became independent.

Though Disraeli was himself never baptized and did not leave the Jewish community until 1817, his social and intellectual struggles with the problem of Jewish association produced discontent and in the end an open break with the Jewish life of his day. The social disagreement occurred after the Bevis Marks congregation had appointed Disraeli warden in 1813. Disraeli declined the office and was fined £40. He repudiated the fine, and in a letter charged the synagogue authorities with an insufficiently enlightened religious attitude. The next year he still declared himself willing to pay the regular dues, but the synagogue authorities insisted on the fine. In 1817 Disraeli resigned from the synagogue. His four children, aged fifteen, thirteen, eight and four respectively, were baptized the same year.

Disraeli's intellectual break with Jewish life came with the publication of *The Genius of Judaism* in 1833, though the ideas presented in the book had already been forecast in *Vaurien,* a novel (1797), and in an article on Moses Mendelssohn which appeared in the *Monthly Review* of July, 1798. The book acknowledged the greatness of Israel's history, but voiced an accusation against its contemporary existence, particularly its "social exclusiveness." Disraeli charged the Jewish people with bemoaning their sad past and participating too little in the common life of the day. "We must learn to feel like Jews when we tell of their calamities," he wrote, "and to reason like Christians when we detect their fatuity."

This evaluation of the Jews as a people whose thinking processes are not trustworthy reads strangely in the light of the radical 20th cent. attitude toward Disraeli's son, Beaconsfield, whose thinking processes are held responsible for much of 19th cent. British imperialist development. But Disraeli's attitude, as a whole, sounds familiar in the 20th cent., which has produced many articulate Jews—and some non-Jews—who were baffled by the complexities of Jewishness and who sought refuge in praising its past and disparaging its present. That its praiseworthy past consisted of a series of presents precisely like the one they disdained was overlooked.

Disraeli's most successful work was *Curiosities of Literature,* of which six volumes appeared between 1791 and 1834. By 1841 it was in its 12th edition. Another of his large works was *Commentaries on the Life and Reign of Charles I,* in five volumes, which was published between 1828 and 1830, and for which he was made honorary doctor of civil law by Oxford in 1832. He also wrote *Calamities of Authors* (1812-13), *Quarrels of Authors* (1814) and several unsuccessful novels. Disraeli had many friends and admirers among the writers of his day; among them were Sir Walter Scott, Byron, Southey, Moore and Bulwer-Lytton. But his studies, particularly his anecdotes about writers, were criticized as superficial and inexact. Despite the fact that Disraeli became blind in 1839, he continued to work and published *Amenities of Literature* in 1840. From then until the end of his life no more work appeared. He was buried in a Christian cemetery. LIBBY BENEDICT.

Lit.: Picciotto, James, *Sketches of Anglo-Jewish History,* pp. 295-301; *Transactions of the Anglo-Jewish Historical Society,* vol. 5, pp. 202-218; *Dictionary of National Biography,* vol. 25, pp. 117-120; "Memoirs of Benjamin Disraeli," in *Curiosities of Literature* (1866).

DISSECTION (of corpses), *see* MEDICINE.

DISTRICT OF COLUMBIA, *see* WASHINGTON, D. C.

DITTENHOEFER, ABRAHAM JESSE, jurist, b. Charleston, S. C., 1836; d. New York city, 1919. He was brought to New York city at the age of four, and completed his education by graduating from Columbia College (1856) and taking a course in law. In 1862 he was appointed justice of the city court by Governor Fenton, serving for one term. In 1864 he was Republican elector from New York, casting his vote for Lincoln, with whom he was on terms of friendship, but he declined the offer of the president to become United States District Judge for South Carolina, preferring to remain in private practice. He was for twelve years chairman of the Republican Central Committee and in 1876 was a delegate to the national convention of the party.

Dittenhoefer was a noted authority on the law relating to the drama and stage, in which he took a great interest. He procured the incorporation of the Actors' Fund, and served it without compensation for many years. A noteworthy achievement for the stage was his success in having the copyright law so amended as to prevent the pirating of plays.

His father, Isaac Dittenhoefer, was one of the founders of the B'nai B'rith and of Temple Emanu El.

DIVEKAR, SAMUEL EZEKIEL (Samajee Hasaji), b. in the Janjira district, some distance from Bombay, 1730; d. Cochin, 1797. He was a member of the Beni Israel and a soldier in the army of the British East India Company. He was the recognized head of the Beni Israel congregation of Bombay. In 1750 he

joined the army of the British East India Company, and was later promoted to the rank of native commandant in the Sixth Battalion. In 1783, together with other members of the Beni Israel, including his brother Isaac Ezekiel (Isajee Hasaji) Divekar, he was taken captive by Tipu Saheb during the Second Mysore War under General Mathews. The order was given to execute all these prisoners, but on their plea that they were Beni Israel, the mother of Tipu Saheb took pity on them and had them cast into prison, since she knew that the Beni Israel are spoken of favorably in the Koran (chap. 2). Samuel (Samajee) vowed that if he were released he would devote his efforts toward a revival of Judaism among the Beni Israel and that he would erect a synagogue to the glory of the God of Israel. *The Captives of Tippu* (a book of survivors' narratives, edited by A. W. Lawrence, published by Jonathan Cape, 30 Bedford Square, London, and issued in the Travellers' Library, 1929) states (p. 4): "The names of Haidar Ali and Tipu Sultan, Mohammedan usurpers of the Hindu state of Mysore from 1761-99, were rendered world-famous by their struggle with the English, which, from the repeated disasters sustained by either side, the bravery of the combatants, the number and sufferings of English prisoners in the capital at Seringapatam, and, above all, perhaps the fantastic character of Tipu himself, was followed with interested horror by contemporaries and is still remembered as one of the more romantic stages in the history of British India."

In 1784 a treaty was signed and the British prisoners were released. Samuel (Samajee) remained in the British service and retired at the end of 1792, after having served for forty-two years. He was appointed president of the General Court Martial, through a warrant of July 4, 1791, by Major-General Abercrombie, East India Company's Army, Tellicherri, Malabar Coast. Upon his return to Bombay he fulfilled his vow by building a synagogue in Bombay now called the Shaar Harahamim (Gate of Mercy) Synagogue; this is the first and the oldest synagogue in Bombay. In 1797 he died in Cochin, where he had gone to bring scrolls of the Law. In honor of the services performed by Samuel and by his brother Isaac, two streets in Bombay were given the names of "Samuel Street" and "Isaac Street." EZEKIEL MOSES EZEKIEL.

DIVINATION, forecasting the future by means of signs, omens or by means of revelation through visions. There are but few cases of divination in the Bible, and the legislation is generally condemnatory of it. Joseph, for instance, states that he divines by means of his magic cup (*Gen.* 44:5); but the context of the story clearly indicates that this is merely part of a pretext to entrap his brothers. Hosea (4:12) contains a reference to the practice of divining by means of rods; some Bible scholars think that the oracle of the Urim and Thummim consisted of two disks within a bag, and that the answer to a question depended on which one would be drawn by the priest. In general, however, such practices were considered as contrary to the spirit of the Jewish religion. The same Hebrew word is used for "diviner" as for "wizard" and both are condemned. The prophets mock those who make forecasts by the clouds in the sky (*Isa.* 57:3), or make divination (*ibid.* 44:25) or examine the liver (*Ezek.* 21:26). Divination is contrasted with prophecy, and is regarded as doomed to disappear before the true word of God (*Ezek.* 12:24). Accordingly, while it is evident that some of the Israelites made use of divination in ancient times, the practice died out because of the protest of the prophets, and was banned in Jewish legislation.

See also WITCHCRAFT.

DIVINE PRESENCE, *see* SHEKINAH.

DIVINE SERVICE. The term divine service, signifying every form of the worship of God, is now used in Jewish circles mostly in the sense of the service of God through prayer. Even the ancient literature distinguished between Abodah, denoting the sacrificial service, and Abodah Shebaleb, the worship of God within the heart, or prayer. The peculiarity of the Jewish service of God, and at the same time its importance to world history, lies in the fact that it has developed from the prayer life of the prophets; their way of praying and of turning to God with their petitions became later the common property of the Jewish people and determined the form of the service of God. It was independent of all externalism, it dispensed with sacrifices as easily as with idols, it was not bound to sacred places, buildings or persons, nor even to any kind of external accessory at all, being rather a purely spiritual service of God. Since it needed for its installation nothing but the will of a comparatively small community, it spread with ease over the whole world.

Judaism knows both communal and domestic worship. In accord with the community ideal of the prophetic movement, it lays emphasis upon communal service of God. This takes place regularly, whereas worship in the home depends upon the opportunities which present themselves. "The prayer of a community always finds a hearing, even though not all the members may be worthy of it;" in these words Maimonides sums up the Talmudic view. According to the Jewish conception, the establishment of a place for worship belongs among the obligations which are imposed upon the community. There are three times a day for saying prayers. Divine service took into consideration business activities. The over-long extension of divine service on working days was avoided, usually by combining the afternoon and evening services, but it was insisted that this take place regularly. Thus the worship of God invested the working day with its sanctity, the feast day with its holiness.

Synagogue attendance was not equally large in all centuries, being considered at different times more or less important. Furthermore, even in ancient Palestine many Jews lived in places where no synagogues existed. In such cases the individual prayed at home, but he used, except for a few changes, the prayers of the community. This individual prayer, modeled after the community prayer, was likewise a new phenomenon; prayer is in this case regarded as a religious duty and as a good deed.

Women were given little consideration in the public services. Perhaps at the very first they were not so completely excluded from participation as later, but they were considered exempt from a portion of the obligatory prayers, and particularly through their

separate location (in a balcony or separated by a partition) had no official standing in the congregation. Not till the middle of the 19th cent. was an attempt made to give women a greater share in divine service; however, with the exception that in Reform and Conservative synagogues of the United States the separation of sexes during worship has been completely abolished, little progress has been made in this field.

From its inception, divine service has consisted of prayer, instruction and symbolical rites. Prayer gave opportunity for expression of the collective convictions and hopes of the congregation. It consisted of adoration and confession, of hymns and thanksgiving. Only gradually did petitions come in, particularly such as were peculiar to the community—petitions for the good things of life needed by all, for the highest welfare of the entire group, and for the realization of its future hopes. Instruction consisted of the reading of extracts from the Bible and their elucidation. It transmitted knowledge of the common doctrinal conceptions and of their common history, as well as of the moral and ceremonial requirements which result from the religious creed.

Instruction connected with divine service has made sacred writings, for the first time in the history of the world, the common property of an entire people, including its most uneducated classes, thereby introducing the great masses of this people to cultural activity. The symbolical rites are not only an external medium for religious conceptions, but at the same time are acts of historical commemoration. They are mostly borrowed from the cult of the Jerusalem Temple, and in this way provide a medium for historical continuity.

As early as ancient times the three pilgrimage festivals, Pesach, Shabuoth, and Sukkoth, afforded the layman an opportunity of participating in the divine service, as did also Yom Kippur, the solemn ritual of which attracted many pious individuals.

Just as the Bible tells how Daniel, performing his devotions three times daily, turned toward Jerusalem, so has the Jewish worship of God, from the most ancient times, been directed toward the site of the old Temple, which for the majority of the Jews means eastward. This orientation of prayer unites the entire body of believers by a bond of sacred commemoration.

Another bond connecting the community, now scattered over the entire globe, is the language of the divine service. Since the earliest times worship was conducted in the Hebrew language, even though this had long ceased to be the colloquial speech of the Jews; such prayers as are said in what was originally the popular tongue, viz. Aramaic, are relatively few in number. In the Hellenistic cities the practice of using Greek as the language of prayer arose at an early period, and the Talmud discussed the problem as to whether or not certain passages from the Bible might properly be read in foreign languages. Frequently during the Middle Ages the vernacular languages were admitted into the poetical portions of the service of the synagogue, but for the principal prayers and the largest proportion of the poetry, Hebrew or the equally esteemed Aramaic was required. Modern times have brought about changes in this matter, in that the vernacular tongues have been granted a larger share in divine worship in many lands, notably Western Europe and the United States.

In its early period, divine worship was not restricted to rigid formulas. Each member had the opportunity of functioning as prayer-leader and of conducting the service, the congregation joining in the prayers only with responses, or through participation in the Bible readings. Gradually this changed, the prayers taking on precise form and tradition being crystallized into a well-established text. The popular attitude toward the divine service varied from time to time. Mystical fervor and rigid formality, ritualism and individualism, struggled repeatedly with each other, now this tendency, now that being victorious. Common to all these tendencies was the requirement of Kavvanah, the inner comprehension and pious expression of prayer; but the mystic reads into this requirement a significance different from that of the ritualist.

Thanks to the constant striving of the mystics after fresh experiences of prayer and of the significance of the prayer formula, divine service did not become torpid, but was continually being refreshed and invigorated. Poetry and music in the synagogue were in the main demanded and fostered through the desire for spirituality. The extraordinary differentiation in usages and vestiges of divine service is clear evidence of a strong, vital, religious sense, and an absence of dry formalism. Of course, the mystic quest for the experience of God in worship could easily be carried too far, and, as in Hasidism, could lead to the dissolution of community worship proper.

The Reform movement of the 19th cent. shows a new attitude toward divine service. In contradistinction to the dogmatically inclined medieval epoch, it dared to apply criticism to tradition and not only to set aside such prayers as did not suit its conceptions, for example, prayers for the restoration of sacrificial worship, for the establishment of a Jewish nation, for the resurrection of the dead, but also to modify the structure of the traditional worship of God and to change its language.

When regular services were established in the synagogue it was naturally necessary to have special services for each of the holidays. For the most part, these services are the same as those for the Sabbath; like them they consist of the reading aloud and interpreting of the Bible and of numerous prayers. At the same time each festival has its own form of the Musaf (Additional) service and the sevenfold benediction. There is also an additional portion of the service which takes into consideration the special nature of the day. Thus the three pilgrimage festivals include the psalms known as the Hallel, and Rosh Hashanah features the blowing of the Shofar.

The historical influence of the Jewish worship of God has been extremely far-reaching. Like prophetic piety in general, the Jewish divine service strongly affected both of the other great monotheistic religions. The primitive Christian community took over the synagogue service. Thus the divine service, consisting of Scriptural reading and prayer, was adopted by the church. Both the form of adoration as well as the language of prayer were greatly influenced by Jewish tradition. Ancient Christianity took over from Judaism both the congregational prayer and the repeated oblig-

atory daily prayer. Islam is completely dependent upon Judaism for its arrangement of prayers. However, in the devotional life of a Mohammedan prayer plays by no means that role which the synagogue prayer plays in Judaism. Fundamentally, congregational prayer in Mohammedanism is only a collective performance of the individual prayer of obligation.

While the public congregational worship and the associated obligatory prayer sooner or later adopted certain conventions, the worship of God in the home has the possibility of remaining completely free and original. Besides the obligatory prayer, Judaism knows, as a natural inheritance from the praying of the prophets, the voluntary prayer which, bound by no manner of regulation, follows only the impulse of the heart. To such devotional mood the world owes many psalms, and the book of *Psalms* has remained a refuge for the truly pious in all ages. Such a voluntary, silent prayer, subject to no form of regulation and called *Tahanun,* "supplication," was added to the congregational prayer. These Tahanunim or Tehinnahs formed likewise an important part of the voluntary private devotions of the pious; women particularly were exemplary in this respect, for, being denied participation in various obligatory prayers, they appropriated to themselves the voluntary devotions.

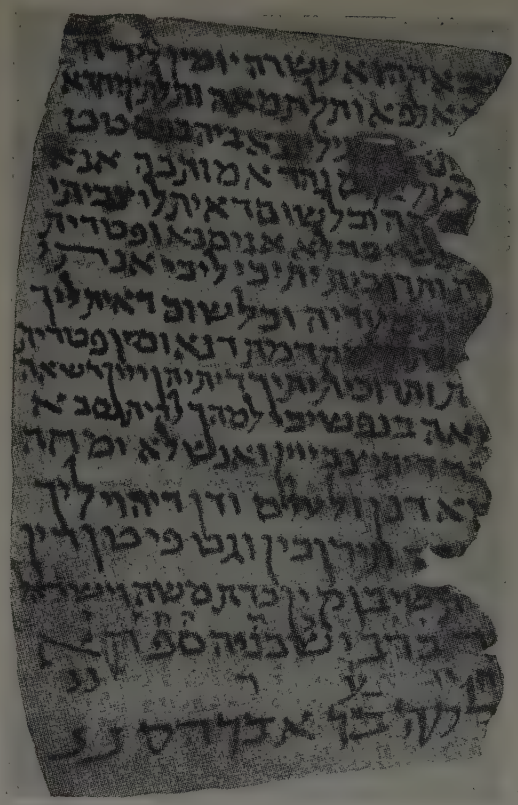
Though these prayers depend upon mood and impulse, there are other important parts of private worship which are associated with fixed times or arrangements. To these belong the evening prayers which, independent of the obligatory prayer, are mentioned as early as the Talmudic period. To this category belong also the prayers at meals, which are said before and after the meal.

An especially solemn character has been given ever since ancient times to those prayers, such as Kiddush and Habdalah, which are associated with meal time at the beginning and at the end of the Sabbath and of the five great festivals. Here also belongs the domestic celebration of the Passover feast, the Seder, with its combination of narrative and prayer.

In the same manner, the particularly important epochs in the life of a man are distinguished by festivals of domestic worship more or less impressive, such as birth and circumcision, Bar Mitzvah, betrothal and marriage. Death and mourning are occasions for holding community worship in the home of the bereaved. More rare are the other occasions which are celebrated with festivities and domestic worship, such as the dedication of a new house, and the Siyum, the festive conclusion of a Talmudic tractate or of the entire Talmud. In a certain sense, prayers for those who are very ill, for the dying, or for a safe journey are in this category. The entire life of a man is encompassed with opportunities to worship God in the home. These occasions have exercised great influence also upon the daughter religions of Judaism.

See also: HAFTARAH; LITURGY; MIZRAH; TORAH, READING OF; WEIBERSCHUL. ISMAR ELBOGEN.

Lit.: Zunz, L., *Der Ritus des synagogalen Gottesdienstes;* Krauss, S., *Synagogale Altertümer;* Dembitz, L. N., *Jewish Services in the Synagogue and Home* (1898); Elbogen, I., *Der jüdische Gottesdienst* (1924) and the literature cited there; Collins, Edwin, in *The Jewish Library,* second series (1930) 75-110; *Encyclopaedia Judaica,* vol. 10 (1934) cols. 1047-59.



Oldest known Get, or bill of divorce (1020), found at Fostat, Cairo

DIVORCE. Divorce as a Jewish institution had its origin in pre-Israelitic times. The Torah (*Deut.* 24:1) gives the details of the procedure when a man puts away his wife; but these are given only incidentally in connection with another law forbidding the husband to remarry his divorced wife if, in the meantime, she had been the wife of another man. Again we find that if a man falsely impugned his wife's chastity he was punished by not being allowed to divorce her; if he seduced a virgin, he had to marry her and could never divorce her (*Deut.* 22:19, 29). These passages clearly show that, as far as the Biblical legislation is concerned, the husband's right to repudiate his wife was unquestioned. On the other hand, the wife originally had no right to ask for a divorce, and her consent was not required in case the husband wished to divorce her. In these laws the Israelites merely followed the customs which were common to the peoples of the East. In the course of time, however, with the growing moral sense of the Jewish people, and with the greater realization of the sanctity of marriage and the necessity of maintaining the integrity of the family, an effort becomes apparent to diminish the frequency of divorce and to protect the wife against the hardships to which it subjected her.

One method of combatting divorce was by appealing to the affections and moral sense of the husband. The prophet Malachi (*Mal.* 2:13-16) upbraids those who put away the "wife of their youth." The Talmud, expanding this passage, says, "If any one divorces the partner of his youth, the altar sheds tears on his account" and "Whoever divorces his wife is hateful

in the sight of God" (*Git.* 90ab). Throughout Jewish literature we find passages that emphasize the close connection between husband and wife and the importance of the continuance of that union for their happiness.

Legislation further sought to limit the husband's right to divorce his wife at will. The Mishnah forbade him to do so in case his wife was insane (*Yeb.* 14:1), in captivity (*Keth.* 4:9) or a very young minor. There was considerable discussion as to the permissible grounds for divorce, depending on the interpretation of *Deut.* 24:1: "because he hath found some unseemly thing in her." The older view, represented by the school of Shammai, held that only unchastity on the part of the wife could justify a divorce. Certain passages in the gospels (*Matt.* 5:31-32; 19:3-9) adhere to the same opinion; while others (*Mark* 10:2-12; *Luke* 16:18; cf. *I Cor.* 7) forbid divorce on any grounds whatsoever. This extreme view seems to have brought about a reaction in Jewish thought, for the later view tended to extend the grounds for divorce. Thus the school of Hillel interprets the Biblical expression to mean any reason whatsoever, and gives as an example "even if she spoils a dish in cooking"; Akiba says, hyperbolically, "even if he finds a woman more handsome than she." This view has prevailed in Judaism, and grounds for divorce are not required for a voluntary dissolution of marriage.

In the meantime, however, the rabbis had found more effective means of combatting the evils of divorce. Thus it was required that the husband who divorces his wife return to her all the property which she had brought into the marriage as well as any other sum he may have assigned her as her marriage portion. Another provision required that a divorce must take place in the presence of a court of rabbis, thus affording opportunity for reconciliation, safeguarding the interests of the wife, and preventing a repudiation of the wife in anger and haste. Finally, about 1000, Rabbi Gershom secured the passage of a resolution requiring the consent of the wife before the husband was permitted to divorce her. All these factors were a powerful aid in diminishing the number of Jewish divorces.

On the other hand, there are certain grounds on which the authorities could compel a divorce. In Jewish law the following are generally allowed as such grounds of divorce on the part of the husband: suspicion of adultery, or breach of moral deportment on the part of the wife; the wife's refusal to have marital intercourse or to move to her husband's place of domicile; violation of the religious ordinances in the wife's management of the household. The following are the grounds on which the wife can demand a divorce from her husband: the husband's following a disgraceful vocation; cruelty to the wife; refusing to provide. Of course, the wife herself could not divorce the husband; but upon her appeal, the court would endeavor to compel him to divorce her, usually by threatening him with excommunication, and sometimes by appeal to non-Jewish courts. In the following cases the court could compel a divorce, with or without the consent of the parties; adultery of the wife, or justifiable suspicion of adulterous behavior; if the marriage contracted was contrary to Jewish law; the leprosy of one of the couple; if the marriage remains childless after ten years (*Yeb.* 64a).

Summing up all these opinions, we find that the Jewish law is decidedly in favor of the permissibility of divorce. Since marriage should have a moral basis, it was regarded as senseless to compel the continuance of a marital union in which further harmonious living together was impossible. The laws prevalent in so many countries which regard divorce only as a final recourse against intolerant conditions, which emphasize unduly the physical side of the marital relation, which require that one party should demand the divorce and the other oppose it, and which reject a divorce when both parties openly consent to it, have frequently led to hypocrisy, perjury, fraud, bitterness, cruelty and even gross immorality, a situation which is intensified in states where no divorce whatsoever is permitted. Judaism, by basing divorce on the free consent of the parties, has avoided these evils. On the other hand, and for the very purpose of emphasizing the moral nature of marriage, the law had to provide that marriages should not be dissolved too readily or without cause, and that the wife should not be without protection in case of divorce. As a result of this view, divorce is granted unconditionally if both parties consent to it. No provision is made for an investigation by the court for proof of an alleged act of adultery or any other grounds; the court is concerned solely with seeing that the proper formalities are observed and that both parties' rights are maintained.

Deut. 24:1 briefly describes the manner of divorce. If the husband wishes to send away his wife, he "writeth her a bill of divorcement (*sefer kerithuth*), and giveth it in her hand." No statement is given as to the formula employed in this document, but it is interesting to observe that a written statement of divorce and not a mere oral expression of will was required at such an early period. The Mishnah, which always uses the term Get for the bill of divorce, gives the following as the essential formula: "Thou art now permitted to any one"; according to Rabbi Judah, it was: "Let this serve you as a bill of divorcement from me, as a deed of dismissal and liberation, so that you may go and marry any man you wish (*Git.* 9:3).

The method of giving a divorce, as developed by the Jewish teachers, contains a number of solemn formalities and minute directions requiring an exact knowledge of Jewish law. These are discussed in the Talmudic tractate *Gittin* and the codes. The divorce proceeding occurred in the presence of a court (Beth Din) consisting of three men well versed in the Law (Dayanim), and with an ordained rabbi generally acting as chairman, and of two witnesses. Neither the judges, the witnesses, nor the scribe who writes the Get may be related to the couple or to one another. The Get must be written in the presence of the court; it must be prepared especially for this particular couple, and with the express intention of being used (*lishemah*). The parchment or paper upon which it is to be written must be in perfect condition, without erasures or holes, and it must be greater in length than in breadth. The ink must be clean and black, and the pen must be made from a goose-quill. The Get must contain the exact names of the husband and the wife, and the exact date and place of the execution of the docu-

ment; it must be written in Hebrew square characters such as are used for the writing of a scroll of the Torah. All the surnames of the married couple must be added to their names; when the name of the town in which the divorce takes place is mentioned, it must be stated on what river or body of water it is situated, in order to avoid all possible errors and to provide that the manner of writing be very exact. The text of the Get is written out in twelve lines that have been previously ruled out upon the paper; the number twelve is chosen because that is the numerical value of Get in Hebrew (Gimel, 3 + Teth, 9 = 12).

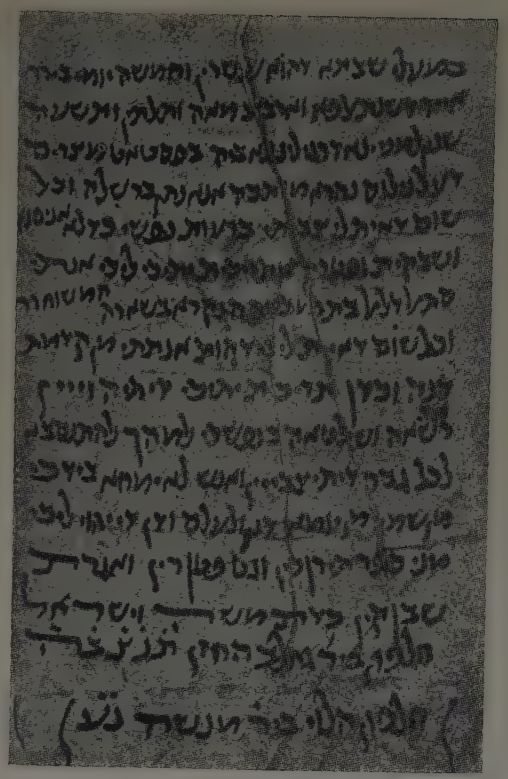
The execution of a bill of divorce must take place in the daytime; however, it can not take place on the day before a new moon, a Sabbath, or a festival. The method of procedure is as follows: The husband is first asked by the court if he wishes to execute the bill of divorcement, if he is doing this of his own free will, and if he had rendered such a Get invalid by reason of any previous statements. If he answers these questions satisfactorily, he completes the acquisition (Kinyan) of the writing materials by raising them aloft, after which he hands them over to the scribe and directs him to write out the Get. The Get usually reads approximately as follows:

"On the ..... day of the week ....., the ..... day of the month ....., in the year ..... after the creation of the world, according to the reckoning we are accustomed to use here, in the city of X. on the river Y. (or, on the body of water Y.), I, N. son of N., with the surname of N., who today dwell in the city of X., which is situated on the river Y., do hereby consent, of my own free will and without any restraint, to release, to set free, and to put away thee, my wife, M. daughter of M., who doth now dwell in the city of X. on the river Y. Thou hast until now been my wife, but now be thou released, set free, and put away, so that thou mayest be thine own mistress in the future, and mayest marry any man thou mayest desire. And no one may hinder thee from doing this, and from this day forth thou art free to marry any man. Thus thou receivest from me this bill of divorce, document of release, and bill of freedom according to the law of Moses and Israel."

Signatures: N. N. son of N. N., witness.
N. N., son of N. N., witness.

The *Halachoth Gedoloth,* about the year 750, contains (edit. Hildesheimer, p. 339a) what is perhaps the oldest known formula for a Get. The *Halachoth* of Alfasi, the commentary of Rashi (to *Git.* 85b) and the *Mishneh Torah* of Maimonides (*Gerushin* 4:12) also contain formulas for the Get. The oldest Jewish bill of divorce extant comes from Fostat (Cairo), and is dated 1020. It is now in the Elkan N. Adler collection.

When the scribe has finished writing the Get, it is read by the witnesses and signed; there must be no empty spaces between the signatures. The chairman of the court then questions each of the witnesses separately, asking them if they are sure that the Get is issued for this particular couple, whether it has been signed by them, etc. The chairman then hands the Get to the husband to give to the wife in the presence of witnesses. He raises up the Get above her head, she raises her hands to the level of her face and holds them out,



Bill of divorce (Get), dated 1128. Reproduced from C. Bernheimer's "Paleografia Ebraica"

and he lets the Get drop into them, saying at the same time: "Here is thy bill of divorcement; take it and from now on be divorced from me and free to marry any man." The wife returns the Get to the chairman, who then tears it partly across, in order that it may not be used again, and retains it. After this the divorce is regarded as complete, and each of the couple is free to marry again. The law, however, forbids a member of a priestly family (Cohen) to marry a divorced woman.

Since under Jewish law an agent was always permitted to act on the commission of another, divorce by proxy was permitted under Jewish law. In this case, however, the formulas and regulations were adapted to meet the difference in circumstances. The requirements as to the delivery of a Get by an agent who came from a country outside of Palestine were made very strict (*Git.* 2:1); in the same way Rabban Gamaliel the Elder made it more difficult to annul the authority given by the husband to the agent, to deliver the Get to his wife (*Git.* 4:1-2).

The settlement of the property rights of the couple takes place at the same time as the divorce, and sometimes previously. The husband must pay the wife the amount specified in the Kethubah, and return her dowry. However, if the wife was the guilty party, she might lose her Kethubah and her claims. Accordingly the regulations as to the Kethubah are closely related to those about divorce.

As a rule, the children of a divorced woman remained in her custody; but the father could claim the custody of the boys after they were six years old (*Keth.* 65b, 102b). In later times the court would award the

custody of the children as it saw fit (*Eben Haezer* 82:7, note).

An interesting variation of ordinary divorce, called forth by the circumstances of the times, was conditional divorce. During the Middle Ages a husband was often compelled, in order to earn a living for his family, to make extensive trips in the prosecution of his business. The perils to which a Jew was subjected at that time were very great, and it was possible that the husband might never return, in which case his wife would be an Agunah, without support and without the opportunity of marrying again. To forestall such a possibility, it was customary for the husband to give his wife a conditional divorce, to the effect that if he did not return within a certain period, usually twelve or eighteen months, the divorce would take effect. The same was done in modern times when the husband was summoned for military duty in time of war.

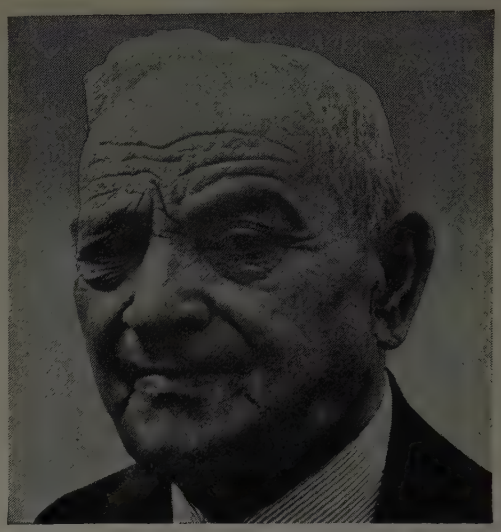
The laws of divorce herein outlined were observed by Jews all through the period when they were given autonomy in marriage matters, that is, all through ancient and medieval times, and down to the 19th cent. in modern times. In the 19th and 20th cent. country after country began to set up its own laws of divorce, and to take away from Jews the privilege of giving the Get to their wives, and to circumscribe the powers of Jewish courts. The last countries to recognize Jewish divorces were Austria and Russia, where the Get was regarded as a valid bill of divorce as late as the beginning of the 20th cent. In modern times Jews have observed the laws of the country in reference to divorce, and this has involved no religious problem, since there is no case where the state grants a divorce where Jewish law would not have equally granted it. The more conservative Jews, however, usually insist that in addition to the civil divorce, the husband must conform to Jewish law by giving his wife a Get before either of them can remarry. While, therefore, liberal rabbis will freely perform a marriage involving individuals who have received a civil divorce, conservative rabbis will demand that in addition the woman must have received, or the man must have given, a properly drawn up Get.

See also: AGUNAH; KETHUBAH; MARRIAGE.

SIMON COHEN.

Lit.: Tractate *Gittin* of the Mishnah and Talmud; Maimonides, *Hilchoth Gerushin; Shulhan Aruch, Eben Haezer* 119 to 154; Hamburger, J., *Realencyclopaedie für Bibel und Talmud,* vol. 1, pp. 255 et seq., 906 et seq.; vol. 2, pp. 1227 et seq., 1260 et seq., 1282 et seq.; Buchholz, P., *Die Familie in rechtlicher und moralischer Beziehung nach mosaisch-talmudischer Lehre* (1867) 12 et seq.; Mielziner, M., *The Jewish Law of Marriage and Divorce in Ancient and Modern Times* (1901); Weill, Emmanuel, *La femme juive, sa condition légale d'après la bible et le talmud* (1907); Guttmann, M., "Marriage Law in Bible and Talmud," in *Publications of the Hebrew University of Jerusalem* (5685, equals 1925); Tschernowitz (Rab Tzair), "Perakim Behilchoth Ishuth Al Pi Hatalmud," in *Hatekufah,* vol. 11; Zuri, *Mishpat Hatalmud,* vol. 2 (1921); Amram, D. W., *The Jewish Law of Divorce;* Daiches, S., "Divorce in Jewish Law," in *Journal of Comparative Legislation,* Nov., 1926; Abrahams, I., *Jewish Life in the Middle Ages* (1896) 88-90, 121, 175.

DIX, HENRY A., clothing manufacturer and philanthropist, b. Poltara, Ukraine, Russia, 1850; d. Battle Creek, Mich., 1933. He came to the United States



Meier Dizengoff

in 1892, settled in Millville, N. J., and changed his name from Dickstein to Dix. In 1896 he established the business of Henry A. Dix and Sons, removing to New York city, later opening clothing factories in Millville, Somerville and Bridgeton, N. J. In 1912 he established a yearly bonus of $10,000 to his employees, and in 1923 he sold and transferred his $1,000,000 business to his employees and lent them $250,000, stipulating that payment be made out of the net profits. He converted his large estate at Mt. Kisco, N. Y., into a home for working girls, and donated a maintenance endowment of $100,000, paying rent for the part of the estate which he used for his own purposes. Dix established a trust fund of $100,000 for the maintenance of the federated Jewish charities of New York, and a similar fund for the Young Women's Hebrew Association; in addition, he gave $50,000 for the erection of an administration building for the latter organization.

DIZENGOFF, MEIER, Zionist leader, mayor of Tel-Aviv, Palestine, b. Akimowzi, Bessarabia, Russia, 1861; d. Tel-Aviv, 1936. In 1882 he joined the Chovevei Zion movement, and became an early adherent of Theodor Herzl. He studied soil chemistry at the University of Paris in order to further olive culture in Palestine, and was commissioned by the late Baron Edmond de Rothschild to establish a glass-factory in Palestine in connection with the latter's wine-interests in the colony of Rishon Lezion.

After his first visit to Palestine, he returned to Russia, where, together with Simon Dubnow and Ahad Haam, he helped found a society to combat assimilation among the Jews of Russia. In 1905, on his second journey to Palestine, he made the first purchases of land near Jaffa as a part of the "redemption of the land," as co-founder of the land-purchasing society Geulah. In 1909 he laid the cornerstone of Tel-Aviv, which he helped to found, and devoted the greater part of his efforts to its development. Expelled by the Turks during the World War, he returned after Palestine was conquered by the English (1918). Dizengoff served as mayor of Tel-Aviv from 1921 to 1925, and was reelected by the municipal council in December, 1935,

serving until his death. He was president of the town council from 1920 on, and a member of the Zionist Executive from 1926 to 1927.

In recognition of his services in behalf of Palestine, the British government conferred upon him the office of honorary commander of the Order of the British Empire, in 1936; in the same year, King Peter of Yugoslavia awarded him the Order of St. Sava, Third Class, for his activities as president of the Levant Fair.

Lit.: Yaari-Poleskin, Y., *Dizengoff, Hayyav Ufeulothav* (1926).

DNEPROPETROVSK (until 1926, Yekaterinoslav), industrial city in the Ukraine, Russia, situated on the Dnieper river; in 1940 it had a Jewish population of about 100,000 out of a total population of about 380,000. The city was founded in 1783, and Jews settled there as early as 1787. By 1805 their numbers had risen to 376 and by 1825 to 880. The city began to grow in the last quarter of the 19th cent. and became the center of a metal industry, which led to a growth of both the general and the Jewish population. During the World War the number of Jews further increased from refugees from the war-stricken areas. In the history of the city there have been several minor pogroms against the Jews, notably in 1883, 1884, 1886 and 1904; in the pogrom of 1905, sixty-seven Jews were killed and several hundred wounded, despite the efforts of the Jewish self-defense and the workers' defense.

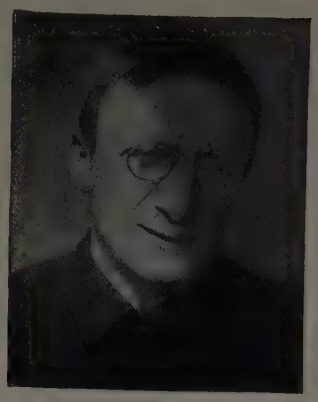
In the middle of the 19tn cent. several Jewish agricultural colonies were established near Dnepropetrovsk; some of these were still in existence in 1940.

DOAR HAYOM, Hebrew daily newspaper, published in Palestine. Its policies are conservative and emphasize the middle class viewpoint. The paper was founded in Jerusalem in 1919 by Ithamar ben Avi, who was its editor-in-chief until the end of 1928. In 1929 the Revisionists took over control of the newspaper and at a later date A. Almaliach became editor. A weekly literary supplement is issued.

DOB BAER OF LEOVO, *see* BAER OF LEOVO.

DOB BAER OF MESERITZ, *see* BAER OF MESERITZ.

DÖBLIN, ALFRED, author, b. Stettin, Germany, 1878. He wrote his first novel in 1913, and achieved his first great success through his novel *Die drei Sprünge des Wang-Lun* (1915). The scene of this novel is laid in China, and the work astounded those who were intimately acquainted with this country by its penetrating understanding of Chinese life, although the author had never been in China. In another novel, *Wadzecks Kampf mit der Dampfturbine* (1918), he describes the economic struggle for survival of small businesses against large modern industrial concerns. Döblin attained the height of his creative activity through his novel *Wallenstein* (1920) and his *Berlin Alexanderplatz* (1929). A prolific author, he has produced works of historical fiction, plays and essays as well as a number of critical essays on contemporary events, published under the pseudonym of Linke Poot.



Alfred Döblin

Other important works of his are: *Die Nonnen von Kemnade* (1923) and *Die Ehe* (1930), both plays; *Manas* (1926), an epic poem with its scene in India; *Das Ich über der Natur* (1928); a book of essays on natural philosophy; and a strongly emotional essay on Judaism (1932). In 1925 he visited Poland and Lithuania, and paid close attention to the problems and life of the Jews of Eastern Europe, although he himself had renounced Judaism toward the close of the World War. In 1927 Döblin was admitted to membership in the writers' section of the Prussian Academy of Arts, and remained a member until 1932. Subsequently, from 1933 to 1940, he resided in Amsterdam and Paris; after the German invasion, he was reported to have escaped to Portugal.

Lit.: Döblin and Loerke, *Alfred Döblin im Buch, zu Haus und auf der Strasse* (1928); Meyer and Bieber, *Geschichte der deutschen Literatur,* p. 689; Kürschner, *Deutscher Literatur Kalender* (1928) 206.

DOBROWEN, ISSAI ALEXANDROVICH, conductor, b. Nizhnii Novgorod, Russia, 1894. He was a student at the Moscow Conservatory, where his teachers included Taneiev. After graduating with the gold medal, he went to Vienna for further study with Leopold Godowsky. In 1917, he was appointed professor at the Moscow Conservatory. Two years later, he made his debut as conductor at the Grand Theatre. In 1922, he was selected as conductor of the Russian repertory at the Dresden Opera, giving sensational performances of *Boris Godounoff.* In 1924 to 1925 he was first conductor of the Berlin Volksoper. During this period he also gave guest performances with the Berlin Philharmonic Orchestra and with orchestras and opera houses in Halle, Stockholm and Russia.

After serving as general music director of the Royal Opera in Sofia, Bulgaria, and then as director of the Oslo Philharmonic Orchestra, Dobrowen came to the United States in 1931 to assume the post of conductor of the San Francisco Symphony Orchestra. One year later, he appeared as a guest conductor of the New York Philharmonic Symphony Orchestra. He returned to the United States in 1933 to 1934 to serve as guest conductor of both the New York Philharmonic and the Philadelphia orchestras. When, in 1937, Bronislaw Huberman organized the Palestine Symphony Orchestra, Dobrowen was chosen as one of its principal conductors.

Dobrowen has composed chamber music, songs, small stage pieces and smaller works for the piano.

DOBRUSHKIN, EZEKIEL (YECHEZKIEL), Yiddish writer, b. Mutin, province of Chernigov, Russia, 1883. After studying in Paris, he settled in Kiev in 1909, where he resided until the 1920's; since then he has lived in Moscow. Dobrushkin was one of the founders of the Kulturliga and taught Jewish literature in the people's university and the teachers' seminary at Kiev, later giving the same courses at Moscow.

Dobrushkin began writing for Hebrew and Yiddish periodicals about 1910, and in the War and post-War years participated in nearly all Jewish literary activities in Russia. He was an editor of several compilations, especially *Nayerd* (1925), for which he wrote a number of articles, helped edit a children's magazine and published several books for children. He dramatized the works of Abramowitsch, Sholem Alechem and others for the Yiddish stage. After the October Revolution (1917) he accepted the ideas of the Communists and expressed them in his writings and essays.

His published books include: *Benkende Neshomes* (1912), tales and dramatic sketches; *Esterke* (1914), a story; *Farnachten* (1918), poems; *Gedankengang* (1922), articles; *Yugent-Plakat* (1922); *Arum a baydel* (1928), a play of Jewish agricultural colonies; *In Iberboy* (1932), articles; *Deklamator fun der Sovetisher Yidisher Literatur* (with I. Rabin, 1934).

DOBSEWITCH (DOBSEVAGE), ABRAHAM BAER Ben Joseph Ezra, Hebrew author and exegete, b. Pinsk, Russia, 1848; d. New York city, 1900. At an early age he wrote a commentary to *Song of Songs* while teaching Hebrew, first at Yekaterinoslav in 1861, and then at Kiev in 1874. He contributed to various Hebrew periodicals, his specialty being textual criticism of the Bible, Talmudic and rabbinical literature in general. He emigrated to the United States in 1891 and settled in New York, where he worked for Hebrew and Yiddish periodicals, and contributed to the *American Jewish Year Book*. His chief published works are: *Hametzaref* (The Refiner), containing rationalistic interpretations of some passages of the Haggadah (Odessa, 1870); *Hada Meheta* (With One Sweep; Cracow, 1888); and *Lo Dubbim Velo Yaar* (Neither Bears Nor Forest; Berdichev, 1890), collections of articles. A few of his letters were published in *Hamodia Lahadashim* (New York, 1900); *Keri Ukethib,* a treatise on the Masorah left in manuscript, was praised by Jewish and Christian scholars alike. Short extracts from his manuscript on the wit and humor of ancient Jewish literature were published in the United States.

DOCTORS, *see* PHYSICIANS.

DOCUMENTS, HISTORICAL. Historical documents, in the special sense in which historiographers employ this term to designate a particular kind of historical sources, are testimonies couched in definite forms regarding an expression of will legal in nature. According to their contents, historical documents are charters, documents of gifts or privileges, confirmations of the right of possession, commercial contracts, loan documents, certificates of indebtedness, wills, letters of escort, and the like. Those who grant them or have them drawn up are emperors, kings, popes, clerics and secular princes, cities and communities, authorities,

Abraham Baer Dobsewitch (Dobsevage)

organizations, and individuals. Hence, in keeping with their origin, historical documents, particularly those referring to Jewish history, are preserved in the archives of states, cities, palaces and churches, and even of private persons. Genuine historical documents, as compared with narrative sources of history, are of special value insofar as they present records of the historical events to which they bear witness without coloring or palliation.

With very few exceptions, documents on the history of the Jews in antiquity are not extant today in the original form. The Bible contains only a few such in the form in which the Biblical historiographers incorporated them in their records. Thus the book of *Ezra* (*Ezra* 1:2-4) contains, in a Hebrew version, the document in which King Cyrus of Persia, in 538 B.C.E., gave the Jews of the Babylonian Exile permission to return to Palestine; it contains also the decree issued in 458 B.C.E. by the Persian king Artaxerxes to Ezra (*Ezra* 7:12-26) on the organization of the Jewish community in Palestine. Among the Assuan papyri there are documents on the history of the Jewish military colony in Elephantine. Similarly, Josephus, in his *Antiquities,* preserved various decrees of the Syrian king Antiochus III dealing with Jewish autonomy in Palestine (*Antiquities,* book 12, chap. 3), as well as decrees of Julius Caesar, Mark Anthony and Augustus (*Antiquities,* book 14, chap. 10; book 16, chap. 6).

The documents dealing with the history of the Jews during the Middle Ages and modern times are extraordinarily numerous. Practically all the documentary books and records of every kingdom, territory, city and monastery contain a large number of documents referring to the Jews. There is no compilation of all the documents on the history of the Jews in the Middle Ages; even as regards the separate countries and cities in which Jews dwelt in the Middle Ages, only limited collections of all the Jewish historical

documents dealing with the particular district are extant. Hence, in order to discover all the Jewish documents pertaining to any district, recourse must be had to the general documentary books and registers. Many documents on the history of the Jews still repose in archives, unpublished.

The following documentary works and registers dealing with the history of the Jews which have been published are important:

I. Documentary Works on the History of the Jews in Individual Countries:

1. Czechoslovakia:

Bondy-Dworsky, Zur Geschichte der Juden in Böhmen, Mähren und Schlesien, Prague, 1906 (for the years 906-1620).

2. England:

Jacobs, Joseph, The Jews of Angevin England, Documents and Records from Latin and Hebrew Sources, London, 1893 (for the 12th cent.).

3. Germany:

Jaffé, Philipp, in Der Orient, 1842 and 1843 (for the years 1084-1292); Wolff, G., "Aktenstücke zur Geschichte der Juden," in Hamaskir, Hebräische Bibliographie, 1858-63; Wiener, M., Regesten zur Geschichte der Juden in Deutschland während des Mittelalters, Hannover, 1862 (for 965-1493); Aronius, Julius, Regesten zur Geschichte der Juden im fränkischen und deutschen Reiche bis zum Jahre 1273, Berlin, 1887-1902; Stern, M., König Ruprecht von der Pfalz in seinen Beziehungen zu den Juden, 1893; idem, Die israelitische Bevölkerung der deutschen Städte, vol. 1, 1890; vol. 3, 1894-96.

4. Hungary:

Friss, A., Monumenta Hungariae Judaica, Budapest, 1903 (for the 13th to 16th centuries).

5. Papal Curiae:

Stern, M., Urkundliche Beiträge über die Stellung der Päpste zu den Juden, vol. 1, 1893; vol. 2, 1895.

6. Poland:

Berson, Diplomatariusz Dotyczacy Zydow w Dawnei Polcze, Warsaw, 1910 (for the 16th to 18th centuries).

7. Prussia:

Stern, S., Der preussische Staat und die Juden, vol. 1, part 2, Berlin, 1925 (for the years 1650-1718).

8. Russia:

Berschadski, Russko-Yevreiski Archiv, Leningrad, 1882 and 1903 (for the years 1388-1569); Regesti i Nadpissi po Istori Yevreiev w Rossiji, vols. 1-3, Leningrad, 1898-1913.

9. Sicily:

Lagumina, Codice diplomatico dei Giudei di Sizilia, vols. 1-3, Palermo, 1884-95 (for the 13th to 15th centuries).

10. Silesia:

Oelsner, L., "Schlesische Urkunden zur Geschichte der Juden im Mittelalter," in Archiv für Kunde österreichischer Geschichte, 1864.

11. Spain:

Régné, Jean, "Catalogue des actes de Jaime I, Pedro III, Alfonso III et Jaime II, rois d'Aragon, concernants les Juifs," in Revue des études juives, 1910-24 (for the years 1213-1327); Baer, Fritz, Die Juden im christlichen Spanien, vol. 1, Urkunden und Regesten, Berlin, 1929.

12. Sweden:

Valentin, H. M., Urkundsammlung zur Geschichte der Juden in Schweden.

II. Municipal Collections of Documents:

1. Berlin: Geiger, L., Geschichte der Juden in Berlin, vol. 2, Berlin, 1870.

2. Cologne: Hoeniger, R., "Kölner Schreinsurkunden des zwölften Jahrhunderts," in Publikationen der Gesellschaft für rheinische Geschichtskunde, 1884-88 (for the year 1135 on).

3. Cracow: Schorr, M., "Kodex der Statute und Privilegien," in Yevreiskaya Starina, 1909 (up to the 18th cent.); Balaban, Meyer, "Die Krakauer Judengemeindeordnung von 1595 und ihre Nachträge," in Jahrbuch der Jüdisch-literarischen Gesellschaft, 1913 et seq.

4. Eisenstadt: Wachstein, B., Urkunden und Akten zur Geschichte der Juden in Eisenstadt und den Siebengemeinden," Vienna, 1926 (for 1708-1850).

5. Frankfort: Kracauer, I., Urkundenbuch zur Geschichte der Juden in Frankfurt am Main von 1150-1400, Frankfort, 1914.

6. Riga: Joffe, Regesten zur Geschichte der Juden in Riga und Kurland.

7. Vienna: Pribram, Alfred F., Urkunden und Akten zur Geschichte der Juden in Wien, Vienna, 1918 (for 1526-1647).

In addition to these collections, documents on the history of the Jews in the individual cities have been published in almost all the special works on the history of the Jewish communities, and numerous historical documents have been published by learned societies such as the American Jewish Historical Society and the Jewish Historical Society of England.

GEORG HERLITZ.

DOCUMENTS, LEGAL. The usual Hebrew term for a legal document is *shetar* (in Aramaic, *shitra;* Hebrew plural, *shetaroth*). The term, however, does not appear in Biblical literature, which uses *sefer,* "book," to indicate such legal documents as bills of divorce (*Deut.* 24:1) or bills of sale (*Jer.* 32:10-12). The Mishnah, however, always employs the terms *shetar* and *get* derived from Aramaic words meaning "document," instead of *sefer. Get* came to mean specifically documents referring to women, and then, just a bill of divorce, while *shetar* was used for all other legal documents.

With the growing complexity of business life in the period of the Second Temple, the use of written documents in preference to oral agreements increased, and hence the Mishnah and the Talmud dwell especially on the proper form of legal documents, a discussion which is amplified in later rabbinic literature.

According to Jewish law, every legal document consisted of two parts: the general text, always repeated in the individual kinds of documents and called "typos" (*tofas,* "formula") in the Mishnah and Talmud; and the special or particular text, called *toref,* "open portion," containing the specific terms of the document, such as the nature of the contract, time and place, and the names of the contracting parties. Purely private documents bear either the signature of the contracting parties or those of the two witnesses required by

Jewish law. At times the signature of the witnesses may be replaced by the handing over of the document in the presence of two witnesses. Documents prepared by the authorities contained the signatures of the court of three judges. In general, a commission on the part of the contracting party is sufficient for the preparation of a document; in addition, a ready-made formula may be employed. However, in the case of marriage documents (marriage contracts and bills of divorce) the document must be prepared by a person designated specifically for this purpose. The preparation of documents could be undertaken by any one; however, even as early as in the Talmudic period there were definite persons, for the most part the clerks or scribes of the court, who were especially familiar with the manifold forms of the legal documents and their varied contents and the rules for their composition, and who knew how to write the various kinds of such documents (*B.B.* 136a). In the Middle Ages, especially in Spain, the city clerk (*sofer ha'ir*) was entrusted with the writing of the legal documents, and the texts of such documents were subjected to a thoroughgoing uniformity. In order to anticipate all objections, in later times there were inserted into the document as many clauses as possible (*shufre deshitra,* "ameliorations") intended to guarantee the rights authenticated in the document and to exclude all impugnments of such rights.

According to the ancient law of the Torah, no objection may possibly be raised to the legal validity of a document signed in the presence of two witnesses (*Git.* 19a). However, with the spread of the art of writing and with the increase in the number of persons, both expert and dependable and inexpert and undependable, who undertook the writing of such documents, there arose the danger that such documents would be misused; as a result, it was provided by rabbinical ordinance that the presumption of the validity of the document was restricted and there came to be required a certification or authentication of the signature (*kiyyum* or *henpek*) by a court in the form of an attached document. Only in cases in which such authentication or confirmation was lacking could the debtor claim that the document was forged or that the claim had already been paid; he then could be released from the obligation to pay by means of an oath.

In the period of the Posekim (later authorities) the custom gained general acceptance that the communal rabbi alone could certify the documents. Ordinarily the debtor was given back the document, after payment of the debt, in order that he might destroy it (*B.B.* 170b; *Hoshen Mishpat* 54). In the post-Talmudic period the debtor was protected against abuses and deception through the issuance by the court of a ban (Herem) against a creditor who kept a document after payment had been made, and through enabling the debtor to compel the creditor to take an oath regarding such retention thereof.

Talmudic literature contains mention of documents in almost innumerable quantity. Judah ben Barzillai (12th cent.), in his *Sefer Hashetaroth* (Halberstam, S. J., edit., Berlin, 1898), enumerates seventy-three types of legal documents; his predecessor, Hai Gaon, had counted only seventy (cf. the latter's *Sefer Hashetaroth,* Assaf edition, Jerusalem, 1930). At the beginning of the 17th cent., Samuel Halevi, in the *Nahlath Shibah,* edited and published the texts of documents customarily employed at that time in Germany and Poland. Gulak's *Otzar Hashetaroth* (1927) contains a comprehensive collection of all documentary formulae beginning with the earliest sources.

In accordance with their form, legal documents may be divided into private documents and those prepared with the cooperation of a judicial college. Purely private documents may be drawn up in the following cases: 1. *Hob* (debt); 2. *'Arebuth* (bail or guarantee); 3. *'Iska* (participation); 4. *Shutfuth* (partnership); 5. *Mechirah* (purchase); 6. *Mattanah* (gift); 7. *'Arisuth* or *Kablanuth* (lease); 8. *Shober* or *Sumpun* (receipt); 9. *'Irkesa* (substitution); 10. *Hachna'ah* (acquisition); 11. *Mashkanta* (pledging or pawning); 12. *Tena'im* (betrothal); 13. *Kiddushin* (wedding); 14. *Pesikta* (dowry); 15. *Kethubah* (marriage contract); 16. *Get* (bill of divorce); 17. *Hatzi-Helek Sachar* (legacy to daughters); 19. *Harsha'ah* (power of attorney).

The following documents drawn up with the cooperation of a judicial college may be mentioned: 20. *Mi'un* (refusal of an adult girl to enter upon a marriage contracted while she was a minor); 21. *'Apotropos* (guardianship); 22. *Prosbul* (a declaration that the law of limitation due to the entrance of the Sabbatical year is not to apply to the loan about to be transacted); 23. *Berurin* (court of arbitration); 24. *Shuma* (appraising); 25. *Pesak Din* (decision); 26. *'Adrachta* (legal permission to a creditor to trace the debtor's unattached property in order that it may be seized for the satisfaction of the judgment); 27. *Tirfa* (the calling in of personal property which has been sold); 28. *Hachrazah* (auction); 29. *Kiyyum* (authentication or certification); 30. *Shetar Shenisraf* or *Shetar Shenimhak* (the replacement of a document which was burned or of a document which was spoiled or defective).

MARCUS COHN.

Lit.: Maimonides, *Hilchoth Mechirah, Malveh, Ishuth, Gerushin; Hoshen Mishpat* 39 et seq., 97 et seq., 122 et seq., 89 et seq.; *Eben Haezer* 32 et seq., 66-67; Adler, I. G. C., *Sammlung von gerichtlichen jüdischen Contracten* (1773); Auerbach, L., *Das jüdische Obligationenrecht,* p. 194 et seq.; Sombart, W., *Die Juden und das Wirtschaftsleben;* Gulak, *Yesode Hamishpat Haibri,* vol. 2, p. 119 et seq.; idem, *Otzar Hashetaroth;* Baer, Fritz, *Die Juden im christlichen Spanien,* vol. 1, supplement 1; Mayer, Samuel, *Die Rechte der Israeliten, Athener und Römer,* vol. 2 (1864) 210 et seq.

DÓCZI, LAJOS, poet and publicist, b. Sopron, 1845; d. Budapest, 1918. Descended from a well-to-do family (Adolf Dux was his father) that had served well the revolutionary cause in 1848, he studied law in Vienna. Incidentally he created a stir in journalistic circles by reporting the coronation ceremonies in picturesque letters to the *Neue Freie Presse* of Budapest. Before long eminent political figures vied for his extraordinary talents. Thus he was summoned for duty to the prime minister's office, but in 1872 Count Gyula Andrássy, minister of foreign affairs, took him along to Vienna.

With the aid of conversion Dóczi soon was knighted. He won a number of literary prizes and became royal councillor as well as member of the coveted Kisfaludy and of the Petöfi societies. His publicistic activities found expression in the *Pesti Napló, Hirmondó, Frem-*

Lajos Dóczi

denblatt, Reform, and other leading journals. Many of his plays were produced in Austria and in Hungary. Best known among these were: *Az utolsó próféta* (1869); *Csók* (1874); *Utolsó Szerelem* (1884); *Széchy Mária* (1886); *Vera grófnö;* and *Vegyes párok* (1889). His literary reputation was further enhanced by the official translation he made of *Faust* at the request of the National Theatre of Hungary, where it was first produced in 1887. He likewise made the first German rendition (1892) of Madách's *Ember tragédiája,* the foremost Hungarian classic.

Dóczi's later works include: *Költemények* (1890); *Schiller összes költeményei* (1902); *Ellinor királyleány* (1892); *Wallenstein trilógia* (1904); *Goethe költeményei* (1906); *Névtelen levelek Tisza Kálmánhoz* (1872). At the peak of his career he was contributor to all the worth while dailies and periodicals in Hungary.

DOEG, an Edomite, chief of the herdsmen of King Saul. Chancing to be at Nob when the priest Ahimelech gave asylum to David, proffering him the sword of Goliath as well as supplying him with bread from the sacred table (*I Sam* 21 to 22), Doeg reported the occurrence to the king. Ahimelech was summoned before Saul, who charged him with treason and ordered him to be slain. The guards, however, recoiled from executing a priest. Doeg, however, not only slew all the eighty-five priests, but all the inhabitants of Nob, at the same time destroying all their property.

Rabbinical literature painted a fanciful picture of Doeg, which derives in part from *Ps.* 52. He was termed the greatest scholar of his time despite the fact that at his death he was only thirty-four. His learning, however, was offset by his disagreeable personal qualities, his vitriolic tongue and his vanity. He disliked David and plotted his downfall by poisoning Saul's mind against him. His major crime was the slaughter of the priests of Nob. He was punished by forgetting his learning and by becoming a leper. According to some, he was slain by his own pupils, others, however, say by David. So heinous were his sins, the legend says, that he forfeited his life in the future world.

DOGMAS. Dogma, as taken over by the early Christians from Greek philosophy, in which dogma means doctrine, signifies a formulated article of faith which is imposed on its members by an organized religious community or church, and the acceptance of which is a test of adherence to the group. Dogmatics is the system of dogmas, expressing the content of the faith, clothed in scientific conceptional terms. Dogmatics finds its fullest expression in the theology of the various Christian denominations.

The word dogma is found as early as in Judeo-Hellenistic literature, both in the Greek translation of the Bible (Septuagint) and in the works of Philo and Josephus. But in this literature it has only the general meaning of "ordinance, legal regulation," or "opinion"; thus Josephus (*Against Apion,* book 1, chap. 8) designates the Bible as θεοῦ δόγματα (*theou dogmata*), and the Greek Bible translation (to *Dan.* 2:13) applies the same word to the edicts of the Babylonian and Persian kings. The theological significance of "authoritative and valid basic doctrines of a religion" was first given to the word by the Christian church; and this is the sense in which it is now used in Jewish literature also. It appeared for the first time in Spinoza's *Tractatus Theologico-Politicus* (chap. 14; Editio Princeps, p. 162 et seq.). It is found occasionally in the works of Moses Mendelssohn (thus in "Nacherinnerung zu der Antwort Lavaters," *Gesammelte Schriften,* vol. 3, p. 69), although he generally avoids the word.

In considering the subject of dogma in the field of Jewish thought, we must bear in mind two points which show that there is no parallelism between the Jewish and the Christian points of view in this matter. As long as Judaism possessed, in the great Sanhedrin in Palestine and in the Babylonian academies, central authorities with power to regulate dogmatic faith, it was not necessary for the leaders of Jewish thought to impose uniform religious thinking on the community, for the cohesion of its members was assured by other means. Furthermore, at that time and in those countries the knowledge requisite for such a formulation, i.e. acquaintanceship with Greek and Hellenistic philosophy, had not yet been sufficiently developed. On the other hand, when, beginning with the 9th cent., philosophic Judaism, in its struggle with Islam and Christianity, began consciously to reflect on the content of its religious belief, there were no longer any central authorities to whose dictatorship the entire community would have submitted.

This, however, is not the main reason for the lack of dogmas, which must be looked for rather in the essential nature of Jewish consciousness as developed throughout the course of its history. Jewish religious feeling, from its very beginnings, is based not on theoretical reasoning about God and theological matters, but on a system of life as regulated by the Torah. The practical character of the Jewish religion, which stresses not contemplation but action, is not favorable to the development of a formulated philosophy of life or

dogma. For this reason tendencies toward dogma are found only where the influx of foreign ideas has to some extent moved Judaism away from its moorings.

Maimonides' thirteen articles of faith constitute the best-known attempt to mold the intellectual content of Judaism into concise dogmatic formulas. But the religious and philosophical teachings of Maimonides and other philosophers, especially Joseph Albo, though they led to the attempt to determine the fundamental content of the faith, never became the common property of the Jewish religious consciousness. But this fact by no means implies that Judaism from the very beginning did not strongly profess a basic belief in certain doctrines. The tenet of the Shema Yisrael, which expresses the adherence of Israel to God and His unity, is definitely recognized as a fundamental article of faith even in *Deut.* 6:4, where it first occurs. The idea of the revelation and divine origin of the Torah, the giving of the Law on Mt. Sinai in the past, the coming of the Messiah, and later, the resurrection of the dead, in the future, all these ideas were unquestionably regarded by Talmudic and rabbinic Judaism as truths which no Jew might deny. He who denied them was regarded as a heretic, as one who denied the fundamental content of the Jewish faith; he thereby excommunicated himself from the community, and had no share in the salvation promised to it.

The belief that the oral as well as the written Law (Torah) were of divine origin represented an especial article of faith. The Talmud regards all those who deny the divine authority of any recognized interpretation of the law as rejecting the word of God (*Sanh.* 99a).

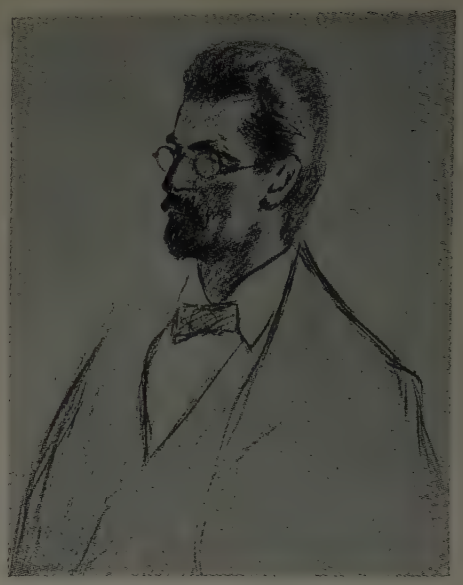
The discussion as to the dogmatic or non-dogmatic character of Judaism started anew with Mendelssohn's *Jerusalem.* He declared that the Jewish religion was a revealed law, but he did not recognize a specifically Jewish theoretical philosophy. Instead, he tried to substitute for it the religion of reason, thus radically denying the dogmatic character of Judaism.

The liberalism of the 19th cent., in its endeavors to relegate the religious law to the background in favor of world-philosophy, again began to emphasize the philosophical content of Judaism, especially in order to stress the difference between Judaism and Christianity. However, it did not go so far as to set up a system of dogmas. According to this point of view, not dogmas in the above-mentioned scientific sense of the word, but only religious ideas are essential to Judaism.

MAX WIENER.

Lit.: Lazarus, Moritz, *Ethics of Judaism* (1900-1); Baeck, Leo, *Das Wesen des Judentums* (1926) 4th ed.; Kohler, Kaufmann, *Jewish Theology* (1918) 19-27; Klatzkin, *Krisis und Entscheidung* (1921) chap. 1; Wiener, "Jüdische Frömmigkeit und religiöses Dogma," in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1923-24); Schechter, Solomon, *Studies in Judaism,* First Series (1896) 147-81.

DOHM, CHRISTIAN WILHELM VON, Christian political writer and statesman, b. Lemgo, Germany, 1751; d. near Nordhausen, Germany, 1820. In 1779 he became military councillor and keeper of the archives at Berlin. Toward the end of his life he wrote his memoirs, *Denkwürdigkeiten meiner Zeit* (5 vols., 1814-19), which furnish valuable source material for the history of that period.



Menahem Mendel Dolicki

Dohm's importance in Jewish history is due to his writing, published in 1781 and 1783, on the civic improvement of the Jews (*Über die bürgerliche Verbesserung der Juden*). This work, written at the request of his friend Moses Mendelssohn, is important as the first attempt by a high German official to formulate a scientific theory for Jewish emancipation based on sociological and political principles. But even he denied the Jews the right of holding public office. In its day the book exerted considerable influence in favor of Jewish emancipation, and was translated into many languages. The Russian translation was prohibited by the censor.

Taking the Alsatian Jews as an example, Dohm clearly showed that the character of the Jews and their inferior position and services to the national economy was directly due to Christian prejudices and to the attitude of the states of Europe after the Roman empire. He recommended that the Jews receive full civic equality, freedom from special taxation, admission to all arts and crafts as well as agriculture, a liberal education, and permission to attend Christian schools. He suggested also that this should be on the basis of religious and national autonomy, a proposition which Mendelssohn opposed. Mendelssohn gave his own reasons in his introduction to Manasseh ben Israel's *Deliverance of the Jews.*

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 5 (1927) 336, 351-58, 366, 500; Walter, *Moses Mendelssohn,* p. 148; Reuss, *Dohms Schrift über die bürgerliche Verbesserung der Juden und deren Einwirkung auf die gebildeten Stände Deutschlands,* dissertation (1880).

DOLARO, SELINA, actress and singer, b. London, 1853; d. New York city, 1889. She studied music at the Paris Conservatoire under Auber, and made her debut in 1870 in London. She appeared in several operas in London, including the première of the English version of *Carmen,* produced Gilbert and Sullivan's *Trial by Jury* herself at the Haymarket

Theatre, and in 1879 went to the United States as a member of an opera company. She appeared both in opera and on the legitimate stage from then on. She was the author of two plays, *Justice* and *Fashion*, a novel, *Bella Demonia*, and *Mes Amours*, poems.

DOLICKI, MENAHEM MENDEL, Hebrew poet and novelist, b. Bialystok, Russia, 1856; d. Los Angeles, 1931. His first poems were published in *Hashahar*. His *Mibayith Umihutz* (Within and Without), a volume of tales about the persecutions of the Jews of Roumania, affected his contemporaries strongly. He published two standard model letter-writers, frequently reprinted. Expelled from Moscow in 1892, he came to the United States, where he began writing in Yiddish and was on the staff of the *Jewish Morning Journal* of New York. His poetical works were collected in *Kol Shire Menahem* (New York, 1895) and *Shire Menahem* (New York, 1899). He wrote novels in Yiddish, notably *Der Gebildeter Merder* (Chicago, 1897) and *Shtarker von Eisen*. He edited the Yiddish monthly magazine *Die Zeit* which appeared in New York (1897-98). His other writings include: *Shebet Sofer* (Vienna, 1883); *Milhemeth Hatehiah* (New York, 1911).

DOLMENS, gigantic unhewn stone pillars, roofed over by capstones, which were used during the Stone Age as burial places, and possibly for ritual purposes, although their use as altars has been denied. The dolmen is frequently found with cromlechs (crooked stones) which are usually arranged in inner and outer circles, and at times form peculiar designs, especially of serpents. Thousands of these early monuments have been found in Great Britain (Stone Henge), in Brittany, at Karnak, as well as in other parts of Europe, India and Palestine.

A theory was advanced that these had been erected by a so-called "Megalithic Race" in its migrations from one land to another, but this is unproved. Many hold that in these stones we have the earliest monuments erected by man, for religious memorials, or special rites connected with the worship of the sun or with sex-worship.

The most notable Biblical reference to such gigantic stones occurs in *Josh.* 4, which describes how twelve stones were erected at Gilgal, as a memorial of the twelve tribes of Israel.

Another type of stone erected by primitive man was the single pillar, *menhir*, in Hebrew *metzeb* (Arabic, *nusb*), usually translated as "pillar" in English. The dolmen is called *metzbah*, "altar" (Arabic, *medhbah*), and the cromlech, or stone circle, is *gilgal* and *hatzor* (Arabic, *hadhr*).

The first *menhir* or *matzebah* mentioned in *Genesis* is that erected by Jacob, after his dream, when he "took the stone that he had put under his head, and set it up for a pillar, and poured oil upon the top of it" (*Gen.* 28:18). He said later, "This stone, which I have set up for a pillar, shall be God's house" (*Gen.* 28:22). Here is a plain indication of the persistence of the use of the anointed pillar as a symbol of God borrowed by the Hebrews, from the prehistoric custom.

In his exhaustive work on this subject, *Rephaim*, Dr. Paul Karge presents a full account of the prehistoric stone monuments of all kinds still to be found scattered all over Palestine.

DOMBOVÁRY (SCHULHOF), GÉZA, authority on jurisprudence, b. Dombovár, Hungary, 1848; d. Budapest, 1918. The son of Adolf Schulhof, a physician of renown, Dombováry received his education at the universities of Vienna, Budapest and Prague. Emperor Francis Joseph elevated him (1885) to knighthood in reward for signal services in exploring and clarifying the laws governing nobility and entailed feudal estates.

He figured prominently in the movement for Jewish emancipation during the 1870's. He likewise contributed to the crystallization of civil law. His monumental two-volume work, entitled *Az érvényben levö magyar büntetötörvények gyüjteménye* (1884), was hailed as the most comprehensive exposition of the penal code in the Magyar tongue. Four years later he delved with commanding authority into the problems of supreme court and foreign court procedure, embodying his findings in a three-volume work known as *A magyar büntetötörvénykönyv magyarázata*. He was also author of *Munkásmozgalom Magyarországon*, a primary source book dealing with the labor movement in Hungary.

His son, Géza Richard Dombováry (1878-), has followed in the father's footsteps, heading the movement for the reformation of the penal code. He is author of numerous books and official monographs on jurisprudence written, for the greater part, at the behest of the Hungarian Bar Association.

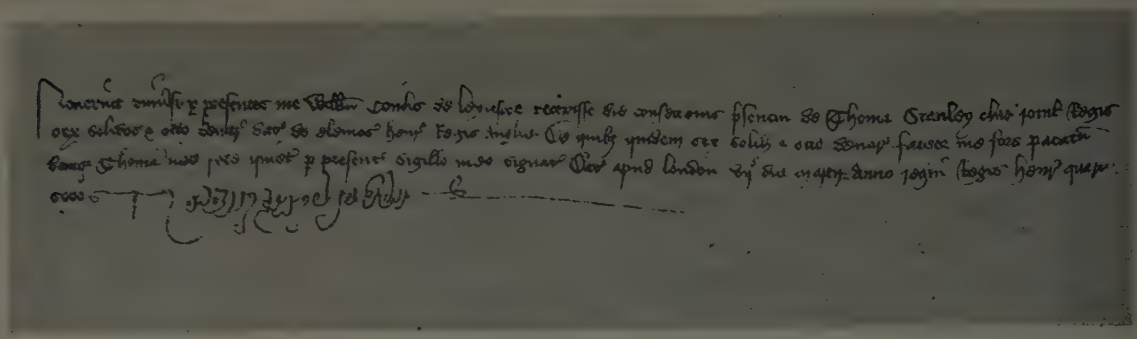
DOMBROWA, the name of three cities in pre-war Poland: 1) the city in the district of Cracow, 2) the city in the district of Bialystok, and 3) Dombrowa Gornicza in the district of Kielce.

Dombrowa Gornicza is one of the coal mining centers of Poland. The mines were worked first by the Prussians in 1796. In 1815 the mines reverted to Polish operation. A government decree issued soon thereafter permitted Jews of the adjacent town of Bendzin to work in the mines. However, a special head tax was levied on them. Many of the Jews worked in the German-operated mines during the World War, but upon the cessation of hostilities many of them were attracted to other occupations. There were 4,304 Jews (11% of the total population) in Dombrowa Gornicza in 1921. By 1931 the Jewish population had increased to 5,150 (14% of the total population).

Lit.: Gonsiorowska, N., *Gornictwo i Hutnictwo w Krolestwie Polskiem* (1922) 258-62.

DOMESTIC ANIMALS, *see* Animals; Fauna of Palestine.

DOMINICAN REPUBLIC, an island republic occupying the eastern and larger portion of Hispaniola in the West Indies. It has an area of 19,325 square miles, and its population at the end of 1937 was 1,581,248. There were not more than 40 Jews living in the Republic at the time. Most of them had intermarried with native women, and their children were being reared as Catholics. They lived at Ciudad Trujillo (Santo Domingo) and at Puerta Plata, an important seaport, and engaged in mercantile pursuits. A considerable Jewish colony whose members came over from the Danish West Indies appears to have existed in the



A receipt signed in Hebrew by an inmate of the Domus Conversorum

Republic at one time, but to have left soon after settling, because of dissatisfaction with local conditions. In May, 1940, however, a new and extensive colonization project was started in the Dominican Republic at Sosua on a large tract of land donated by former president Rafael L. Trujillo.

See COLONIES, AGRICULTURAL.

Lit.: Sandberg, Harry O., "The Jews of Latin America," *American Jewish Year Book* (1917-18) 35-37; Wischnitzer, *Die Juden der Welt* (1935).

DOMINICANS. The order of Dominicans, founded in 1215 by St. Dominic, originally intended to be an order of mendicant friars, and also known as the Preaching Friars (Fratres Praedicatores), whose main object was the conversion of the heretics, played a notorious part in the history of the persecutions of the Jews. In 1332 the Dominicans were intrusted with the right of inquisition, or ecclesiastical jurisdiction, and at the same time their powers were extended over all of western and central Europe; subsequently the same rights were given to them in South America.

In the 13th cent., the Dominican general, Raymond of Peñaforte, the confessor of the king of Aragon, was very active against the Jews. One of his pupils, Pablo Christiani, a baptized Jew, held a public religious discussion with Nahmanides at Barcelona in 1263, and was thereupon appointed missionary to the Jews. In 1264 a commission of Dominicans and Franciscans was organized for the study of the Talmud. The English Dominican Robert of Redinge made a thorough study of Hebrew in order to be better able to combat the Jews; instead, however, he became converted to Judaism, and took the name of Haggai. As a result of this conversion, the Dominicans brought about repeated persecutions of the Jews.

A prominent Flagellant was the Dominican Vicente Ferrer, who succeeded in converting 20,000 Jews in Aragon and Castile in 1412 and 1413. In Bohemia the fight against the Hussites was conducted by the Dominicans, and this brought new persecutions upon the Jews. Criticism of the activities of the Dominicans, who were feared as the biting "dogs of the Lord" (*domini canes*), came to light in the defamations that passed openly between the Dominicans and the Franciscans in their disputes. The satirical *Epistolæ Virorum Obscurorum* (1515) was directed against them; the humanist Crotus Rubianus was probably the author of the first series, and Ulrich von Hutten, of the second. The most important scholars of the Dominicans were Albertus Magnus and Thomas Aquinas. The Dominicans lost much of their influence and power in the 17th cent., due to the rise of the Jesuit order.

DOMITIAN, *see* ROME.

DOMUS CONVERSORUM (Home of Converts). The first houses for converted Jews were opened in England, the earliest being established in Bristol about 1154 in Chequer's Hall, near Wine Street, by the reeve (mayor) of the city, Robert FitzHarding, together with Robert, Earl of Gloucester, a son of King Henry I. In 1213 a similar institution was founded in London by the prior of Bermondsey, towards which Bishop Peter contributed the sum of £100 of medieval English money (equivalent to £3,000 today).

Many writers report the existence of a Converts' Home in Oxford (Wood, *History of the University of Oxford,* p. 132; Tovey, D'Bloissiers, *Anglia Judaica,* 94; Neubauer, *Collectanea,* Oxford Historical Society, vol. 2, p. 285) said to have been established by Dominican Friars in 1221—but this is incorrect. The fact is that the rents of certain Oxford houses were assigned by King Henry III to the Domus in London; this establishment was founded by him, at the instigation of his clergy, in the year 1232 in Chancery Lane, upon the site where the public Record Office now stands. This institution continued to function until the 17th cent., and was finally abolished by an Act of Parliament in 1891.

After their baptism, at which the king acted as godfather, the inmates lived in the Domus, where they were taught the doctrines of Christianity, receiving at the same time a personal allowance of 1½ pence per man per day (about three shillings and ninepence in modern value), and one penny per woman (equivalent to about two shillings and sixpence today). A custos or warden—an office amalgamated in 1367 with that of the Master of the Rolls—administered the Home. The Treasury paid the sum of £202 and fourpence of medieval English money (over £6,060 in modern English value) annually, and many of the royal pensioners lived outside the Domus.

Owing to the disturbed condition of the realm through the Barons' Wars (1262-66), the Domus Conversorum was neglected, and by 1271 the converts were so poor that they were forced to beg for bread in the streets of London. The king wrote to the warden, John St. Denis, and to the mayor of the city, calling upon them to set the affairs of the Home in proper order. Little improvement appears to have been effected, and in 1278 the inmates appealed for help to the

new king, Edward I. In 1280 a new scheme of management was drawn up, whereby the annual Exchequer grant and the Oxford rents were supplemented by a chevage of poll-tax levied upon the Jews of the kingdom, as well as by a gift of the deodands (property forfeited to the crown through accidents). At this time there were ninety-seven residents in the Chancery Lane institution, whose names are set forth in a document dated 1308, when, eighteen years after the Great Expulsion, a public enquiry was ordered into the affairs of the Domus. King Edward decreed also that for seven years he would waive his lawful claims to the estates of converts, who should henceforth be entitled to retain half of their possessions, the other half to be given to their poorer brethren (Tovey, *ibid.*, 216). In 1281 Balager of Oxford, evidently a man of learning, upon entering the Home, claimed and obtained half of his own property, the greater part of which consisted of books.

The Expulsion of 1290 does not appear to have increased the number of Jews who forsook their faith and entered the Domus. In 1305 there were remaining twenty-three men and twenty-eight women, and during the whole period from the Expulsion until the days of James I, during which Jews were not permitted to live in England, admissions of Jewish men and women who had been baptized continued. The archives of the Domus are extant from 1331 on in the Public Record Office and afford interesting details of the inmates, who came from various foreign countries. Several were of Spanish origin, as John of Castile (1356), John de Santa Maria of Spain (1371), and Thomas Levyn of Spain (1393). Several of the converts, like William of Leicester (1401), Nathaniel (Judah) Menda (1578) and Philip Ferdinandus (1599), signed the receipts for their allowances in Hebrew. From 1330 to 1425, twenty-six men and five women were admitted, among them being a certain Elizabeth, who is described as the daughter of Rabbi Moses, "Episcopus Judeorum," Bishop of the Jews. She remained for seventeen years and ultimately left the institution upon marriage. Two other women, Johanna of Dartmouth and her daughter Alice, lived respectively forty and forty-five years in the Domus, while Martin, the son of Henry of Woodstock, passed fifty-five years of his life within its walls. From 1438 to 1532, fourteen ex-Jews joined the institution; the most interesting of these was Edward Brampton (or Brandon), who entered in 1468, coming from Portugal, and remained four years. Cecil Roth (*The Jewish Historical Society of England, Transactions,* vol. 9) identifies him with the employer of Perkin Warbeck the Pretender—Sir Edward Brampton, who won fame as a city merchant, as an officer of the royal navy and as governor of the island of Guernsey. Converts were under the personal patronage of the reigning monarchs, hence several bore the names of Richard, Henry, Edward and Elizabeth.

There were no residents from 1551 to 1578, when Nathaniel (Jehooda) Menda, a native of the Barbary States, entered and stayed for thirty years. He had been baptized by John Foxe in All Hallows Church, Lombard Street, in the city of London, and three years later Fortunati (formerly Cooba or Jacob) Massa joined him. During the period that these two ex-Jews lived in Chancery Lane, Christopher Marlowe produced his *Jew of Malta* and Shakespeare his *Merchant of Venice.*

An ex-professor of Hebrew of Oxford and Cambridge universities, Philip Ferdinandus, was admitted in 1598 for three years; in 1605, Arthur Antoe, a "pagan"—Trice Martin suggests that he was an American Indian (?) (*The Jewish Historical Society of England, Transactions,* vol. 1, p. 24)—; and the last inmate who is mentioned in the records is Jacob Wolfgang (1608).

The total number of residents in the Domus from 1330 (the first record after the Expulsion) to 1608 was thirty-eight men and ten women, besides four men whose residence in Chancery Lane is doubtful.

MICHAEL ADLER.

Lit.: Adler, Michael, *The Jewish Historical Society of England, Transactions,* vol. 4.

DON JOSEPH, *see* JOSEPH NASI.

DONATH, ADOLPH, writer on art, b. Kremsier, Czechoslovakia, 1876; d. Prague, 1937. From 1918 to 1933 he was publisher and editor-in-chief of the fortnightly *Der Kunstwanderer* in Berlin, and edited the "Kunstmarkt" in the *Berliner Tageblatt.* After 1933 he settled in Prague. From 1921 he published the *Jahrbuch für Kunstsammler.* His *Psychologie des Kunstsammelns* (1911), *Technik des Kunstsammelns* (1925) and *Wie die Kunstfälscher arbeiten* (1937) deal with art collecting. He wrote monographs on several artists, including Hermann Struck, Erich Wolfsfeld and Lesser Ury. His *Judenlieder* (1895; since translated into several languages) introduced the modern Jewish literary movement into the German language. Noteworthy also are his collections of poems, *Tage und Nächte* (1896, with a preface by Georg Brandes) and *Mensch und Liebe* (1901).

DONÁTH, GYULA, medical authority, b. Baja, Hungary, 1849. After graduating with honors from the universities of Vienna and Innsbruck, he became lecturer (1877) in physical chemistry at the University of Graz. During the Russo-Turkish war he was chief of staff of one of the base hospitals. In 1883 he went abroad to pursue further researches. He spent some time in leading Berlin and Paris clinics, following which he returned to Budapest to practise medicine, specializing in nervous and mental diseases. In 1902 he was made chief of the neurological division of St. Stephen's Hospital, Budapest, and in 1908 professor of medicine at the University of Budapest.

During the intervening years he also won an international prize, awarded by the state of New York, for his notable researches in epilepsy. He edited several technical journals, notably (1908-) *Epilepsia,* the contents of which were published in French, German and English. At the same time he was a prolific contributor to five medical reviews in as many foreign countries.

While interested chiefly in psychiatry, he was equally abreast of developments in bacteriology, chemistry, optometry and internal medicine. He was a pioneer in the temperance movement and founder of the Hungarian Society of Abstinent Physicians. Active in Jewish cultural endeavors, he was also a spokesman of the Pro-Palestine League.

His major published works are: *Reflex und Psyche*

(1910); *Technik, diagnostischer und therapeutischer Wert der Lumbalpunktion* (1913); *Az alkoholtilalom kivihetösége Magyarországon* (1925).

DONÁTH, GYULA, sculptor, b. Budapest, 1850; d. Budapest, 1909. Known chiefly for the deep symbolic quality of his work, he became a nationally popular figure through such memorial statuary as *Queen Elizabeth,* at Bártfa (1903), and *Werböczy,* at Budapest (1908). His medallions, a favorite medium at the beginning of his career, commemorated the king and queen (1873) upon the rotunda of the international exposition, Vienna; his statues of *Athenodoros* and *Dioskorides* (1874) adorn the façade of the Museum of Art at Budapest. In the 1880's some of his sculptured pieces became arresting ornaments in the newly decorated Opera House at the Hungarian capital.

Highly inventive and whimsical in his architectural concepts, Donáth won further acclaim as sculptural designer of many of Hungary's public buildings, palaces and aristocratic mansions. Thus he wrought the *Turul* in the royal palace at Buda (1890), the *Millennial Memorial* at Bánhid, and the figures of *Prosecutor* and *Defender* upon the Ministry of Justice building. The Museum of Fine Arts owns his bronze *Genius of Death* and a marble head from his *Lipthay Memorial.*

DONATIONS, *see* GIFTS.

DONIN, NICHOLAS, *see* DISPUTATIONS.

DÖNMEH (Turkish for "renegade"), designation for the descendants of those Jews who became Mohammedans during the Messianic movement of Sabbatai Zevi (1665). At present the Dönmehs, of whom there are about 15,000, live in Adrianople, Constantinople, Salonika, and Smyrna. Although they believe in Sabbatai Zevi as the Messiah and the incarnation of God, they secretly observe Jewish rites (such as circumcision, but at the age of three) and pray in Hebrew as well as in Aramaic and Ladino, and have festivals and fast days which are Jewish survivals. Their vernacular is Turkish. There are several sects of Dönmehs: the Ismirli, the oldest group; the Jakubi, believers in Jacob, successor of Sabbatai Zevi, as another Messiah; a sect worshipping Othman Baba, or Berechiah, the teacher of Jacob Frank; the Frankists, and the Lechli, who, according to reliable sources from Salonika and Constantinople, are of Polish extraction.

The Dönmehs played an important role in the Turkish revolution of 1908 as members of the Young Turk Party. Several Turkish statesmen, as for instance Javid Bey, are said to have been of Dönmeh extraction. The Dönmehs have no Jewish affiliations, and a movement to bring them back to Judaism found little support among them. When, however, they were persecuted as Turks in Salonika, which in 1912 had come under Greek control, they pointed to their Jewish descent and appealed to the chief rabbi of Constantinople to support their contention. According to another source, they do not share Jewish aspirations for fear of incurring the disfavor of the Turks, who consider them Mohammedans.

Lit.: Graetz, H., *History of the Jews,* vol. 5 (1927) 211-14, 274; Danon, *Sefer Hashanah* (1900) vol. 1, p. 154 et seq.; Brawer, *Archiv für jüdische Familienforschung,* vol. 2, p. 14; *Reshumoth* (1930) 537-43.

DONNOLO, SABBATAI, physician, b. Oria, district of Otranto, Italy, probably 913; d. 982. He studied the medical and astrological works of the Greeks, Arabians and Babylonians, made extended journeys, going even as far as Baghdad, and practised medicine in Rossano, Calabria. He was personal physician to the Byzantine viceroy Eupraxios in Calabria. His *Hachmoni* (in one manuscript *Tahkemoni;* the *Jewish Encyclopedia* gives it as *Hakemani*), a commentary on the *Book of Creation* (*Sefer Yetzirah*), was published in 1880 by David Castelli. In 1867 Moritz Steinschneider translated his pharmacological fragments (*Sefer Hayakar*), adding valuable explanations (*Beilage zu Virchows Archiv für pathologische Anatomie,* vols. 38-42). This is the oldest extant Hebrew work on medical questions; it treats especially of the preparation of salves, plasters and drugs. The author's simple directions, which are not especially original, are based on his forty years of experience. Of the 120 names and remedies, only two are Arabic and four Biblical; all the others are Greek and Latin. The Hebrew text is on a parchment codex in the Laurentian Library in Florence.

Lit.: Steinschneider, M., *Donnolo* (1867); Güdemann, Moritz, *Geschichte des Erziehungswesens,* vol. 2 (1884) 17-18, 22-23; Morais, S., *Italian Hebrew Literature* (1926) 1 et seq.

DORÉ, GUSTAVE, French Christian painter and etcher, b. Strasbourg, 1833; d. 1883. His fame rests upon his illustrations of the Bible, including both the Old and the New Testaments, which were first issued in 1865. In 1874 his drawings were published in connection with the Bible translation of Ludwig Philippson; his Bible remained extremely popular for decades. Doré made the illustrations for Eugene Sue's *Wandering Jew.* In 1935, his Bible illustrations were reissued under the title *The Bible in Pictures* (New York; arranged for the first time in chronological order).

Lit.: Rümann, *Gustave Doré* (1922); Hartlaub, *Doré* (1923).

DORMIDO, DAVID ABRAVANEL, *see* CROMWELL, OLIVER; ENGLAND.

DOSA BEN HARCHINAS, Tanna of the first and second generation who lived in the 1st cent. C.E. He was a wealthy Shammaite (*Yeb.* 16a; *Yer. Yeb.* i, 3a), and for this reason, coupled with his great age, he was accorded high honor in the days of Rabbi Johanan ben Zakkai and of his successor, Gamaliel II. With the last-named Nasi he had a dispute regarding the credibility of a witness who claimed to have seen the new moon (*R.H.* 2:8-9). Eventually Dosa yielded, recognizing the importance of obedience to the duly constituted authority. This act called forth the famous Talmudic saying: "Jephthah in his age is like Samuel in his"—a concise reaffirmation of the principles of unity and inner discipline (*R.H.* 25b). In the Jabneh period Dosa was far too old to attend the sessions of the academy, and so Rabbi Joshua, Rabbi Eleazar ben Azariah, and the comparatively youthful Rabbi Akiba were sent to consult him on a matter of law (*Yeb.* 16a).

Maimonides, in the introduction to his Commentary on the Mishnah, maintains that Dosa was a contemporary of Simeon the Just, because he invokes the testimony of the prophet Haggai and claims to recognize in Eleazar ben Azariah a facial resemblance to Ezra.

It is obvious that this assumption is both unnecessary and impossible. In *Aboth* 3:10 there is preserved an aphorism of Dosa's that bears witness to a stern, Spartan-like character by no means common among the rabbis: "Sleep of the morning, wine at noontime (the Greek symposia), the prattle of children, and attending the meetings of the ignorant take a man out of the world."

DOSITHEUS (DOSTAI), founder of a Samaritan sect; lived probably in the 1st cent. B.C.E. or C.E. His followers, who took the name "Dositheans," are said to have numbered several hundreds. The ideas and religious injunctions of the Dositheans were similar to those of Judaism, but they rejected the prophetical books of the Bible and the Jewish fast-days and calendar.

Some savants identify Dositheus with Theodosius the Samaritan, who championed the sanctity of Mount Gerizim in a dispute with the Jews before Ptolemy Philometor (Josephus, *Antiquities,* book 13, chap. 3, section 4).

For other differences between the Dositheans and the Jews, *see* SAMARITANS.

Lit.: Kirchheim, *Karme Shomeron,* 25; Montgomery, *The Samaritans* (1907) chap. 12; Graetz, H., *Geschichte der Juden,* vol. 3, p. 44 and note 5; Kohler, in *American Journal of Theology* (1911) 404-35.

DOSTOEVSKY AND THE JEWS. The attitude of Fiodor Mikhailovich Dostoevsky (1821-81), one of the most celebrated writers of the 19th cent., toward the Jews and Judaism was determined by the fact that he wished to make Christianity the foundation of the life of the individual and of the state. Christianity, for him, was realized in its purest form in the Russian Orthodox church. This made Dostoevsky an enemy of both Catholicism and Protestantism, and to an even greater extent of European secular culture, which he rejected as godless and materialistic.

Dostoevsky regarded Judaism, especially that of the modern, irreligious Jews, as the embodiment of that hated materialistic culture, which seemed to him to be motivated exclusively by selfishness and the desire of material gain. Consequently he regarded it as the natural enemy of all that was essential in Russian Christianity. For this reason his opinion of the Jews was always unfavorable. Instead of designating them by the polite term *yevrei,* he usually called them by the insulting term *zhyd.* This anti-Jewish sentiment is evident both in his short stories and in his novels, as well as in the publicistic writings making up his *Dnevnik Pisatelya* (A Writer's Diary).

His hatred of Jews went to such lengths that he blamed Disraeli's Jewish descent for this statesman's defense of Turkey against Russia in the late 1870's. Dostoevsky outlines his position on the Jewish question in an article included in his *Diary* for March, 1877. Here he rarely rises above vulgar anti-Semitism. In another piece, which is a reply to a letter addressed to him by A. U. Kovner, a Jewish author, he declared that he did not hate the Jews, but to hear the Jews complain about their situation, one might almost think that they "were not the ruling power in Europe, not the arbiters of the stock exchanges and hence of the politics of the world, of home policy as well as of the ethics of states." If the "Jewish idea" were not so powerful, possibly the Slavic question would long since have been settled in favor of the Slavs rather than in that of the Turks. According to him, when the serfs in Russia were liberated, the Jews had fallen upon them, exploiting them and benefiting by their vices, thus treating them just as they had treated the emancipated negroes, according to reports from the United States. He believed further that there is insufficient ground for the objections of the Jews to the restrictions imposed upon their right of domicile (Pale of Settlement). A people of "such vitality, of such incredible force and energy, unrivalled in the world, could exist only as a state within a state. This inner state they have preserved everywhere and despite dispersions and the most terrible persecutions over thousands of years." Even if equal rights were given to the Jews, "they would not at any price give up their state within a state." In their exploitation of the people, the Jews had always been "merciless" and yet had been able "to live on friendly terms with those upon whom the masses are dependent." In former times, exploitation as practised by the Jews had been condemned by the Christians; now it was regarded as a virtue. The reign of the Jews and their complete ascendancy was near.

And yet Dostoevsky—with the proviso "if this is possible"—expressed himself in favor of "the most complete equality of the Jews with the native population, since that is a Christian principle." The Russians, he said, were ready to fraternize with the Jews; but the Jew himself would have to demonstrate his brotherly feelings, and the Jewish people had yet to "prove its ability to receive and exercise these rights without causing harm to the native population." In a private letter, Dostoevsky defended himself against the accusation of being an enemy of the Jews. ISAAK LEWIN.

Lit.: Dostoevsky, *Die Judenfrage* (1920); Steinberg, in *Der Jude* (1926) No. 4 (same in Yiddish, 1926, and in Russian: *Versty,* 1928, No. 3); Grossman, *Ispoved Odnovo Yevreya* (1924; German, *Die Beichte eins Juden,* 1927).

DOUGLAS, MELVYN, motion picture actor, b. Macon, Ga., 1901. He was the son of Edouard Hesselberg, a concert pianist. After receiving his education at Nashville, Tenn., Lincoln, Neb., and Toronto, he entered the army, serving for three years with the United States Medical Corps during the World War period. He worked for a time as a newspaper reporter in Chicago, then joined the Shakespearean Repertory Company of William Owen in 1919. It was at this time that he adopted the surname Douglas.

Thereafter he acted with several stock companies, including one under the direction of Jessie Bonstelle, touring various parts of the United States. He made his Broadway debut in 1928 in *A Free Soul.* He played in a series of stage productions including *The Silver Cord, Jealousy* and *Tonight or Never* (1931). The latter, David Belasco's final production, brought Douglas to the attention of Hollywood, and he appeared in the screen version of the play.

Douglas subsequently appeared in the films: *The Wiser Sex, And So They Were Married, She Married Her Boss* (1935), *The Georgeous Hussy* (1936), *Theodora Goes Wild* (1936), *Captains Courageous, Arsene Lupin Returns, That Certain Age, Good Girls Go to Paris* (1939), *Ninotchka* (1939), *The Amazing Mr. Williams* (1939) and *Too Many Husbands* (1940).

He has been a director (since 1938) of the Screen

Actors Guild and of the California State Relief Board.

DOUKHAN, MOSES J., attorney. He was for a time deputy director of the Palestine Departments of Lands. Doukhan lectured at the Government Law School in Jerusalem and was the author of *Land Laws in Palestine* and *The Laws of Palestine* (4 vols., 1932-33). He received the Order of the British Empire.

DOURMASHKIN, RALPH LEO, physician, b. Russia, 1891. He was brought to New York city as a child, and took his medical degree at the New York University College of Medicine in 1915. He was associated with Montefiore Hospital, Fordham Hospital, German Polyclinic Hospital, Sydenham Hospital and People's Hospital as urologist. Dourmashkin devised and improved instruments for use in cystoscopy, and wrote extensively on the subject of urology for medical journals. In 1927 he was president of the Fordham Hospital alumni association, in 1928 he was president of the East Side Clinical Society and in 1936 he was president of the People's Hospital Clinical Society. In the World War he was captain in the Medical Corps.

DOVE. The popularity of dove (*yonah*) and turtle-dove (*tor*) in the Bible is easily explained by the abundance of pigeons in Palestine. Many varieties are living there today, especially about the lake of Tiberias where several valleys are known as Wadi-el-Hainam, Valley of Pigeons. Because they are easy to procure, the law designated them as a general purification offering (*Lev.* 12:6; 15:14; *Num.* 6:10). In making his covenant with the Lord, Abraham also uses a dove and a turtle-dove (*Gen.* 15:9-10). They were especially the offering of the poor (*Lev.* 5:8; 12:8; 14:21-22; *Luke* 2:24). They were sold at the Temple's door (*John* 2:15), and a special officer cared for sacrificial doves (*Yer. Shek.* 5:1).

The dove is first mentioned in connection with the story of the Flood (*Gen.* 8:8-12), where it is interpreted as a symbol of peace. The practice of using pigeons was well known to ancient navigators. Pliny reports that the birds were taken aboard, to be released when the ship had lost its course. By watching the direction of their flight, the shipmaster would determine where the land lay.

The dove is described as a bird capable of swift flight, as of yellow and white plumage, making its nest in the clefts of rocks. It is a symbol of cruelly oppressed Israel; its cooing is a symbol of mourning. Its lovable qualities made "dove" a pet name of lovers. It symbolized marital felicity (*Erub.* 100b; *B.K.* 93a). On the other hand, its foolishness is used to illustrate that of Ephraim (*Hosea* 7:11).

The Talmud mentions about ten varieties of doves; and from the number of regulations and injunctions, it may be inferred that raising pigeons was very popular in Talmudic times. To race pigeons was forbidden, and the bettors on pigeon races were placed in the same category with gamblers and usurers (*Sanh.* 24b; *R.H.* 22a), namely unfit as witnesses.

Medieval Jewish poets, such as Moses and Abraham ibn Ezra and Judah Halevi, represent the Jewish people as a lonely turtle-dove longing for her lover (after *Ps.* 74:19). In the Christian religion dove is the symbol of the Holy Ghost (*Mark* 1:10; *Luke* 3:22); the same idea is encountered in the Talmud (*Hag.* 15a).

DOWRY. There are several Hebrew names for dowry. The presentation of gifts, either to the groom or to the bride, is a tradition derived from the days of Abraham. When Abraham sent Eliezer to Mesopotamia to bring Rebekah to Isaac, he sent along gold, silver and various ornaments (*Gen.* 24:53). Here no specific Hebrew word is used to describe the gifts. However, when Shechem approached Jacob and his sons and offered a dowry for Dinah (*Gen.* 34:12), he used two Hebrew terms: *mohar* (dowry) and *mattan* (gift). *Mohar* is used again in *Ex.* 22:15-16. *I Kings* 9:16 records the presentation by Pharaoh of the captured city of Gezer to his daughter, Solomon's wife, as her portion. Here *shilluhim* is the word used. In *Ezek.* 16:33 the word *nadan* occurs for the first time, and this is the term adopted by the Talmudists to signify dowry. It may be that Ezekiel, who was a prophet in Babylonia, adopted a Chaldaic term, which may account for its use also in the Babylonian Talmud.

Whatever the expression used, the modern concept of presenting a dowry to the bride or groom is different from the Oriental form. The Oriental custom is still for the groom to present a purchase price in the form of a gift to the bride's father or nearest kinsman.

In the days of the Second Temple, it is said (*Taan.* 26) that on the fifteenth of Ab, and on Yom Kippur, celebrations were held in Jerusalem and other cities, with the Sanhedrin in attendance. The young men and young women arranged dances in the vineyards. The girls sang songs in which they called the young men to marriage. In the songs beauty was discounted, and lineage (*yihuth*) extolled. No dowry or gift of any kind was mentioned.

The attitude toward dowry changed entirely during the dispersion. Instead of the groom's presenting gifts or a purchase price to the bride or to her kinsmen, a form of *nadan* was evolved—a dowry in cash or real estate which the father of the bride presented to his future son-in-law before the wedding, and which is described in detail in the betrothal contract.

The Talmud says that a man must sell everything he has, if he must, in order to arrange a marriage for his daughter with a scholar, to insure the intelligence of the future generations (*Keth.* 111b). It also says (*Pes.* 49a) that a man who marries his daughter to a scholar and sets up a business for him so that the son-in-law may continue to study enters into partnership with God (*shechinah*). Out of these precepts may have come the complete break from the Oriental custom of paying a price to the bride's kinsmen, and the development of the modern custom of dowry paid to the groom. The term used for scholar in these passages is *talmid hacham,* which was applied to anyone who mastered any branch of knowledge, not necessarily the Torah (*B.M.* 86a). The natural Jewish love of learning further supported the habit of paying a high dowry for a learned son-in-law, whether he was a physician, lawyer or a member of any other profession. And out of this combination of circumstances grew the 19th and 20th cent. misuse of the word *nadan,* with economic pressure also forcing many Jewish male members of the free professions to demand exorbitant dowries, which were sometimes paid by the bride's parents at the cost of their own security.

But this tendency is recorded earlier in Jewish his-

Bernard Drachman

tory. The bridegroom sometimes refused to go to the *huppah* if the engagement promise of dowry was not fulfilled. To prevent such occurrences the Talmud warned that a marriage in which the man takes the woman for her money alone would not produce normal children (*Kid.* 70a). Another Talmudic precaution is incorporated in the *ketubah* (*Keth.* 10b) which specifies that the minimum obligation a man must take on himself toward his wife is 200 shekels.

As in other aspects of Jewish life, communal liberality is also called on in the case of dowry. Seeing to it that the daughter of poor parents or a girl who is an orphan is married off well, and is not disgraced before the public or before the groom, is a particularly important precept. Organizations called *hachnasoth kallah* are in existence in many communities, usually under the leadership of women. These organizations supply the marriage expenses for needy girls, provide them with bridal trousseaux, and with dowry. MEYER GOLDBERG.

DRABKIN, ABRAHAM, chief rabbi at Leningrad, b. Mohilev, Russia, 1844; d. Leningrad, 1917. He studied at the Yeshiva of Volozhyn, and obtained his degree from the rabbinical school of Vilna. In 1871 he continued his studies at Breslau under Graetz and Fränkel; in 1876 he was elected chief rabbi of Leningrad, and was one of the first to preach in Russian. He took an active part in Jewish life as a member of several governmental committees on Jewish affairs.

Drabkin was a contributor to various Russian periodicals, and wrote *Commentarii ad Pentateuchum Samaritano-Arabici Fragmenta* (his doctor's dissertation) and "Die russische Gesetzgebung in Bezug auf die Juden" (*Monatsschrift für Geschichte und Wissenschaft des Judentums,* 1875). From 1909 on he was editor of the rabbinical section of the Russian Jewish encyclopedia *Yevreiskaya Enciclopedia.*

DRACHMA, *see* NUMISMATICS.

DRACHMAN, BERNARD, rabbi, b. New York city, 1861. He received his rabbinical diploma from the Jewish Theological Seminary of Breslau (1885), which he attended after his graduation from Columbia University in 1882 and after he had received the Ph.D. degree from the University of Heidelberg in 1884.

Drachman is one of the American-born rabbis who adhere consistently to the tenets of Orthodox Judaism. In 1886 he helped Dr. Sabato Morais found the Jewish Theological Seminary of New York, where he served as professor of Biblical exegesis and Jewish philosophy from 1887 to 1902 and as dean from 1889 to 1902; he was professor of Bible and rabbinical codes at the Seminary until 1908. He served as rabbi of Oheb Sholom Congregation, in Newark, N. J. (1885-87), of Congregation Beth Israel Bikkur Cholim, New York (1887-89), of Congregation Zichron Ephraim, New York (1889-1909), and of Congregation Oheb Zedek, New York (1909-22). He was the founder and, since 1905, has been the president of the Jewish Sabbath Alliance of America, and for nine years was president of the Union of Orthodox Jewish Congregations of America. In 1940 his golden anniversary as rabbi was the occasion of tributes from President Roosevelt and many other notables.

For several years Drachman was editor of *The Sabbath Journal* and of *The Jewish Forum.* His works include *Die Stellung und Bedeutung des Jehuda Hajjug in der Geschichte der hebräischen Grammatik* (Breslau, 1885); *From the Heart of Israel* (1905); and *Looking at America* (1934); and he has translated a number of works from Hebrew and German into English.

DRACHSLER, JULIUS, sociologist, b. Bella, Czechoslovakia, 1889; d. Brown's Mills, N. J., 1927. He came to the United States in 1903, and received his Ph.D. degree from Columbia University in 1921. He received a certificate from the New York School of Social Work in 1915, and for the next three years was secretary of the faculty of the School for Jewish Communal Work. He was a special expert in the Bureau of War Risk Insurance (1918-19), assistant executive director of the Bureau of Jewish Social Research (1919-20), director of the training course for community center workers of the Jewish Welfare Board (July-Sept., 1921-22), assistant professor of government and sociology at Smith College (1919-22), and assistant professor of sociology at the College of the City of New York (1922 to his premature death in 1927). Drachsler was president of the conference on Immigration Policy (1921-22). He wrote *Democracy and Assimilation* (1920), *Intermarriage in New York City* (1921), a posthumously published and unfinished work on prejudice, and numerous studies and social surveys.

DRAGON, *see* ANIMALS, FABULOUS; DANIEL, ADDITIONS TO; LEVIATHAN; TEHOM.

DRAMA, BIBLICAL, *see* BIBLE IN DRAMA

DRAMA, HEBREW; DRAMA, YIDDISH, *see under* LITERATURE.

DRAMATIC LITERATURE, JEW IN, *see* AMERICAN LITERATURE ON AND BY JEWS; LITERATURE.

DREAMS. Since the dawn of history dreams have puzzled and mystified men. Both Egyptians and Chal-

deans attempted to interpret them, and the Greeks and Romans had even special shrines in which the worshipper was told to sleep if he wished to receive a message from the gods in a dream. The practice of interpreting dreams on the basis of arbitrary translations of the objects or scenes that occur in them has continued from antiquity to the present day, and it was not until modern times that psychology, especially through the work of Sigmund Freud, began to try to place such interpretation upon a scientific basis.

Like their neighbors, the early Israelites tended to consider dreams as omens of future events and attached to them considerable importance. But this tendency, though no doubt reflecting the popular sentiment, was held in check by the great prophets who inveighed against too great a reliance upon them on the part of the ordinary individual. Thus Jeremiah speaks out against the self-styled prophets of his own time who announced their dreams as being the revelation of God: "I have heard what the prophets have said, that prophesy lies in My name, saying: 'I have dreamed, I have dreamed' . . . The prophet that hath a dream, let him tell it as a dream; and he that hath My word, let him speak My word faithfully. What hath the straw to do with the wheat?" (*Jer.* 23:26, 28). Accordingly, the Jewish people had no shrines whose priests took upon themselves the claim to interpret dreams, as was the case with the classical nations of antiquity.

The Bible, however, does believe in the possibility of messages from God that are given in dreams and of the interpretation of such dreams so as to reveal their hidden meaning; but it limits such messages and such interpretation to only a very few individuals, such as the Patriarchs, the prophets and the rulers. Thus Jacob has a dream which contains a message from God when he sleeps at Beth-el (*Gen.* 28:10-17) and Solomon a similar revelation at Gibeon (*I Kings* 3:4-15). Joseph (*Gen.* 40 and 41) and Daniel (*Dan.* 2) are both mentioned as the interpreters of dreams, in the two latter cases prophetic dreams vouchsafed to royalty. In the other instance, where Joseph interprets the dreams of the butler and baker, there is a sturdy common sense in his interpretation that foreshadows modern psychoanalysis: the butler, who dreamed of returning to the service of Pharaoh, was adjudged innocent; the baker, who dreamed of harm being done to the food of Pharaoh, was considered guilty. Numerous Bible references indicate that prophets were thought to receive their messages, not only in ecstatic visions, but also in normal dreams. There is one reference to nightmares (*Job* 7:14-15).

The Talmud follows the example of the Bible in its attitude toward dreams, holding that dreams can be the medium by which the supernatural world is revealed to man. However, like the Bible, it does not consider every dream such a revelation, and says: "As there is no grain without chaff, so there is no dream without vain things." Even more critical of dreams is Ben Sira, who says (*Sirach* 34:2), "As a man that chaseth after shadows and followeth after the wind, so is he that setteth his mind on dreams."

Yet many rabbis not only affirmed their belief in dreams, but regarded them as compensation for the displeasure of God after the destruction of the Temple. Thus said one scholar, "Although God had turned away His face from Israel, He yet spoke in dreams to individuals" (*Hag.* 5b). Nothing, they taught, happened to man on earth without first being communicated to him in a dream. Their esteem for dreams was so high, that they regarded a dreamless life as a sinful life. They even conceived of a Dispenser or Master of Dreams (*ba'al halomoth*) who is in charge of the nightly visitations (*Sanh.* 3a). Dreams provided a convenient means of settling disputes, of arriving at the understanding of difficult questions (*Men.* 67a), of communicating with famous authorities of past ages (*Midrash Ecclesiastes* 9:10), and of averting financial losses, or of reconciling such a loss so that it might serve a noble purpose (*B.B.* 10a).

Since dreams might be evil as well as good, a skilled interpreter of the bad dream was found to have a desirable effect upon the dreamer who, in many instances, was a psychopathic subject. The rule commonly held was that a dream uninterpreted was like a letter unread, of which neither the good nor the evil can be gauged. The dreamer being in most cases unable to interpret his own dream (*Yoma* 28b), it followed that he had to seek the help of a skilled interpreter who, as a rule, was remunerated for his services. The tractate *Berachoth* is thus a veritable mine of dream-interpretation. There was some difference of opinion as to the qualifications of the dream expert, but skill, piety, and knowledge of the Law were his principal requirements.

In the Middle Ages, dreams assumed a real character and were quite a factor in the life of the Jewish people. With the increase of superstition, the nocturnal visions were regarded as supernatural manifestations. Thus, the *Zohar* looked upon dreams as "one sixtieth part of prophecy." To the believing Jews of the dark ages, the dream-world was no less real than the physical world. The prognosticating character of dreams was so assured that many had learned to depend upon it and rules were devised to induce unwilling dreams to come (*Midrash Talpioth* 214 et seq.).

Dreams were often accommodating in straightening out difficult ritual or legal problems. Thus Rabbi Meir of Rothenburg revealed to a student whom he had never met in life the correct reading of a snarled Talmudic passage; Rashi disclosed to his grandson Samuel the true pronunciation of the Tetragrammaton, and a worthy of the thirteenth century, one Jacob Halevi of Marvège, composed a volume of responsa which had been handed down to him in dreams. Much as one is tempted to smile at these extravagances, yet it was Freud who called dreams the primary creative art!

Like Epictetus, Judah of Regensburg, the author of *Sefer Hasidim* (Book of the Pious), warns his readers that a dreamer should not relate his dream to any man, not even to his wife, for, while the narrator of the dream may enjoy his recital, the listener may be bored.

Any number of books on the art of dream interpretation made their appearance during the Middle Ages, of which *Pithron Halomoth* (Interpreter of Dreams), by Solomon ben Jacob Almoli, was perhaps the most popular. The character of the dreamer, the hour, week, month and land in which the dream was beheld determined its interpretation. The custom still prevails among superstitious Jews that a beholder of an evil dream appears before three men, saying, "I have had a good dream," they replying, "Yes, it is good; let it

be good; may God change it to good," etc. An equally effective means of averting the evil consequences of a bad dream, practiced already in Talmudic times and still observed today, is fasting (*ta'anith halom, Sab.* 11a); the only difficulty experienced with this fast was its observance on the Sabbath and holidays, which some authorities would not countenance.

In modern times, with the growing spread of science and knowledge among all groups of Jewry, these medieval superstitions have more and more tended to disappear, and dreams are no longer vested with a fateful mysterious meaning, but regarded as an interesting phenomenon of the human mind. JACOB S. MINKIN.

Lit.: Lehmann, *Aberglaube und Zauberei* (1898); Löwinger, Adolph, *Der Traum in der jüdischen Literatur* (1908); Craig, Katherine Taylor, *The Fabric of Dreams* (1918); Trachtenberg, Joshua, *Jewish Magic and Superstition* (1939) 230-248.

DREBEN, SAM, soldier of fortune and war hero, b. Poltroe, Russia, 1878; d. Los Angeles, Cal., 1925. He came to the United States in 1898, and in 1899 enlisted in the army at Philadelphia. He saw service in the Philippines and in the Boxer Rebellion in China. In 1910, while serving in Nicaragua under General Gabe Conrad, he became known as "the fighting Jew." In 1911 he was a colonel in the Bonilla Revolution in Honduras under General Lee Christmas. He was in New Orleans plotting with Tracy Richardson to return Castro as president of Venezuela when he heard of the Mexican Revolution and the wealth of its leader. He joined the new Mexican army as colonel at a salary of five hundred dollars gold a month and participated in the Orozco Revolution. He took an active part on one side or another of the various Mexican revolutions, and served also as a federal spy. He was with Pancho Villa for a while, but when the latter raided the American garrison at Columbus, N. M., in 1916, he retired to civil life in El Paso. A little later he joined Pershing's punitive expedition against Villa as a scout. Thereafter he retired to private life in El Paso again and married. In 1918 he joined the American Expeditionary Forces and saw service in France, where he received the Distinguished Service Cross, the Medaille Militaire, and Croix de Guerre with palms, and Italian and Belgian decorations; he was also invited to the American headquarters in Paris as the guest of General Pershing, who called him "one of my finest and bravest soldiers." He was honorably discharged from the service in 1919, a first sergeant. He was interested in Jewish affairs and donated one thousand dollars to the Joint Distribution Committee in Texas, a large sum for a man of his means. He took an active part in fighting the Ku Klux Klan in Texas in the 1920's.

Lit.: Zielonka, in *Publications of the American Jewish Historical Society,* No. 31, pp. 211-17; *American Hebrew,* Mar. 20, 1925, p. 573; Mar. 12, 1926, p. 532.

DRÉGELY, GÁBOR, playwright, b. Budapest, 1883. Beginning his career as engineer in the service of the municipality, he wrote a novel, *Lelkek,* at the age of twenty. Soon thereafter he devoted himself to the drama, and achieved international success, in 1908, through the production of his *A szerencse fia,* which was presented in the United States under the title of *The Tailor Made Man* (1917 and 1929) and in various other countries.

Sam Dreben

Drégely is known chiefly for his felicitous comic vein and sparkling dialogue, as revealed in such other plays as *Kisasszony férje* (staged also abroad), *Kártyavár, A vörös ember, Ehe auf Termin, Es muss etwas geschehen, Die ledige Mutter,* and many others, including librettos for operettas. Most of his plays have appeared at least in German as well as in Hungarian.

DRESDEN, capital of the free state of Saxony. Its population in 1940 was about 620,000; in 1933 there were 4,397 Jews there, but by 1940 this number had diminished to about 2,500. There were probably Jews in Dresden in the 13th cent., and in 1349, according to one chronicle, Jews were burned at an auto-da-fé because of their alleged responsibility for the Black Death. Tax lists show definitely that there were Jews in Dresden in 1375, though in very small numbers. In 1411 they were subjected to persecution and in 1430 they were banished from the city after having been charged with debasing the currency and plotting with the Hussites. The synagogue was converted into a brewery.

In the middle of the 15th cent. a Jewish physician was allowed to settle in Dresden with his family, perhaps because of his profession. At the beginning of the 18th cent. two Jewish court agents of August II came to Dresden, and were followed by more Jews. According to a decree of 1725, Jews could not live in Dresden unless they held special permits from the government or had some connection with the households of court agents. In 1750 a Jewish cemetery was dedicated. Restrictive laws were enacted in 1772, regulating the trade, taxes and internal organization of the Jewish community. Every adult male was assessed seventy thalers annually, there was a tax on women and chil-

dren and a tax of forty thalers was imposed on every marriage license. Expulsion was the punishment for nonpayment. In 1777 several hundred Jews who were delinquent in the payment of taxes would have been exiled had not Moses Mendelssohn intervened.

The Dresden Jewish community was organized in 1803 with David Wolf Landau of Lissa as its first rabbi. In 1837 it received permission to build a synagogue, which was dedicated on May 8, 1840. During the first decade of the 20th cent. the number of immigrant Jews resident in Dresden mounted from 29.9 per cent of the Jewish community to 53.1 per cent, and the influx from the East European countries continued after the end of the World War. The Orthodox Jewish community of the city was organized in 1919, under the name *Shomre Hadath*. A Jewish public school was organized in 1935.

Lit.: Richter, *Verfassungsgeschichte der Stadt Dresden* (1885); Sidori, *Geschichte der Juden in Sachsen* (1840); Levy, *Geschichte der Juden in Sachsen* (1900); *Encyclopaedia Judaica,* vol. 6 (1930) cols. 27-29.

DRESDEN, ARNOLD, mathematician, b. Amsterdam, 1882. He was educated at the University of Amsterdam and at the University of Chicago, where he took his Ph.D. in 1906. Dresden taught mathematics in the Chicago high schools from 1906 to 1909. In 1910 he was made instructor of mathematics at the University of Wisconsin; in 1912 he was made assistant professor and in 1921 associate professor. He was appointed professor of mathematics at Swarthmore College in 1927, and still served in that capacity in 1940.

Dresden was president of the Mathematical Association of America from 1933 to 1935. He was the author of *Plane Trigonometry* (1921); *Solid Analytical Geometry and Determinants* (1930); *An Invitation to Mathematics* (1936); and *Introduction to Calculus* (1940).

DRESDEN, SEM, composer, b. Amsterdam, 1881. A pupil of Bernard Zweers in Amsterdam, and Hans Pfitzner in Berlin, he has since 1907 been a teacher of composition, harmony and counterpoint at the Amsterdam Conservatory, and its director since 1924. In 1920-21 he was director of the Netherlands National Opera, and from 1914 he conducted a madrigal choir which he had founded. He also founded the Society of Modern Dutch Composers, and has lectured on musical subjects in Holland, Belgium and France. He has composed chamber works, songs and choral music, all extremely modern in idiom. He has written also a valuable book on Dutch music of modern times, *Het Muziekleven in Nederlands sinds 1880* (Amsterdam, 1923).

DREY, DR. (first name unknown), physician who lived in Moldavia in the first half of the 19th cent. But little is known of his life. In 1843 he was appointed government physician for the district of Braila. When the Moldavian princess, Ruxandra Sturdza, became ill at Odessa, Drey resigned his post in order to devote himself to his royal patient. His untiring devotion during the seven months of her illness and his constant though unavailing efforts to save her life so impressed her brother, Prince Alexander Sturdza, that he wrote a letter to his cousin Mihai Sturdza, then reigning prince of Moldavia, praising Drey highly and recommending his appointment to some office. Nothing is known of the results of this appeal.

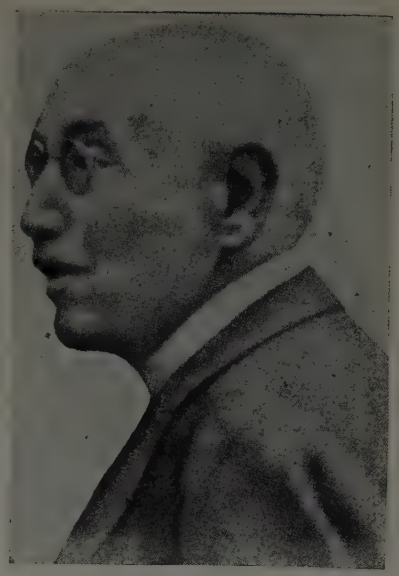
Lit.: Anuar Pentru Israeliti (1896) 56-58.

DREYFUS CASE, a trial for high treason which became one of the most famous cases in history and gave rise to a vehement conflict between political parties in France, with the ultimate victory going to the liberals, all the Jews of France becoming fellow-victims meantime. On October 15th, 1894, the French captain, Alfred Dreyfus (born Mülhausen, 1859, the son of a wealthy Jewish merchant), was suddenly arrested at the instance of Commandant Du Paty de Clam, Col. Sandherr, Major Henry and Secretary of War Mercier on suspicion of acting as a German spy. Dreyfus was an able general staff officer, but on account of his exaggerated self-assertiveness and Jewish race, he was unpopular with some of his superiors and colleagues. Drumont's *Libre Parole* and various anti-Semites meantime poisoned the atmosphere and forced the hands of the prosecution. In December, 1894, Dreyfus was found guilty by a military court, sitting in camera, the sentence being public degradation and banishment for life to Devil's Island, off the coast of French Guiana.

The main evidence of his alleged guilt was a *bordereau* (memorandum) containing a list of documents to be sent to the German military attaché in Paris, Colonel von Schwarzkoppen. This *bordereau* was abstracted by French agents from Schwarzkoppen's papers at the German embassy before it reached his possession; its handwriting was, according to some experts (principally Bertillon, a criminologist, rather than a handwriting authority), identical with the handwriting of Dreyfus. Other government experts held the opposite opinion. It later became known that the War Office had delivered to the court still other secret documents of which the defense was not informed, including a letter purporting to be from a foreign military agent and extremely prejudicial to Dreyfus, and there were other serious irregularities in the star chamber proceedings. It was evident that Dreyfus had no motive for becoming a spy, as he was very well off materially and had a splendid military career before him. Nevertheless, although he did not cease to protest his innocence, he was condemned, largely through anti-Semitic influences. The German Ambassador had declared him innocent.

The family of Dreyfus now began to gather material to prove the miscarriage of justice, being assisted in their efforts by Bernard Lazare, who defended Dreyfus' innocence in two pamphlets (1896 and 1897). Meanwhile Colonel Picquart was appointed chief of the espionage department of the French general staff, and received a letter, called the *petit-bleu,* intercepted in transit from Schwarzkoppen to Major Esterhazy (another French officer), and while scrutinizing the documents in the Dreyfus case he compared them with specimens of Esterhazy's handwriting, and became convinced that Esterhazy was the real traitor.

About the same time other evidence pointing to Esterhazy's guilt reached Senator Scheurer-Kestner, vice-president of the Senate. Picquard submitted a report of the matter to his superior officers, but the anti-Semitic military authorities ordered him to drop his investigations and sent him off on an expedition to a



Alfred Dreyfus (left) in 1894 and (right) shortly before his death more than forty years later

Paris, le 8 Septembre 1928

J'ai applaudi à la signature du Pacte de Paris, dû à la collaboration féconde de deux grandes Républiques pacifiques.

Je souhaite ardemment que cette collaboration se poursuive au plus grand profit de la paix mondiale.

La guerre est désormais mise hors la loi.

Mais ce n'est pas tout que de déclarer la guerre hors la loi, il faut éduquer l'opinion publique et surtout les jeunes générations, leur inculquer l'amour de la paix, leur apprendre que la justice ne doit pas régner seulement à l'intérieur de chaque pays, mais régler aussi les rapports entre les peuples.

Alfred Dreyfus

A letter by Alfred Dreyfus, written in 1928, attesting his adherence to the ideal of world peace and the outlawry of war, urging that the blessings of peace be spread to all nations, especially through the enlightenment of youth

dangerous section of Tunisia. In November, 1897, Dreyfus' brother Matthew wrote a letter to the Minister of War, declaring that Esterhazy was the real author of the *bordereau*. This led to a secret trial in the military court, in which Esterhazy was acquitted, despite overwhelming evidence of his guilt.

Emile Zola then published an open letter to the president of the republic under the title "J'Accuse" (I accuse), in Clemenceau's newspaper *L'Aurore* (the title of the letter was selected by Clemenceau), repeating the assertion that Esterhazy was the true culprit and that the War Office and the general staff had been inspired by anti-Semitic and other improper motives to give a false direction to the entire affair, his purpose being to compel the government to try him for libel, in which case he hoped to establish the real facts. Zola's interposition made the Dreyfus case a new bone of contention between the monarchist and clerical reactionaries on the one hand, and certain of the liberal and republican groups on the other. The majority of the French army, five successive ministers of war and the chief of the general staff opposed a revision of the case. Zola was found guilty of libel after having been prevented from going into the question of Dreyfus' innocence, and sentenced to spend a year in prison and to pay a large fine, but after an appeal and a re-conviction evaded the punishment by fleeing to England. Picquart was arrested because of his endeavors to reveal the real facts; he was dismissed from the army, and not set free until 1899. Many military officials opposed revision on the theory that the honor of the army was involved, and that the affair was *chose jugée*.

Despite all such obstructions, the agitation for the revision of the case continued. The proponents of Dreyfus included Clemenceau, of the Radical Party, Jaurès of the Socialists, Joseph Reinach, himself a Jew, of the moderate Republicans, and Scheurer-Kestner, the vice-president of the Senate. The general excitement led to riots in Marseille, Bordeaux and other cities, in which Jewish shops were plundered; a regular pogrom occurred in Algiers in 1898, and a large number of Jews lost their lives there. The Dreyfus case was an outstanding issue in the elections of 1898. The sentiment of the country was overwhelmingly against Dreyfus, and a few of the most ardent champions of revision, including Jaurès and Reinach, failed of re-election.

A sensational turn was given to the affair by the confession of Lieutenant Colonel Henry, an officer of the espionage bureau, whom Cavaignac, the minister of war, compelled to admit that he (Henry) was the writer of the letter which had been ostensibly sent by the Italian military attaché Panizzardi to Schwarzkoppen. This letter spoke of "the Jew," and could refer to Dreyfus only, since he was the sole Jew on the general staff, and Cavaignac had publicly affirmed its genuineness shortly before. Henry was arrested August 30, 1898, and committed suicide in his cell the next day. Esterhazy fled to London, where he later openly admitted that he was the author of the *bordereau*. Boisdeffe, the chief of the general staff, resigned; Cavaignac, who was still an opponent of revision, quit his post. Now, however, Premier Brisson began to declare himself in favor of a revision.

The presidential election of 1899 was again held in the midst of the turmoil caused by the Dreyfus case. The anti-Dreyfusards nominated ex-Premier Méline, but Loubet, a revisionist, was elected. At this time, the passions aroused by the strife reached their climax. Loubet was jostled in public by a rowdy reactionary, and the well-known anti-Semite, Déroulède, even made an attempt to bring soldiers to the Élysée and execute a coup d'état. In June, 1899, the Court of Cassation finally decided that it was definitely proved that documents which had played a part in the conviction of Dreyfus were forgeries, and this constituted a "new fact," which required the revision of the case.

Dreyfus' second trial took place at Rennes from August 7 to September 8, 1899; it was again a court-martial, and he was brought back from Devil's Island to attend it, but this time the hearings were public. During the course of the trial an attempt was made upon the life of Labori, one of the lawyers for the defense. Emperor Wilhelm II and Secretary of Foreign Affairs von Bülow refused to comply with repeated entreaties of the French Waldeck-Rousseau ministry to permit Schwarzkoppen to testify, or to give other evidence from German files that would have been in Dreyfus' favor. At the conclusion of the trial, the judges, by a vote of five to two, brought in the absurd verdict of "guilty, with extenuating circumstances"—as if there could be any extenuation for treason. Fear that a revolution would result from a verdict of acquittal was a factor, probably. Dreyfus was this time sentenced to ten years' imprisonment; but a few days later he received a pardon from President Loubet, which he accepted against the advice of some of his strongest supporters. In January, 1900, some of the surviving anti-Semitic ringleaders involved were sentenced to imprisonment.

In December, 1900, Parliament attempted to end the whole matter by passing a general amnesty for all offenses connected with the Dreyfus case; Dreyfus himself was especially excepted from this, and so retained the right to demand a new revision of the case. After he had gathered much new material, he availed himself of this right in November, 1903. In March, 1904, the Court of Cassation ordered a supplementary investigation. In July, 1906, the verdict of the Rennes court-martial was set aside by it in view of conclusive proof of innocence. Dreyfus was restored to his former rights and again assigned to the general staff with the rank of major; he also received the order of the Legion of Honor. He immediately quit the service, but during the World War was made a colonel, and placed in command of a sector of Paris. The country did not quiet down for some time. In 1908, when Zola's body was transferred to the Pantheon, an anti-Semitic journalist, Grégori, shot at Dreyfus and slightly wounded him; but the jury refused to convict Grégori. Picquart was also restored to active service and made a brigadier general; for a long time he was minister of war in Clemenceau's first cabinet. He died at Paris in 1935. The case was a potent factor in bringing about separation of Church and State in France, and long retarded cordial relations between France and England.

The Dreyfus case was indirectly responsible for a radical change in Jewish thought. Theodor Herzl was present in Paris at the time of the trial and condemnation of Dreyfus as an Austrian newspaper corre-

spondent and was strongly affected by the incident. He had hitherto cared but little for Judaism and had favored assimilation. After evolving a further extraordinary assimilation project to cure anti-Semitism, he completely altered his political views and became a champion of Jewish nationalism. His *Judenstaat* was written in Paris as early as 1895, and was directly influenced by the Dreyfus case.

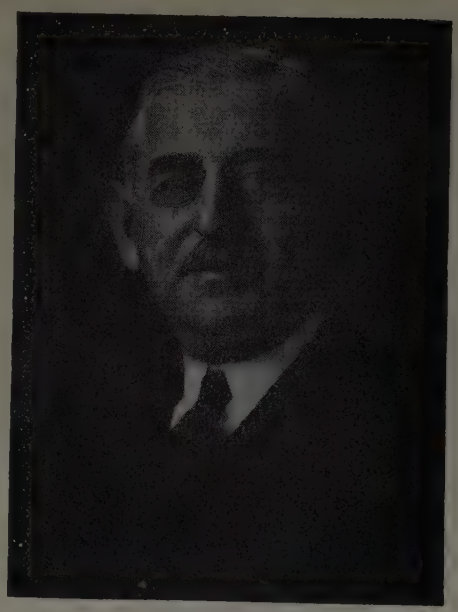
The important series of transcripts of German diplomatic files of 1871 to 1914 called "Die grosse Politik der europäischen Kabinette," edited by Lepsius, Mendelssohn-Bartholdy, Timme and others, published since the War, showed that Germany had had no relations whatever with Dreyfus. In 1930, moreover, Schwertfeger published a work, *Die Wahrheit über Dreyfus,* from von Schwarzkoppen's literary remains, including a long narrative by the latter himself, which conclusively showed that Esterhazy was the real culprit and that Dreyfus was wholly innocent. Esterhazy, beginning some months before Dreyfus' arrest, had sold secret military documents to von Schwarzkoppen, who had been directed by the German General Staff to deal with him over his own objections and without the knowledge of the German Ambassador at Paris, von Münster. Several of the documents enumerated in the *bordereau* were handed to him by Esterhazy a few days after its interception, and he had personally mailed the *petit-bleu* to Esterhazy. The German General Staff, the Emperor and the German Foreign Office had sealed his lips until shortly before his death.

The Dreyfus case has not only been often described in books, but also appeared in motion pictures, as in *The Life of Emile Zola* (1936), in which the part of Dreyfus was taken by Joseph Schildkraut, and in *The Dreyfus Case,* made in Germany in 1932, with Fritz Korner in the same role; this was presented in New York in 1940.

MAX J. KOHLER.

Lit.: Hale, *The Dreyfus Story* (3rd ed., 1899); Kohler, Max J., "New Light on the Dreyfus Case," in *Freidus Memorial Volume* (1929; separately reprinted); *List of Works Relating to the History and Condition of the Jews in Various Countries* (1914) 69-76; *American Hebrew,* July 20, 1906; June 6, 1930; Reinach, Theodore, unsigned article in *Jewish Encyclopedia,* vol. 4, pp. 660-88, published in French in book form, 1904, as by "R.L.M." and later revised under Reinach's own name; Carvalho, *Crime in Ink* (1929) 49-73; Josephson, *Zola and His Times* (1928). The literature on the Dreyfus case is enormous; as far back as 1905, Desachy, *Bibliographie de l'affaire Dreyfus,* enumerated more than 600 works on the trial. The authoritative work on the case is Reinach, Joseph, *Histoire de l'affaire Dreyfus,* 1900-8, in seven volumes, which includes a presentation of French history together with the description of the trial, supplemented in 1930 by Schwertfeger, *Die Wahrheit über Dreyfus . . . aus dem Nachlass von Schwarzkoppen.* Dreyfus himself wrote *Lettres d'un innocent* (1898; translated into English in 1899 under the title *Letters of Captain Dreyfus to His Wife*), and *Cinq Années de ma Vie* (1901; published in English translation the same year); see also his nephew's work, Kayser, Jacques, *The Dreyfus Affair* (1931); Kerkhoff, Johnston D., *Traitor! Traitor!* (1930); Charpentier, Armand, *The Dreyfus Case* (1935); Blum, Leon, *Souvenirs sur l'affaire* (1935); Dreyfus, Pierre, *Dreyfus: His Life and Letters* (1936; English trans., 1937); Revel, B., *L'affaire Dreyfus* (1936).

DREYFUS, ABRAHAM, French dramatist and publicist, b. Paris, 1847; d. Paris, 1926. He wrote numerous comedies, farces, and humorous feuilletons



Carl Dreyfus

(published in book form as *Jouons la comédie;* Paris, 1887). Of his successful plays mention should be made of *Le klephte* (1881) and *La rupture* (1883). In the Dreyfus affair he engaged in a successful polemic against the anti-Semites and in general took an active part in Jewish life in France. He was a co-founder of the Université Populaire Juive. His study of the Jew and the theatre which appeared in the Actes et conférences of the *Revue des études juives* (1886) served as an incentive to subsequent studies on the subject.

DREYFUS, ALFRED, *see* DREYFUS CASE.

DREYFUS, CAMILLE (FERDINAND CAMILLE), French journalist and deputy, b. Paris, 1851; d. Paris, 1905. He was a frequent contributor to a number of liberal newspapers, and founded the liberal republican *La nation,* which he edited. He served also as general secretary and associate editor of *La grande encyclopédie.* In 1885 and 1889 he was elected by the radicals to the Chamber of Deputies, where he worked for the separation of church and state. He contended passionately against the anti-Semitism which spread over France in the 1890's, and fought duels with several anti-Semites including Drumont, who inflicted upon him a severe wound. His most important work is *L'évolution des mondes et des sociétés* (1888).

DREYFUS, CARL, publisher, b. Boston, 1876. He was educated at Harvard. From 1931 to 1939 Dreyfus was executive representative of the Hearst organization for the New England states. He was active in various branches of philanthropy and in education. He served as chairman of the Massachusetts training schools for ten years, and he was also a trustee of Simmons College, of Northeastern University, and of the Franklin Institute of Jewish Religion. He was a member of the board of trustees of the Boston City Hospital, of the Associated Jewish Philanthropies and of the Boston Home Savings Bank.

DREYFUS, EUGENE, judge, b. Mulhouse, France, 1864; d. Paris, 1936. He entered the department of justice in 1889. In 1925 he was elected president of the First Court of Appeals of France, and in 1934 he was appointed presiding justice of the French Supreme Court. From 1920 on he was a member of the Central Committee of the Alliance Israélite Universelle. He was awarded the Grand Cross of the Legion of Honor.

DREYFUSS, BARNEY, baseball promoter, b. Freiburg, Germany, 1865; d. New York city, 1932. He came to the United States with his family in 1881, and settled eventually in Louisville, Ky., where he became connected with a distillery. In the early 1880's Dreyfuss became president and leading stockholder of the Louisville baseball team, at that time affiliated with the 12-club National League. In 1889, when Louisville was dropped from the league when it was reduced to eight clubs, Dreyfuss merged his own team, which at that time included such players as Hans Wagner, Fred Clarke, Tommy Leach and "Deacon" Phillipe, with the Pittsburgh club, in which he acquired a half interest. A short time later he became president of the club, retaining this position till 1930, when he relinquished the management to his son Sam; but when the latter died in 1931, Dreyfuss resumed charge until his death, when he was succeeded first by his wife, then by his son-in-law, William E. Benswanger. His presidency was marked by a notable improvement in the standing of the club; during this time it won six pennants and two world championships. Dreyfuss was for many years vice-president of the National League.

DREYFUSS, HENRY, industrial designer, b. New York city, 1904. Beginning with the designing of stage sets for a chain of motion picture exhibitors in 1924, Dreyfuss was known by 1929 as the designer of the sets for several important legitimate productions, among which were *Strike Me Pink, The Last Mile, The Merry Wives of Windsor, The Cat and the Fiddle* and *Fine and Dandy*. In 1929 he entered the industrial design field, and became one of its outstanding innovators. Dreyfuss was made art director for *McCall's Magazine* in 1932, and was still doing the work in 1940, in addition to the designing of varied objects. His designs were used in kitchen utensils, pencils, household equipment, silverware and electrical equipment of all kinds. In the transport field he was called on to plan trucks and airplane interiors, and he was also responsible for the design of the train *The Mercury* (1936) and the *20th Century Limited* (1938) for the New York Central System.

DREYSCHOCK, ALEXANDER, pianist and composer, b. Zak, Bohemia, 1818; d. Venice, Italy, 1869. In his early youth he was a pupil of Tomashek in Prague; later, as a concert pianist, he toured Europe for many years. In 1862 he was appointed professor of pianoforte at the Leningrad Conservatory, director of the Imperial School for theatrical music, and court pianist. Unable to endure the rigor of the Russian climate, he went to Venice in 1868. Dreyschock composed mainly salon music, a sonata, a rondo with orchestra, a string quartet and an orchestral overture. His brother, Raimund (1824-69), and nephew, Felix (1860-1906), were also noted musicians.

DROB, MAX, rabbi, son of Rabbi Judah Drob, b. Malwa, Poland, 1887. In 1911 he was graduated from the Jewish Theological Seminary of America, in New York city, which in 1930 conferred upon him the honorary D.D. degree. Drob was chairman of the Washington Heights Division War Relief (1922) and Keren Hayesod (1923) campaigns, was national chairman of the committee which raised one million dollars for the Jewish Theological Seminary (1924), and served as president (1925) and as a member (since 1925) of the Executive Council of the Rabbinical Assembly of America. He is also a director of the Jewish Theological Seminary and a member of the Executive Council of the United Synagogue of America.

Drob served as rabbi of Congregation Adath Jeshurun, of Syracuse, N. Y. (1911-13), of Congregation Beth El, of Buffalo, N. Y. (1913-19), of Washington Heights Congregation, New York city (1919-28), of Congregation Bnai Jeshurun, of Philadelphia (1928-29), and in 1929 was appointed rabbi of the Concourse Center of Israel of New York city, a position which he still (1940) holds.

DROHOBYCZ, city in the voyevodeship of Lemberg, Poland, with a population in 1940 of 33,000, including about 12,000 Jews. In the partition of Poland in 1939, it fell to the Soviet Union. Jews in Drohobycz are first mentioned in 1569, when Sigismund August bestowed on two alien Jews the right of propination (distilling and selling liquor); upon the protest of the town council, the king withdrew the privilege. In 1578 King Stephan Bathory re-established the privilege *de non tolerandis Judaeis* and permitted the Jews to carry on trade in Drohobycz only on market-days. In 1635 Jews settled in a suburb of Drohobycz, Na Lanie, but were not permitted to lay out a cemetery; in 1663 this suburb had fifteen Jewish families. At the beginning of the 18th cent. almost the whole market-place was in Jewish hands. The Jews controlled the trade of the city and leased royal and municipal taxes. After the first partition of Poland the Austrians revived the old privilege *de non tolerandis Judaeis* and banished the Jews from the city proper.

A new era dawned for Drohobycz in the 1840's, when petroleum wells were discovered in the neighboring town Boryslaw. The city became the center of the entire Austrian petroleum trade. Many Jewish families amassed wealth, and a new synagogue, a Jewish hospital and an orphan asylum were built. In 1880 the Jewish population was 9,181, or 50.4% of the entire population, but in 1900 the Jews formed 44% of the total population, numbering 8,678. During the World War Drohobycz was partly burned and has not yet recovered. It lost the petroleum trade to Warsaw, Lemberg, and Vienna, and great poverty prevails in the city.

DROPSIE COLLEGE FOR HEBREW AND COGNATE LEARNING, a post-graduate college located in Philadelphia and specializing in Biblical and rabbinical studies, in Jewish history, in Semitic languages and in Egyptology. The College is non-professional and non-sectarian. It offers the degree of doctor

The Dropsie College building at Philadelphia

of philosophy, and is open to all qualified students, no distinction being made in the admission of students on account of creed, color or sex.

For regular students, the requirements for admission are a non-professional bachelor's degree from a recognized college or university or a certificate of having passed a course equivalent thereto, and also a good preliminary knowledge of the Hebrew language and its literature, or alternatively of some cognate language and its literature. Those who do not meet these requirements are admissible as special students if they possess sufficient knowledge to enable them to profit by the courses. All the instruction in the college is of post-graduate standard; and time is afforded professors, fellows and students for original investigation. Research is encouraged as one of the fundamental purposes of the College. There is no tuition fee.

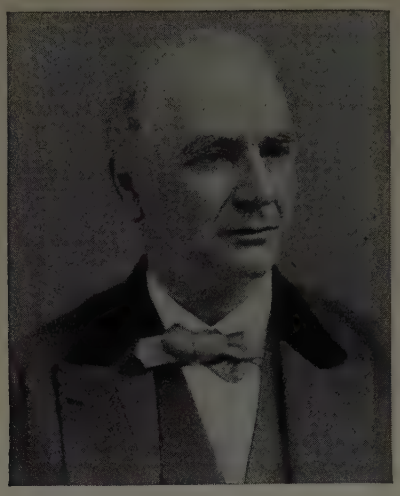
The College, incorporated under the laws of Pennsylvania, was granted its charter June 6, 1907. Regular courses of instruction were inaugurated in 1909. In 1912, the present college-library building was dedicated. The first degree of doctor of philosophy was conferred on Founder's Day, March 11, 1912, upon Bernard Revel, whose thesis was entitled "An Inquiry into the Sources of Karaite Halakah."

The College was founded in accordance with the will of Moses Aaron Dropsie (d. 1905), who left the bulk of his fortune, amounting to nearly one million dollars, for the foundation in Philadelphia "of a college for the promotion of and instruction in the Hebrew and cognate languages and their respective literatures and in the rabbinical learning and literature." Dropsie's will, which was executed on September 17, 1895, was religiously motivated. In part, it was a protest against the declaration of the Central Conference of American Rabbis, made that summer at the convention in Rochester, New York, to wit: "That our relations in all religious matters are in no way authoritatively and finally determined by any portion of our post-Biblical and patristic literature." In contrast to this cavalier attitude to the Talmud and rabbinical literature, he sought to establish an institution of higher learning which, by deepening the knowledge of the sources of Judaism, would of itself create a truer appreciation of the religious values of the Bible and the whole rabbinical literature. His conception of the functions of the College was broad and liberal, without a trace of polemic or sectarian tendency, and this has been the guiding policy of the governors and the faculty.

In the will, Dropsie named five governors who were to have the direction and government of the College: Judge Mayer Sulzberger, Doctor Aaron Friedenwald, Doctor Cyrus Adler, William B. Hackenburg and Oscar S. Straus. The power of filling vacancies was vested in the governors in office, but he added the important proviso, "They shall appoint only persons who are Jews in faith and who sympathize with my views on the subject of education in Hebrew and Jewish literature as herein above expressed."

The governors gave the College its present name to perpetuate the Founder's memory, the will itself containing no suggestion on this subject. Cyrus Adler was president from its founding till his death (1940).

The Dropsie College publishes the *Jewish Quarterly Review,* containing many learned essays by its teachers and graduates, and scholars in all parts of the world,



Moses Aaron Dropsie

It has also published theses of its graduates. The College possesses a fine library of 46,104 volumes, into which have been incorporated many noted collections. It includes about 450 Genizah fragments, 175 Oriental manuscripts, 30 incunabula, 263 sixteenth century books, the collection of cuneiform tablets and Assyrian seals of Judge Sulzberger and a collection of the objects secured in the excavation of the Mound of Gawra near Baghdad, undertaken under the auspices of the College.

When the College opened in 1909, three departments were projected: Biblical Department, Rabbinical Department, and Department of Cognate Languages. The Historical Department was added in 1913, and Egyptology in 1925.

The first appointments on the Faculty were Professors Max L. Margolis and Henry Malter and Doctor Jacob Hoschander. The present Faculty (1940) consists of Solomon Zeitlin, Abraham A. Neuman, Nathaniel J. Reich, Joseph Reider, Solomon L. Skoss and Ephraim A. Speiser. ABRAHAM A. NEUMAN.

Lit.: The Dropsie College for Hebrew and Cognate Learning Register (1940); *Publications of the American Jewish Historical Society,* No. 16, pp. 193-95; Adler, Cyrus, *Lectures, Selected Papers, Addresses,* pp. 56-64, 290-94.

DROPSIE, MOSES AARON, lawyer, founder of the Dropsie College for Hebrew and Cognate Learning, b. Philadelphia, 1821; d. Philadelphia, 1905. He engaged in business for a number of years and then studied law, being admitted to the Philadelphia bar in 1851. He immediately became active in politics, and in 1852 was the Whig candidate for mayor of the Northern Liberties District of Philadelphia. Strongly opposed to slavery, he was one of the organizers in 1856 of the Republican Party in Pennsylvania. He was instrumental in the development of the street railway system of Pennsylvania and was president of several railways. In 1870 he was president of the commission in charge of building the bridge across the Schuylkill River.

His main activity, however, was in Jewish charitable and educational work. Dropsie's father was a Jew, his mother a Christian. He himself elected Judaism as his religion when he was fourteen, and he remained an ardent Jew, in faith and in practice, all his life. He was a member of the Mikveh Israel Congregation in Philadelphia, and was strict in his observance of the laws and precepts of the Jewish religion. He was one of the founders and president of the Hebrew Education Society (1862-70 and 1889-92). He was president of Maimonides College from 1867 to 1873, of the Philadelphia branch of the Alliance Israélite Universelle from 1883 and of Gratz College from 1893 to his death.

Dropsie translated and edited Mackeldey's *Handbook of Roman Law* (1883) and in 1892 published a separate work on the *Roman Law of Testaments.* He also wrote *Panegyric on the Life of Isaac Leeser* and *On Reform in Judaism and on the Study of Hebrew.*

At his death Dropsie bequeathed the bulk of his estate, nearly one million dollars, for the foundation of a college to be devoted to "the study in its most complete form of the Bible and the whole Jewish literature." In the admission of students there was to be no distinction on account of creed, color or sex.

Lit.: The Dropsie College for Hebrew and Cognate Learning Register (1930); Wiernik, Peter, *History of the Jews in America* (1931) 375; *Publications of the American Jewish Historical Society,* No. 16, pp. 193-95; Adler, C., *Lectures, Selected Papers, Addresses,* pp. 43-64.

DRUCK, DAVID, Yiddish author, b. Kreuzburg, Latvia, 1883. Although he attended the Yeshiva, his later education was secular. Druck's initial literary efforts (1904-6) were devoted to several translations in Yiddish. One of these was Bellamy's novel, *Looking Backward* (1904 and 1907). He was also a contributor to the Warsaw daily, *Der Weg,* and to a Yiddish paper in Riga. In 1909 he was writing for another Warsaw newspaper, *Unser Leben.* In 1910 he became a member of the staff and, later, co-editor of the newspaper, *Der Moment.*

Druck came to the United States in 1920. As a member of the staff of the *Morgenjournal* and the *Amerikaner,* he wrote several series of long articles, some of which were issued later as books. Occasionally he wrote for other papers. Of Druck's writings the following volumes have been published: *Zu der Geshichte fun der Yiddisher Presse* (Warsaw, 1920), reminiscences and descriptions of the Jewish press in Russia and Poland; *Di Meforshim fun der Tora* (vol. 1, Warsaw, 1933; 2nd ed., 1936), a popular treatment of the Bible commentators; *R. Levi Ginzberg* (New York, 1934), a biography of Prof. L. Ginzberg; *Baron Edmond Rothschild* (New York, 1928; French trans., Paris, 1931).

DRUCKER, AARON PINCHUS, educator and writer, b. Russia, 1876. He was educated at Columbia University, the Jewish Theological Seminary, and the University of Chicago, where he took his M.A. in 1910. Drucker was instructor in business administration at the University of Oklahoma in 1915, and assistant professor in business administration at the University of Idaho the following year. From 1918 to 1920 he was professor of business administration and banking at Colorado College; from 1920 to 1923 he was head of the department and from 1923 to 1932 dean of the department. He also organized schools in the mining camps of Colorado. In 1933 he was appointed to the Educational Relief Council of El Paso, Texas, and in 1940 was still occupying that post.

Drucker was the author of *The Trial of Jesus from Jewish Sources* (1907); *Art in Ancient Israel* (1911);

On the Trail of the Juvenile Adult (1912); *The Colored People of Chicago* (1913); *Cost of Retail Store Delivery System* (1917); *How to Keep Union Records* (1926).

DRUMONT, EDOUARD ADOLPHE, spokesman of French anti-Semitism under the Third Republic, b. Paris, 1844; d. 1917. The claim often made that his ancestry was Jewish is without foundation. A prolific journalist, he contributed to a number of French periodical publications and is the author of several works dealing with historical and theatrical subjects. When in 1886 Drumont resigned from the editorial staff of *Liberté,* he attacked that newspaper as being unduly controlled by Jews. In the same year appeared his *La France juive* (Judaized France), in two volumes. Its publication marks practically the beginning of anti-Semitic activities in France. The time of the appearance of this work was opportune, as the atmosphere was charged with hatred of the Jews. It was the second best seller of the 19th cent., having gone through more than one hundred editions, besides many translations into several languages. He fought a duel with the convert Arthur Meyer, editor of the Royalist *Gaulois,* whom he assailed, and received a severe wound. In 1892 he founded the anti-Semitic newspaper *La libre parole.* For his articles on the Panama scandal which appeared in its columns, he was sentenced to three months' imprisonment. As supplements to *La France juive* he wrote *La France juive devant l'opinion* (1886), *La fin d'un monde* (1889), *La dernière bataille* (1890), and *Le testament d'un antisémite* (1891). He obtained his historical information about the Jews from clerical sources, while his sociological theories represent a mixture of ideas derived from the Church Fathers and from Communism. The real, though unavowed mainspring of his anti-Semitism was the economic motive. His influence in the course of the Dreyfus case (*Les juifs contre la france,* 1899) was considerably strong, but the victory of the Dreyfusards and the contemporary dying out of anti-Semitism in France sounded the death-knell of his influence. His attempt to be made a member of the French Academy met with no success. He admitted that his intense anti-Semitic activities were not always prompted by idealistic motives.

Lit.: Daudet, Léon, *Les hommes dans les oeuvres* (1922); Schapira, *Der Antisemitismus in der französischen Literatur* (1927).

DRUNKENNESS. The extent to which drunkenness was prevalent in ancient Israel can not be definitely determined from Bible references. There are numerous references to the folly of drunkenness, the most graphic being contained in *Prov.* 23:29-35, but the drinking of wine was never prohibited. Intoxication is charged to Noah, Lot, Nabal, some of the insignificant kings, and the wicked people of Samaria; while the only case in which the heroes of the Bible narratives are spoken of as being even mildly overcome by drink is that of Joseph and his brethren. It appears, on the whole, that drunkenness was mostly to be found among the rich, who could afford to indulge in riotous living, and was comparatively absent from the poor. On the other hand, the institution of the Nazirites and of the Rechabites, who were sworn to abstain from any product of the grape-vine, might be interpreted as a Puritan reaction against the evils of intemperance that were prevalent after the settlement in Canaan. Thus Amos complains that the people of his time forced the Nazirites to drink wine (*Amos* 2:12). *Sirach* also points out the dangers of intoxication.

The Talmudic literature, while stressing the fact that indulgence in drink is a potent cause of sinfulness, has far less to say about it than the Bible, an indication that drunkenness was less prevalent among the Jews of the Talmudic period. Thus in one place the forbidden tree from which Adam and Eve ate is said to be the vine, indicating that drunkenness was the first sin. In another story it is reported how Satan helped Noah plant the first vine, over which he slew a lamb, a lion, a pig and a monkey—to indicate that man, innocent as a lamb by nature, becomes through drinking first boastful as a lion, then filthy as a pig, and finally as foul-mouthed as a monkey (*Tanhuma Noah* 13). The grave-digger Abba Saul contributes an observation on the deleterious effect of strong drink upon the bones.

On one occasion in the year, however, drunkenness was palliated, and even encouraged. This was on Purim, when, according to the rabbis, one should drink until he cannot tell the difference between "accursed Haman" and "blessed Mordecai" (*Meg.* 7b).

During the Middle Ages the Jews were generally noted for their temperance, despite a number of drinking songs that they produced. While wine was present at most festive occasions, it was sparingly drunk, and stronger drinks are almost never mentioned. Coffee, tea and tobacco were preferred as stimulants to alcoholic beverages. In modern times, while Jews have tended more to follow the habits of their non-Jewish neighbors, and indulge in drinking more than in the Middle Ages, their proportion of drunkards is still considerably less than the average.

See also: TEMPERANCE; WINE.

DRUSES, a mountaineer people of Arab stock, about 150,000 strong, scattered from Lebanon to Damascus, and especially in the Hauran. The name is derived from Mohammed ben Ismael Eddarazi, ambassador of Caliph El-Hakim (about 1000 C.E.), who instructed them in their religion which is a curious mixture of Christian and Moslem features. They call themselves Muwachidun, Believers in the Unity, and they adore one God who periodically appears on the earth, incarnated as some great prophet. Moses, Jesus, and El-Hakim were the latest incarnations.

Druses do not circumcise, they eat pork and drink wine; and although they are monogamous, the facility of their divorce laws is apt to make their marriages brief affairs. Their women enjoy considerable freedom and do not veil their faces. They are sturdy, freedom-loving people, differing from the Syrians by their tall stature and haughty demeanor. Hospitable to everybody, after the Oriental custom, they are intolerant in religious matters, thus causing much trouble to their neighbors, especially to the Christian sect of Maronites. The massacre of Maronites by Druses in 1860 led to a European intervention, as the Turkish authorities were powerless or unwilling to intervene. Other disturbances occurred in 1895 and 1896, 1905, and 1926.

The fanaticism of the Druses, and their proximity to

Palestine were at one time considered a grave potential danger to Jewish colonization.

Lit.: Churchill, *The Druses and the Maronites under the Turkish Rule* (1862); von Oppenheim, Max, *Vom Mittelmeer zum persischen Golf* (1899).

DRUYANOV (DROIANOFF), ALTER (pseudonyms, Haedrei, A.B.G.D.), Hebrew author, b. Druya, province of Vilna, 1870; d. Tel Aviv, Palestine, 1938. He received rabbinical training in the famed academy of Volozhin. He was an ardent worker in the Zionist movement throughout his career, serving as secretary of the Vaad Chovevei Zion in Odessa and later as a member of the Central Committee of the Zionist Organization of Russia and editor of its official organ, *Haolam*. During the World War he devoted himself to refugee work in Russia, and after the Revolution went to Palestine.

He began his literary work with articles and essays in Ahad Haam's *Hashiloah,* in *Haolam,* and other periodicals under the pseudonym, Haedrei. During his years of service in the Hibbath Zion movement, he utilized its archives in Odessa to publish, years later, a comprehensive source book on the history of the movement, in three volumes: *Kethabim Letoledoth Hibbath Zion* (vol. 1, Odessa, 1919; vol. 2, Tel Aviv, 1925; vol. 3, Tel Aviv, 1932). In Palestine he continued to edit the important collection of documentary memoirs and articles in ethnography and folklore *Reshummoth,* which he began in Odessa (1919) in collaboration with Bialik and Ravnitzki; its first four volumes bear his name as editor. His monograph on Leon Pinsker appeared in *Hatekufah* (1924). Later, he published a monthly pamphlet of letters, documents and reminiscences pertaining to the history of the Jewish settlement (Yishub), *Miyamim Rishonim* (Tel Aviv, 1934-35). In 1936 he edited *Sefer Tel Aviv,* on the history, topography and population of that city. He also translated several Russian novels into Hebrew and was one of the editors of the *Encyclopaedia Judaica* and of the Hebrew encyclopedia *Eshkol*.

His greatest achievement was in the field of Jewish wit and humor, to whose compilation and redaction he devoted thirty years. The result was the three volume work, *Sefer Habedihah Vehahiddud* (Tel Aviv, 1935, 1936, 1938), with a comprehensive introduction on the history and psychology of Jewish humor, and an extensive bibliography. Druyanov is a master stylist; his Hebrew is exemplary in its linguistic perfection.

DUALISM, the doctrine of a duality of the principles or fundamentals of being; the belief in the existence of two essentially different and irreconcilable elements, thus soul and body, mind and matter, matter and form, God and the world, God and the devil, good and evil, this world and the other world. Dualism, which exerted great influence on the history of religion and is important also in Jewish thought of late antiquity and of the Middle Ages, had its philosophical source in Plato. His Theory of Ideas regards the sensible world as a mere shadow of the spiritual world, which alone possesses nobility, beauty and true reality. This thesis became the source of all those religious and philosophical systems which teach an ascetic view of life and despise the earthly and mundane life, regarding this world as a vale of tears or as a vestibule of the future world and its blessedness.

The dualism of the Islamic philosophy of the Brethren of Purity and the Sufis affected the thought of some of the Jewish philosophers, especially Bahya ibn Pakuda, who followed Neo-Platonic modes of thought and ascetic tendencies. The Israelitish conception of God, which, in its distinct separation of God and the world, itself represents an extraordinary example of dualism, bears a certain resemblance to the Platonic view. This Platonic view became important in human thought when it was ingrafted on the Biblical doctrine of God. This latter doctrine itself, under the influence of Persian dualism, which distinguishes a god of light from a god of darkness, shows in post-Exilic times a distinction between the holy Creator and Sustainer of the world and the principle of opposition to God represented by Satan. This distinction, however, never went so far as to believe in two separate and equal powers in the universe.

See also: Neo-Platonism; Parsiism; Plato.

Lit.: Baldwin, *Dictionary of Philosophy and Psychology* (1901-5) vol. 1, pp. 298-300; Kohler, Kaufmann, *Jewish Theology* (1918) 85-86, 184, 189, 214.

DUBILIER, WILLIAM, engineer and inventor, b. New York city, 1888. He obtained his technical training from Cooper Union, where he specialized in electrical studies. He traveled widely, and in 1914 organized the Dubilier Electric Company in London and Poland. He invented various mica condensers which are widely employed in broadcasting, as well as the condensers used by the allies during the World War. He has to his credit more than three hundred electrical inventions.

DUBIN, HARRY ENNIS, biochemist, b. Russia, 1891. He was brought to New York city in 1895. He took his B.S. degree from the College of the City of New York in 1912 and his Ph.D. from the University of Pennsylvania in 1916. Dubin was connected with the biochemical department of several hospitals and private industries, and became technical director and president of H. E. Dubin Laboratories, Inc. until 1937. In 1936 he became technical director of the United States Vitamin Corporation and in 1940 was still holding the position.

Dubin carried out many experiments in the isolation of vitamins, and patented various processes for the preparation of vitamin substances. He translated, from the German, Casimir Funk's *The Vitamins* (1922) and was the author of studies on vitamin concentrates in medical and pharmaceutical journals.

DUBINSKY, DAVID, labor leader, b. Brest-Litovsk, Russian Poland, 1892. When he was three years old, his family moved to the industrial city of Lodz, where his father established a bakery. After his graduation from the local Hebrew academy at the age of thirteen, he served a three years' apprenticeship as a baker. At the same time that he became a master baker he was made, despite his youth, secretary of the militant Lodz Bakers Union. Dubinsky, who had also already joined the Social Democratic Party of Poland, proved rather a firebrand. He conducted a strike against his own father's establishment, and was arrested twice. After the second occasion he served a

David Dubinsky

sentence of eighteen months' imprisonment. Shortly thereafter he was exiled to Siberia for making an incendiary speech but escaped after five months, returning to European Russia. Although welcomed home as a prodigal son by his family, he decided shortly thereafter to emigrate to America.

In 1911, Dubinsky arrived in New York city, to which he had been preceded by an older brother who had become business manager of the New York Bakers Union, Local 100. Dubinsky secured a job as a knee pants operator in a shop on the lower East Side. Like most garment makers he joined the Socialist party, studied English at night, and decided to become a cutter, a very shrewd decision since the cutters were the best paid workers in the garment industry, and their union, the New York Cutters Union, Local No. 10, occupied a strategic position. By 1922 Dubinsky had become manager of the Cutters Union. His rise was no less rapid in the parent body, the International Ladies' Garment Workers' Union (I. L. G. W. U.) and when Benjamin Schlesinger, who had been president, died in 1932, Dubinsky was elected to the office by acclamation.

As a labor leader, Dubinsky pursued a course of opportunism which his enemies sometimes denounced as Gompersism. Despite his own fiery youth, and his affiliation with the Socialist Party, he supported the elements in the I. L. G. W. U. which opposed leftist and radical tendencies, and emphasized the need of rationalizing the complex structure of the garment industry by cooperating with employers. The historic role played by Dubinsky in the American labor movement is connected, however, with the creation of the Committee for Industrial Organization (C. I. O.). When the C. I. O. was launched in 1935, the I. L. G. W. U. with its 210,000 members was the second largest union in the country, and it was organized moreover upon a semi-industrial basis by means of the device of joint boards. It was thus not unnatural that, when John L. Lewis walked out of the Atlantic City convention of the American Federation of Labor (A. F. of L.) in revolt against the craft unionists, he was joined by Dubinsky, who believed that industrial unionism should be given a chance. The next year Dubinsky resigned his vice-presidency of the A. F. of L. and also left the Socialist Party in order to join the newly founded American Labor Party. The I. L. G. W. U. under Dubinsky contributed hundreds of thousands of dollars to the C. I. O. drives in the mass production industries. At the same time, however, Dubinsky assumed the role of peacemaker and worked for reconciliation between the A. F. of L. and the C. I. O. When, in the spring of 1938, the C. I. O. announced its intention of setting up a permanent organization, Dubinsky led the I. L. G. W. U. out of it. In June, 1940, he led his union back into the A. F. of L. fold.

WILLIAM SEAGLE.

Lit.: Coleman, McAllister, "The Rise of David Dubinsky," *The Nation,* May 7 and 14, 1938; Lorwin, L. L., *The Women's Garment Workers* (1924); Minton, Bruce, and Stuart, John, *Men Who Lead Labor* (1937); Harris, Herbert, *American Labor* (1939); idem, *Labor's Civil War* (1940).

DUBLIN, chief city and capital of Eire; population (1936), 467,691; Jewish population (1940), 3,749. There was evidently a Jewish community in Dublin as early as 1232, consisting of Jews who followed the Anglo-Norman conquerors into Ireland after the ousting of the Danes in 1171. The last mention of Jews in the Calendar of Documents of Ireland for this period was in 1286, indicating that the Jews of Dublin had to leave as the result of the English Expulsion Act (1290).

Jews came to Dublin again soon after the Resettlement (1657). The first arrivals were Portuguese Marranos, who established themselves as city merchants under Cromwell. Among them were Manuel Lopez Pereira and Jacomo Faro. According to tradition, a synagogue on Crane Lane was founded in 1660. In 1705 Aaron the Scribe, who may have fled from the Chmielnicki pogroms in Poland and gone to live in Dublin, was a member of the College maintained by the German Jews in London. His Dublin residence is referred to in documents.

Ground for a Jewish cemetery in Dublin was donated in 1728 by Michael Phillips. The cemetery could still be seen in the 20th cent., and was known as the old Jewish cemetery in Drumcondra. Some years after the laying-out of the burial ground the Jews of Dublin appealed to the Jews of London for help in building a wall around it. Only the Bevis Marks congregation responded, and sent a representative to supervise the work. The total number of Jews in Dublin in 1745 was about forty Jewish families, comprising about 200 individuals.

There was a house of worship in Marlborough Street in 1791. But once again the Jewish community declined and the synagogue fell into disuse. Its effects were seized and sold. But scrolls which had been borrowed from the Bevis Marks congregation in London were returned and of the synagogue's own possessions two scrolls were rescued by the brothers Cohen. It was in the home of W. Cohen that a house of worship was reopened in 1822. Seven years later it was enlarged, and in 1835 a meeting place was bought in Mary's Abbey for £300.

The Jewish population remained small, however,

until the mass emigrations started from Poland as the result of the pogroms toward the end of the 19th cent. Then many Jews made their way to Dublin and the community began to expand in number and activities. In 1892 the congregation built a synagogue on Adelaide Road, which was enlarged in 1925. Known as the Hebrew Congregation, it had 248 seatholders in 1940. There were six other congregations in Dublin in 1940, the second largest in the city being the United Hebrew Congregation, with 198 seatholders. There were no longer any Sephardic synagogues in Dublin. In 1919 a chief rabbinate for Dublin was created; it became the chief rabbinate of the Irish Free State in 1925. From 1919 until he became chief rabbi of Palestine in 1936, Isaac Herzog occupied the post.

Among the other Jewish organizations in Dublin were the Board of Guardians (founded 1889), a Jewish Representative Council, a Ladies' Charitable Society (founded 1888), various cultural and social groups, and groups representing different aspects of the Zionist movement.

The first confessing Jew to take a degree from Trinity College, Dublin, which Queen Elizabeth had founded, was Nathan Lazarus Benmohel, in 1836. In April, 1937, Trinity College created a chair in Hebrew. Dr. Jacob Weingreen, who was appointed to the chair, was the first Jew to hold a full professorship in any university or college in Ireland.

The first professing Jew to hold office in Dublin was Lewis Harris, who was alderman in the latter part of the 19th cent. His son, Alfred Wormser Harris, was afterward senior alderman and in 1903 was Commissioner of the Peace for the city and county of Dublin. Robert Briscoe, a member of the Parliament of the Irish Free State since 1927, was elected from Dublin.

LIBBY BENEDICT.

Lit.: Hühner, Leon, "The Jews of Ireland," *The Jewish Historical Society of England, Transactions,* vol. 5, pp. 226-42; *ibid.,* vol. 3, p. 104; Picciotto, James, *Sketches of Anglo-Jewish History.*

DUBLIN, LOUIS ISRAEL, statistician, b. Kovno, Lithuania, Russia, 1882. He was brought to New York in 1886 and received his education there. From 1901 to 1908 he was instructor in mathematics at the College of the City of New York; he then taught biology at Commercial High School, Brooklyn. In 1911 he became statistician for the Metropolitan Life Insurance Company. He later became chief statistician, and was elected third vice-president in 1931. Dublin was also lecturer on vital statistics at Yale University (1917-23).

He wrote a number of books, including *Population Problems in the United States and Canada* (1926) and *Health and Wealth* (1928). He collaborated on the following works: *Workingmen's Insurance in Europe* (with Lee K. Frankel and Miles M. Dawson, 1910), *Principles of Life Insurance* (with Frankel, 1911), *Mortality Statistics of Insured Wage Earners and Their Families* (1919), *The Money Value of a Man* (with A. J. Lotka, 1930), and *To Be or Not to Be—A Study of Suicide* (with B. Brinzel, 1933).

He was active in a number of national organizations. He was a fellow of the American Public Health Association (president in 1932), president of the American Statistical Association (1924), and president of the Population Association of America (1935-36).

DUBNER MAGGID, *see* KRANZ, JACOB.

DUBNO, city in Poland, in the voivodeship of Volhynia, in the territory occupied by Russia in 1939; it had a population in 1940 of about 13,000, at least half of whom were Jews. Jews are mentioned in Dubno as early as 1532, and famous rabbis of that period, such as Isaiah Horowitz, called the city a "mother community in Israel." During the Cossack wars under Chmielnicki (1648) the Jews of Dubno constituted one-third of the total population, and most of them fell victims at that time. However, the community revived and increased in number; in 1713 Prince Lubomirski ordered that the Jews contribute two-thirds of the amount of every tax. In 1727 he granted the city of Dubno a privilege which provided that disputes between Jews and Christians were to be brought before the mayor's tribunal, that a Jew was always to be a member of the city magistracy, and that Jews were not to bathe together with Christians; consequently the public bath was to be heated on Tuesdays and Saturdays for Christians, and on Thursdays and Fridays for Jews. Meir of Dubno deserves mention as a Jew who exerted great influence in the 18th cent., placing all his material and mental resources at the service of his fellow-Jews. Many prominent Jews hailed from Dubno, such as the Dubno Maggid Wolf Kranz, Solomon Dubno, the mathematician Nahman Hirsch Linder (born in 1791), the Hebrew grammarian Hayim Zebi Lerner (1815-89), and the well-known Hebrew writer A. B. Gottlober. Solomon Mandelkern, author of the Hebrew Biblical concordance, came from a village near Dubno and received his education in the Dubno Beth Hamidrash. From 1794 to 1820 Dubno had a Hebrew printing-shop.

The Dubno Jewish community has a synagogue, built in 1784, a hospital, and an old cemetery. The communal book (Pinkas), which records events from the beginning of the 18th cent. up to 1815 and contains documents of great historical value, such as the regulations of the Kahal with regard to taxes and combatting luxury, testifies to the early period of prosperity.

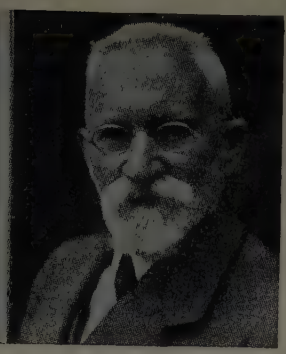
Lit.: Margalioth, *Dubno Rabbathi* (1910); Pesis, *Ir Dubno Verabbaneha* (1902).

DUBNO, SOLOMON, student of the Masorah, grammarian and poet, b. Dubno, 1738; d. Amsterdam, 1813. During 1767 he lived at Amsterdam, where he had access to many libraries; later he settled in Berlin, earning his livelihood by teaching. As a friend of the philosopher Moses Mendelssohn he contributed to his Bible translation and commentary, writing a commentary on the Torah, of which only a portion, on *Genesis,* was published. Dubno, however, parted with Mendelssohn, and, after a short stay at Frankfort, he returned to Amsterdam, where he was at first welcomed, then neglected, but remained there until his death. Dubno was the author of many books, some of which have not yet been published. Among his works are: *Birkath Yosef,* a collection of essays and songs (Dyhernfurth, 1783); *Kontres Aharon,* on the geography of Palestine; *Reshimah,* a catalogue of his library listing 2,076 printed works and 106 manuscripts.

Lit.: Delitzsch, Franz, *Zur Geschichte der jüdischen Poesie,* 118; Kayserling, *Moses Mendelssohn,* 287 et seq.

DUBNOW, SIMON (SEMYON MARKOWITSCH), historian and political writer, b. Mstislavl,

Solomon Dubno



Simon Dubnow

province of Mogilev, Russia, 1860. The most noteworthy of his early contributions to the periodicals *Russki Yevrei, Voskhod, Hashiloah,* etc., are his studies on Sabbatai Zevi and Jacob Frank, as well as on the history of Hasidism. At the beginning of the 1890's Dubnow turned his attention to the history of the Jews in Poland, Lithuania and Russia, on which he published numerous epoch-making monographs, especially in the *Voskhod.* In 1896-97 he issued a Russian translation of Baeck and Brann's Jewish history. It became a popular text-book and in turn was translated into Hebrew, Yiddish and English. His *General History of the Jewish People,* which was originally written in Russian and published in 1901, has gone through several editions and is available also in German, Hebrew and Yiddish translations. The Jewish Publication Society of America issued his *History of the Jews in Russia and Poland* (Philadelphia, 1916-20) and an English translation of his essay on the philosophy of Jewish history (Philadelphia, 1903). Dubnow has edited and published various documents pertaining to Jewish history, such as the minute-book of the Lithuanian Jewish Communal Conferences (Berlin, 1924). In 1933 Dubnow moved to Riga; in 1940 he left Riga for the United States.

At the beginning of his career as a historian Dubnow was entirely dependent on Graetz, but later he struck out a path entirely his own. His "sociological" conception of history as distinct from the customary spiritual interpretation of history applied not only to the history of ancient Israel, which was treated generally from the theological standpoint, but also to the history of the Jews in the Diaspora. According to Dubnow, the Jewish people has always been the architect of its own fortune in all branches of human activity, a living nation with certain peculiarities arising from its dispersion. Dubnow broached a new method of dividing history into periods. He based his concept on two considerations: that of the historical environment and that of the supremacy of one or another national centre vying with less important centres in other lands. Thus there are two main periods in Jewish history: the Oriental period, during which the principal national centres were in Palestine, Syria, Mesopotamia and northern Africa; the Western period, in which Europe was the theatre of action. This second period is again divisible into the following stages: the national leadership vested in Arab and Christian Spain (11th to 14th centuries), in southern and subsequently in northern France (11th to 13th centuries), and in Germany (13th to 14th centuries). In the early modern era (16th to 18th centuries) the Jewish centres in Germany and Poland competed for supreme authority. The striking feature of the late modern era (1789-1914) is that German Jewry led in the movement of enlightenment, while Polish and Russian Jewry remained until late in the 19th cent. the standard-bearer of Jewish culture. In the decades preceding the World War there arose two great Jewish centres, in America and in Palestine, which are developing along new lines.

Dubnow was an instructor in the courses in Jewish learning established by Baron H. Günzburg in Leningrad in 1908. He was co-founder of the Jewish Historical Ethnographical Society and editor of the quarterly *Yevreiskaya Starina.*

At first Dubnow represented a cosmopolitan point of view and was strongly influenced by rationalistic ideas. Contending against the Talmud, he demanded the abolition of the Heder, but subsequently changed his opinions. In his *Letters on Ancient and Modern Judaism* (Russian) he professed himself a nationalist. According to Dubnow, the Jews are a historical and cultural group which has preserved its identity without the aid of external features, chiefly through autonomy in its multifarious forms of expression, such as the Sanhedrin, academies, patriarchs, exilarchs, Geonim, communal congresses in Spain, and the Jewish diets in Poland and Lithuania. The Jews do not form a state within a state, but a nation among nations; they do not aim at political, but only at cultural autonomy, consisting of self-government of the community, freedom to use their own language, and educational autonomy. Rejecting all theories of assimilation which, in order to achieve emancipation, renounce the national rights of the Jews and are not in sympathy with political Zionism, Dubnow preaches a theory of spiritual nationalism similar to that propounded in the writings of Ahad Haam. Dubnow's theories constituted the core of the program of the Jewish National Party, which he organized in Russia in 1906. JOSEF MEISL.

Lit.: Friedlaender, in *Past and Present* (1919) 371-98; Elbogen, I., in *Monatsschrift für die Geschichte und Wissenschaft des Judentums* (1926) 145 et seq.; Meisl, in *Soncino-Blätter,* vol. 1, pp. 223-47.

DUBROVNIK (Ragusa), *see* YUGOSLAVIA.

DUCHAN, DUCHENEN, *see* PRIESTLY BLESSING.

DUDAIM, *see* APPLE.

DÜHRING, EUGEN (1833-1921), German philosopher and anti-Semite, one of the founders of modern racial anti-Semitism. In 1877 he was forced to resign from the faculty of the University of Berlin because of his temperament. Obsessed with hatred for Jews, Social Democrats and university professors, he attacked them all bitterly. He made, however, substantial contributions to philosophy and political economy, and may be considered the first scientific critic of Marxian Socialism. His hatred of the Jews was almost pathological, and his writings, which to this day exert a great influence on German anti-Semitism, are full of the bitterest attacks against the Jewish people, prominent Jewish individuals, and friends of the Jews.

Lit.: Engels, *Herrn Eugen Dührings Umwälzung der Wissenschaft* (1878).

DUKAS, JULIUS J., merchant and philanthropist, b. Sulzeburg, Germany, 1859; d. New York city, 1940.

After graduating from the High School of Wiesbaden, Germany, he came to the United States when he was nineteen years of age. He immediately went to Colorado, where he won a contract to supply government refineries with charcoal. In 1880 he went to St. Louis, and for ten years was engaged in the wholesale cigar business. He came to New York in the latter part of 1890 and founded a brush company, remaining as its head for over forty-five years.

Dukas was one of the founders of the Federation of Jewish Philanthropic Societies of New York. In 1906 he became president of the Hebrew Free Loan Society of New York, a position which he held until his death. In 1913 he became the president of the Rabbi Jacob Joseph School of New York.

Dukas was vice-president of the Union of Orthodox Congregations of the United States and Canada and first vice-president of the Central Relief Committee, affiliated with the Joint Distribution Committee. He was perpetual president of Congregation Orach Chaim and a director of the Lebanon Hospital and of the Jewish Maternity Hospital.

DUKAS, PAUL, composer, b. Paris, 1865; d. Paris, 1935. He entered the Paris Conservatory in 1882 as a pupil of Dubois and Guiraud, winning first prize in counterpoint in 1886 and the Second Prix de Rome in 1888. After completing his military service, he returned to musical activity and, in 1892, composed an overture to Corneille's *Polyeucte* which was performed by the Lamoureux Orchestra. A much more impressive work, and one in which he began to free himself of Wagnerian influences, was the Symphony in C-major, performed in 1896. One year after this, Dukas achieved an international reputation with his famous scherzo for orchestra, *L'Apprenti Sorcier,* which is generally regarded as his masterpiece. His subsequent works included an opera *Ariadne and Bluebeard,* based on a play of Maeterlinck, which is considered by many critics as one of the outstanding works in the modern French opera repertory, and a ballet *La Péri.* His style is warmly romantic, sensitive in texture, poetic in concept and always marked by an adroit technique. As one critic wrote of him: "He unites most successfully the sensitiveness of the romanticist with the scholarship of the musician."

Dukas was for several years a music critic on the *Revue Hebdomadaire* and the *Gazette des Beaux Arts.* From 1909 until his death he was a professor at the Paris Conservatory.

Lit.: Coeuroy, André, *La musique française moderne* (1922); Samazeuilh, G., *Paul Dukas* (1913); Séré, O., *Musiciens français d'aujourd'hui* (1911).

DUKE OF NAXOS, JOSEPH, *see* JOSEPH NASI.

DUKER, ABRAHAM G., historian and editor, b. Rypin, Poland, 1907. He came to the United States in 1923 and was educated at the College of the City of New York and Columbia University. From 1927 to 1933 Duker was on the library staff of the Jewish Theological Seminary. Later he was for a short time research librarian for the Graduate School for Jewish Social Work. In 1940 he was serving as associate editor of *The Reconstructionist,* associate editor of the *Jewish Social Service Quarterly,* and managing editor of the *Contemporary Jewish Record.* He was also director of research for the American Jewish Committee, and associate editor of the *Universal Jewish Encyclopedia.*

In addition to having written many magazine articles on various aspects of Jewish history, Duker was the author of *The Situation of the Jews in Poland* (1936) and *Jews in the World War* (1939). He also wrote the introduction to Ber Borochov's *Nationalism and the Class Struggle* and prepared the material for the complete series, *Jewish Survival in the World Today,* issued by Hadassah between 1938 and 1940 as a special adult education project. Duker was on the faculty of the Adult School for Jewish Studies of the New York Young Men's Hebrew Association.

DUKES, LEOPOLD, historian of literature, b. Pressburg, 1810; d. Vienna, 1891. His researches in Biblical interpretation, Masoretic text, and grammar, in Haggadah, history of literature, ethics, and poetry, though lacking in depth, are often complementary to Zunz's and S. J. Rapoport's works in the same field. They include a German translation of Rashi's commentary to the Pentateuch, with annotations (5 vols., Prague, 1833-38), and books on medieval Jewish poetry: *Ehrensäulen und Denksteine zu einem künftigen Pantheon hebräischer Dichter und Dichtkunst; Moses ibn Esra;* and *Zur Kenntnis der neuhebräischen religiösen Poesie.* He published studies on the language of the Mishnah and extracts from valuable Oxford manuscripts (*Ginze Oxford,* 1850); together with Heinrich von Ewald, he published *Beiträge zur Geschichte der ältesten Auslegung und Spracherklärung des Alten Testaments* (Stuttgart, 1844 et seq.). He was especially interested in research work on Solomon ibn Gabirol, whose works he published under the titles *Shire Shelomoh, Gedichte Salomo ibn Gabirols* (Hannover, 1858), and *Salomo ben Gabirol aus Malaga und die ethischen Werke desselben* (Hannover, 1860). He wrote *Philosophisches aus dem zehnten Jahrhundert* (1868).

Lit.: Zirndorf, *Popularwissenschaftliche Monatsblätter* (1892); *Beth-El, Ehrentempel verdienter ungarischer Israeliten;* Marmorstein, A., in *Rahmer-Rosenthals Jüdische Literatur-Blätter,* vol. 30 (1907) No. 8.

DUKESZ, EDUARD, rabbi, b. Szelepcseny, Hungary, 1868. He was ordained at the Pressburg Yeshiva, and in 1891 received a call from the "Klaus" school in Altona; at the same time he preached for many years in Hamburg by the side of Chief Rabbi Markus Hirsch. In the World War Dukesz was chaplain of the garrison and chief rabbi of Schleswig-Holstein. His scientific labors are concerned with genealogical problems of the three communities, Altona, Hamburg and Wandsbeck (AHU): *Ivah Lemoshab* (1903), biographies of the chief rabbis; *Hachme AHU* (1906), biographies of prominent men; *Zur Geschichte und Genealogie der ältesten Familien Altonas und Hamburgs* (1914).

DULUTH, the third largest city in Minnesota. In 1860 Duluth was still an Indian trading post, a struggling frontier town of four hundred souls, but by 1940 it had grown to a city of 100,328 with a Jewish population of 3,700.

The first Jew to arrive in Duluth was Bernard Sil-

Temple Emanuel of Duluth, Minnesota

berstein, who came in 1870 from Budapest, Hungary. He became a prominent merchant, and was commissioner of public safety and an ardent worker in Jewish causes. Among the other early settlers was I. Freimuth, who came here in the 1880's, owner of the second largest department store; Louis Hammel and his wife Rosa; P. H. Oswald, who ran a cigar store; J. H. Winterfield, a wholesale cigar dealer; Sig Levy; Henry Leopold, a tailor; a Leopold in the furniture business; Phillip Levy who operated a cigar stand in the old St. Louis Hotel. Sam Loeb, Isaac Bondy, Ben Heller and J. D. Sattler also joined the community in the 1880's. At about the same time a stream of Russian Jewish immigrants began. Samuel Oreckovsky and Moise Polinsky were the first to head this group and were followed in a few years by Yankel Levine, L. Polinsky, Louis Cohen, Shapsie Karon, William Goldstein, Isaac Abrahamson, Max Zalk and Jacob Zien.

The first congregation—Temple Emanuel Congregation—was organized in 1891. A Reform institution from the start, in 1940 it was under the leadership of Rabbi Burton E. Levinson, a graduate of the Hebrew Union College. The temple is located on Fourth Street at Nineteenth Avenue East. In 1893 Tifereth Israel Congregation was formed under the leadership of Yankel Levine and Louis Cohen. A second Orthodox synagogue, Adas Israel, was organized in 1900 with Isaac Cook as its president. The Hebrew Brotherhood Synagogue was founded in 1912. In 1940 the three Orthodox synagogues were led by Rabbi Paul J. Bender.

In 1897 the first B'nai B'rith lodge was founded, with Bernard Silberstein as its president. A branch of the National Council of Jewish Women was organized in 1919; a Hadassah chapter was founded in 1926. The first United Jewish Social agencies were set up in 1922; in 1937 the Jewish Welfare Federation was organized to support communal endeavors, including the Bikur Cholim, the Hebrew Institute, the Moas Chitim, the Hachnosas Orchim, and the Sunday School (Temple Emanuel). In 1940 there were, in all, more than thirty Jewish organizations in Duluth.

Among those Jews who figured prominently in the Jewish and communal life of Duluth are: E. A. Silberstein, president of Temple Emanuel and founder of the community chest; Louis Loeb, bank director and prominent businessman; Moses and Anna Cook, active in social welfare; Ida Cook, benefactress of the Talmud Torah; H. Y. Josephs, prominent businessman distinguished for his generous gifts; Harry W. David and his wife, Ida, distinguished for their work for Jewish and non-Jewish causes; and E. Gershgol, prominent businessman.

The Jews of Duluth are occupied in every field of endeavor, and are to be found among the merchants, wholesalers and steel brokers, in finance, teaching, medicine, law and journalism. BURTON E. LEVINSON.

Lit.: Davis, Harry W., "Jewish Community of Duluth" (unpublished).

DUMA, JEWS IN, *see* PUBLIC OFFICE.

DUNASH, ABU SAHL Ben Tamim, called Adonim by Ibn Ezra instead of Dunash (which is equivalent to *dominus,* lord), physician, philosopher and philologist, an older contemporary of Dunash ibn Labrat, lived in the middle of the 10th cent. He wrote an Arabic commentary on the *Sefer Yetzirah,* which is preserved in Hebrew translations only. His astronomical and philological writings are known only from citations by later writers.

Lit.: Steinschneider, *Die arabische Literatur der Juden,* 72; Graetz, Heinrich, *History of the Jews,* vol. 3, p. 211.

DUNASH IBN LABRAT (called also **Adonim),** Hebrew philologist and poet of the 10th cent., b. Fez, lived first in Baghdad and then in Cordova. He is known for his criticism of Menahem ben Saruk's Hebrew lexicon, which was continued in a literary controversy on the part of the pupils of both scholars and led to the discovery of the most important laws of Hebrew grammar and syntax. He was also the first to write Hebrew poetry in regular meter. This led to a new era in Hebrew poetry.

DÜNNER, JOSEPH HIRSCH, chief rabbi of Amsterdam, b. Cracow, 1833; d. Amsterdam, 1911. He was graduated from the University of Bonn, his thesis being a dissertation on Ibn Ezra. In 1862 he became rector of the Nederlandsch Israelietisch Seminarium, and in 1874 chief rabbi of Amsterdam and northern Holland. His talents as educator and organizer made the seminary a well-known seat of Jewish learning. In recognition of his merits the government decorated him with the order of the Lion of the Netherlands. His most important work is a historical and critical commentary on fourteen tractates of the Talmud (4 vols., in Hebrew, 1896-1903). It is an elucidation of the connection between the tractates and the chapters, of the series of Scriptural readings mentioned in the Mishnah and the Talmud, and of the various interpretations of the Tannaim and Amoraim by different schools and successive generations. His other works are: *Die Theorien Über Wesen und Ursprung der Tosephta* (Amsterdam, 1874); *Kritische und Erläuternde Anmerkungen zu Bedarschis Chotham Tochnit* (Amsterdam, 1865); *Gedankenentwicklung des Zweiten Buches von Saadjas Emunoth Wedeoth* (Amsterdam, 1925). He contributed to the periodicals *Joodsch Letterkundige Bijdragen, Weekvlad voor Israelieten, Monatsschrift,* and *Israelietische Letterbode.*

Lit.: *Jüdische Presse,* vol. 28, scientific supplement, p. 14 et seq.; *ibid.,* vol. 42, No. 45; *Monatsschrift für die Geschichte und Wissenschaft des Judentums,* vol. 41, p. 429 et seq.; vol.. 42, p. 385 et seq.; *Die Welt* (1911) 1104.

DURA-EUROPOS (also Dura Nicanoris, Sâlihî yeh), ancient caravan city on the Euphrates River in Syria. The synagogue of Dura-Europos was unearthed in 1932 to 1935 by an expedition organized by Professor

A mural decoration on a wall of the synagogue unearthed at Dura-Europos. Archeologists are undecided whether it represents Moses or Ezra

M. I. Rostovtzeff of Yale University and conducted by Yale University in cooperation with the French Academy of Inscriptions and Letters. The synagogue was built, according to an Aramaic inscription on a ceiling tile, in 556 of the Seleucidean Era, i.e. 245 C.E. Its particular importance for the history of art is due to the murals which have been found in a relatively good state of preservation under the mud brick embankment along the city wall erected by the Romans to resist the attacks of the Persians in 256 C.E.

The synagogue extends through what is now a block of private houses, and was adjacent to the city wall. It had its entrance on the opposite side, accessible through a by-street. The site of the synagogue was originally occupied by a building also used as a synagogue. The later structure includes the main chamber, a colonnaded courtyard in front of it and an outer precinct comprising several chambers about a smaller courtyard. The chambers have been used as lodgings for the priest and other officials of the synagogue, possibly as a hostel for strangers or as a school for children. It has rooms for feasts and other occasions. The principal chamber exhibits a niche on the west wall adjacent to the city wall, and beside the niche a seat for the priest. The main doorway is opposite the niche on the east wall, while a smaller door beside the southeast corner of this wall probably led to the women's section of the chamber. The southern part of the low benches around the walls was assigned to the women. The main chamber is thirteen metres wide and eight metres long.

As there is no evidence of a colonnaded basilical plan in the main chamber or of a gallery for women characteristic of some of the Galilean synagogues, the synagogue at Dura-Europos represents a simpler type of synagogal architecture. However, the arrangement of the niche as a permanent depository of the Scrolls of the Law on the back wall orientated toward Jerusalem points to a superior stage of development.

The striking feature of the synagogue is the numerous portraits on the walls. The interior walls of the main chamber were covered with paintings in four horizontal registers (rows, or series), while the beamed ceiling was decorated with painted tiles, of which 234 have been discovered on the plot. The lower row of the wall decoration was ornamentally treated as a frieze with representations of lions, leopards, tigers, masks and geometrical devices. The three upper registers display about thirty Biblical subjects, mostly well preserved and some of them comprising several scenes. The rest of the panels, particularly on the upper registers, have entirely perished.

The subjects identified so far are as follows:

Lower Register: east wall (to the right from the entrance): David and Saul in the wilderness of Ziph. North wall: The Punishment of Joab. The Resurrection of the Dry Bones. West wall (right side of the niche):

Exposure of Moses. Samuel anointing David. *Middle register:* East wall: Destroyed. North Wall: Samuel at Shiloh. The Ark captured by the Philistines. West wall: The Ark in the Land of the Philistines. Temple. *Upper register.* East wall destroyed. North wall: Jacob's Dream. West wall: Exodus. Central panel of the west wall; on the face of the projecting niche structure: Sacrifice of Isaac. Panel above: Jacob's Blessing and David. Upper panel not identified. Narrow panels flanking the central panels: Ezra with the Torah Scroll; Abraham; Moses at the Burning Bush; Moses receiving the Tables of the Law.

Lower register: east wall (to the left from the entrance): Elijah fed by the ravens. South wall: Elijah and the widow's cruse. Sacrifice of the prophets of Baal. Sacrifice of Elijah on Mount Carmel. West wall (left side of the niche): Elijah restores life to the son of the widow of Zarephath. Esther, Mordecai and Ahasuerus. *Middle register:* East wall destroyed. South wall: A Procession carrying the Ark. West wall: Moses and the Twelve Streams. Aaron and the Tabernacle. *Upper Register:* East wall: destroyed. South wall: destroyed. West wall: Unidentified scene, possibly the Judgment of King Solomon.

The sequence of the panels adopted in this description is based on the assumption that the scenes beginning on the front (east) wall and running to right and left converge on the back wall. It is significant from the iconographic point of view that the Biblical subjects were interpreted by the artists partly in the light of rabbinical versions: thus the throne of Ahasuerus is represented as being identical with the throne of King Solomon, in agreement with *Targum Sheni* to *Esther,* an evidence of the early origin of the source. As to composition and style, the pictures show classical and Persian influences. The costume displays Persian trousers with short tunic and boots along with the long draped Hellenistic garment worn by the patriarchs and the prophets and also the stiff straight priestly robes of Aaron and Eli. The knowledge of Jewish usages is illustrated by the occasional display of the fringes (Tzitzith). Whether the artists were all or in part Jews is a problem still under discussion. There have been found inscriptions painted on the ceiling tiles along with zodiacal signs and geometrical devices in Aramaic and Greek, and, in addition to these, titles affixed to the panels in Aramaic, Greek and Pehlevi which show how complicated the cultural and possibly racial situation in Dura-Europos in the 3rd cent. was. The investigation of the titles has not yet been completed, and may yield important material.

The synagogue at Dura-Europos offers an invaluable contribution to the study of the origins of Christian art. Executed some time between 245 and 256, the paintings of the synagogue would hardly have exercised considerable direct influence, but they point to earlier Jewish representations of Biblical subjects which have become the common inheritance of Jewish and Christian art alike. The panels were removed for safety purposes from the walls of the synagogue, and are now inserted in a building—a reconstruction of the synagogue by Henry Pearson at the new Museum of Damascus.

RACHEL BERNSTEIN WISCHNITZER.

Lit.: Rostovtzeff, Bellinger, Hopkins and Wells, *The Excavations at Dura-Europos* (1936) 309-96; Cumont, F., *Fouilles de Doura-Europos* (1926); Hopkins, Clark, "Jewish Prototypes of Early Christian Art," *Illustrated London News,* July 29, 1933; Hopkins and Du Mesnil du Buisson, "La Synagogue de Doura-Europos," *Comptes rendus de l'Académie des Inscriptions et Belles-Lettres* (1933); Rostovtzeff, M. I., in *L'Osservatore Romano,* Dec. 6, 1933; idem, "Die Synagoge von Dura," *Römische Quartalschrift,* vol. 42 (1934); idem, "Dura-Europos and the Beginnings of Christian Art," *Annales Contemporaines,* vol. 65 (1937); idem, *Dura-Europos and its Art* (Russian, 1938); Kraeling, Carl H., "The Earliest Synagogue Architecture," *Bulletin of the American Schools of Oriental Research,* vol. 54 (1934); Goodenough, E., *By Light, Light* (1935); "New Light on Hellenistic Judaism," *Journal of Bible and Religion* (1937); Wischnitzer-Bernstein, Rachel, *Symbole und Gestalten der jüdischen Kunst* (1935); "The Conception of the Resurrection in the Ezekiel Panel of the Synagogue of Dura-Europos," *Journal of Biblical Literature* (1940); Ehrenstein, T., *Über die Fresken der Synagoge von Dura-Europos* (1937); Sukenik, E. L., "The Ezekiel Panel," *Journal of the Palestine Oriental Society,* vol. 18 (1938); Comte Du Mesnil Du Buisson, *Les peintures de la Synagogue de Doura-Europos* (with an Introduction by Gabriel Millet, 1939), where the numerous articles of the author on the subject are quoted; Kraeling, Emil G., "The Meaning of the Ezekiel Panel in the Synagogue at Dura," *Bulletin of the American Schools of Oriental Research,* April, 1940; Kittel, Gerhard, "Die ältesten jüdischen Bilder, Eine Aufgabe für die wissenschaftliche Gemeinschaftsarbeit, *Forschungen zur Judenfrage,* vol. 4 (1940).

DURAN, PROFIAT (Isaac ben Moses Halevi; often referred to as Efodi), philosopher, grammarian and polemical writer, b. probably at Perpignan, Southern France, about 1350; d. about 1415. He received his education in Germany, and later, when he settled in Catalonia, served as a tutor in the Crescas family. In 1391, under duress of persecution, he ostensibly embraced Christianity. Subsequently he decided to go to Palestine, where he planned to return to Judaism. His friend, David Bonet Bongiorno, likewise a convert to Christianity, urged him to remain loyal to Christianity, and in reply Duran in 1396 wrote his famous epistle entitled *Al Tehi Kaabothecha* (Be Not Like Thy Fathers). Composed in an ingeniously satirical though ambiguous style, it apparently praised Christianity, deceiving some church writers, who quoted it as *Alteca Boteca.* His *Kelimath Hagoyim,* a criticism of the teachings of Christianity, was dedicated to the philosopher Hasdai Crescas, at whose request it was written in 1397. His *Maaseh Efod,* completed in 1403, is a fine study of the grammar of the Hebrew language (Vienna, 1865). His astronomical work, *Hesheb Haefod,* was dedicated to Moses Zarzal, personal physician to Henry III, king of Castile.

Among his other works are commentaries on poetic and philosophical writings of Ibn Ezra and Maimonides. As a student of philosophy he often expressed great admiration for Maimonides, whom he regarded as the greatest of all philosophers. His astronomical and historical writings, referred to in the works of others, are not yet available in print. He wrote also a number of poems and responsa, and it is claimed that he is the author of a history of Jewish martyrs since the destruction of the Temple. It is assumed that when he came back to Spain (1403) he openly professed Judaism.

Lit.: Friedlaender, I., and Kohn, J., *Introduction to Maaseh Efod* (1865); Graetz, Heinrich, *History of the Jews,* vol. 4, pp. 188-91, 195, 235, 238; *Hebrew Union College Monthly,* March, 1915, pp. 14-21; Eisenstein, J. D., *Otzar Havikkuhim* (1928) 94-98.

DURAN, SIMON BEN SOLOMON, rabbi in Algiers, son of Solomon ben Simon Duran, b. Algiers, 1439; d. after 1510. He was especially active in the field of social endeavor. When fifty Jewish refugees were shipwrecked and kept in captivity in Seville for two years and were then brought to the general slave market for sale, it was Duran who raised within his community the large sums required for their ransom. At the age of seventy-two he fled before the Spaniards, who were conducting a campaign against Tunis; however, it is not unlikely that he soon returned. The responsa of Simon Duran and his brother Zemah were issued together under the title *Yachin Uboaz* (Leghorn, 1782). His elegies are extant in manuscript form.

DURAN, SIMON BEN ZEMAH (RaSHBaZ), rabbi and physician, b. Palma, Mallorca (Balearic Islands), 1361; d. Algiers, 1444. He was a relative of Gersonides. In 1391 he was forced, because of the persecutions of the Jews, to flee to Algiers, where he at first earned his livelihood as a physician and in 1394 was elected to succeed Isaac ben Sheshet as chief rabbi. He excused himself for accepting a salary as rabbi (this being the first instance of a paid rabbi in a Spanish Jewish community) on the ground of his poverty and the impossibility of making a living as a physician in the Barbary States.

Duran wrote numerous commentaries on the Bible and Talmud, opinions and admonitory epistles. His copious work on responsa (*802 Responsa,* Amsterdam, 1738-39) was edited by H. Jaulus (*Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 23, p. 241 et seq.). His rabbinical writings, influenced by the Cabala and showing considerable knowledge of natural science, are not particularly important or original. Nevertheless the distinction must not be denied him of having influenced the more famous Albo, who did not scruple to borrow from Duran, without acknowledging his indebtedness, his fundamental idea of reducing the dogmas of Judaism to three, and other ideas besides. Duran is opposed to the extreme views of Albalag, Moses of Narbonne and Gersonides, adopting the more moderate standpoint of Maimonides. His principal religious work, *Magen Aboth,* written about 1423, contains a chapter called "Kesheth Umagen" (Bow and Shield), in which the Torah is fearlessly defended against Christianity and Islam (published separately in Leghorn, 1785). Duran, by reason of his abundant knowledge of New Testament literature, proved that Jesus did not wish to abrogate Judaism and that, judging from the contradictions between the gospels of Matthew and Luke, he was not descended from the house of David. His medical writings have not been found.

Lit.: Graetz, Heinrich, *History of the Jews,* vol. 4, p. 199; for the philosophical views of Duran, see Guttmann, *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 52, pp. 641-72; vol. 53, pp. 46-97, 199-228. For Albo's indebtedness to Duran, see Husik, *A History of Mediaeval Jewish Philosophy* (2nd ed., 1930) 447, note 403a; idem, *Sefer Haikkarim,* xxii, and general index to that work, p. 573, under Duran.

DURAN, SOLOMON BEN SIMON (RaSHBaSH), rabbi and apologetic writer, b. Algiers, about 1400; d. Algiers, 1467. Like his father Simon ben Zemah Duran, whom he succeeded as rabbi of his native community, he was called upon to indulge in controversial discussions in which he opposed the Cabala and defended the Talmud. When Geronimo de Santa Fe, a Jewish convert to Christianity, attacked the Talmud, Solomon Duran in 1437 wrote his *Milhemeth Mitzvah* (Leipzig, 1856), in which Judaism was defended and the convert's charges were refuted. A collection of his responsa appeared in Leghorn, 1742, while his *Tikkun Soferim,* often ascribed to his father, was published as part of *Yabin Shemuah* (Leghorn, 1744).

DURBAN, SOUTH AFRICA, *see* SOUTH AFRICA.

DURESS. Duress is a possibility taken into consideration in criminal and civil law. In criminal law it has fundamental bearing on the judgment meted out to the accused; in civil law it may invalidate an accomplished deed or transaction. Duress is directed against the will of the person involved. It may take the form of natural forces, human agents, or physical and psychic influences.

The first point to be determined is whether duress was practised directly on the act under consideration, so that the act was not carried out in free will (Roman *vis absoluta*). If this is true, the transaction has no legal validity. But if the duress was exerted in such a way as to make the transaction itself freely entered into (Roman *vis compulsiva*), restricting only the legal will of one of the parties, the legal consequences in Jewish law are varied. They depend on whether the act under consideration comes under the heading of criminal offenses, property rights, marriage laws or religious matters.

Criminal offenses. The accused person who has acted under duress is acquitted. From the Biblical rule (*Deut.* 22:25-27) that in case of rape the ravisher be punished by death and the victim freed without punishment is derived a more general law. The Torah acquits anyone who has been forced into sin (*Ned.* 27a). Jewish jurisprudence here holds that the one who commits a crime because he has been threatened in life and limb has acted in an emergency which excludes punishment. The intention resulted from the action of an outside power, and not from free will. Only the three crimes punishable by death—idol worship, sexual immorality and murder—must not be committed even under duress. In times of general persecution of the Jews, other rules may also not be infringed, in order that the holy name may be properly sanctified (*Sanh.* 74a; *Ned.* 27a; *Ber.* 61b; *B.K.* 28b; *A.Z.* 54b; *Yoma* 83a; *Yeb.* 53a).

Property rights. As a general principle, forced transactions are invalid. But the principle is disregarded in behalf of the seller in the case of a purchase in which the will to conclude the deal was lacking, but the act itself was not forced. Then the transaction is valid. This Talmudic decision is based on the assumption that every sale is more or less forced by economic pressure (*B.K.* 62a; *B.B.* 48a). It is therefore assumed that the buyer has finally concurred in the conclusion of the deal. The underlying idea in this legal decision is that commerce could not exist if transactions were annulled on all evidence of duress.

Jewish jurisprudence, however, affords the possibility of advance retraction (*Modaah*) as a protection

against forced transactions. A sale is valid only if the price is promptly paid, if the seller has not suffered loss and there has been no fraud. Wherever duress has been exerted on the buyer, or where a donation is involved, the forced transaction is invalid. From the viewpoint of Talmudic law, this is obvious, because the giver has received no reciprocal benefit and the buyer no full-value substitute for his money in the form of goods.

Special significance, in Jewish law, lies in the consideration of duress when the matter at hand is one of compensation for damages. All outside occurrences are studied for their effect. Duress here becomes synonymous with accident, or higher power (*vis maior*). In specific cases the Talmud differentiates between frequent accidents and rare accidents. The lowest degree of responsibility is held by the gratuitous bailee (*shomer hinnam*), who must answer only for obvious neglect (*peshi'ah*). Paid bailees and renters are responsible for minor neglect, which may result in theft and loss. The borrower, who derives only advantages and no disadvantages from the loan which was indispensable to him, is responsible for all accidents, no matter what the degree of duress. However, a person who has been prevented by an outside force from appearing in court at a specified time is not to suffer any disadvantages in the lawsuit under consideration.

Marriage law. The act of marriage is valid even when the man is forced, but invalid when the woman has been drawn in by duress. The basis for this law lies in the fact that the husband may divorce his wife at any time, but the wife cannot so easily divorce her husband (*B.B.* 48b; *Kid.* 2b).

Yet a bill of divorce is not valid when the husband is forced to issue it, unless the woman had legal grounds for divorce and pressure was justified. According to the Talmud, a man may be forced to hand a bill of divorce to his wife, but a modification introduced by Gershom was that this was not sufficient; the wife must also give her consent (*Git.* 88b).

In divorce, duress on behalf of the woman is not to be assumed. The basic law is *'en 'ones begittin*—there is no duress in divorce (*Git.* 34a).

If the validity of a bill of divorce is dependent on the fulfilment of certain conditions, the validity is not altered if accidental interference has helped produce those conditions. This aims to avoid uncertainty and to prevent a married woman from becoming an Agunah.

Religion and Ritual. A religious act undertaken under duress is not fully valid, and does not subject the person involved to the usual consequences. An example is atonement through offering (*ḳorban*). An offering may be forced, but a man is credited only with the fulfilment of a religious precept. To have full value the deed must be accomplished with free will (*Arach.* 21a). Free will must be part of the deed in all religious matters; the deed itself does not suffice (*Keth.* 86a). Even a vow which is expressed under duress has no validity (*Ned.* 27a). MARCUS COHN.

DURKHEIM, DAVID EMILE, professor and sociologist, b. Epinal, France, 1858; d. Paris, 1917. From 1882 to 1887 he was professor of philosophy in several lycées; then he became professor of social economics at the University of Bordeaux, and in 1902 he was called to Paris. Durkheim was one of the leaders of sociological science in France, which began with Auguste Comte and was developed by his successors, Espinas, Tarde, Durkheim, Lévy-Bruhl, and Bouglé. In 1897 he began the publication of an annual, *L'année sociologique,* in which he gave reports concerning the sociological literature of France and other countries. In addition, he published valuable works on sociology.

Durkheim represents the realistic point of view in sociology in France (in contradistinction to Espinas (biological) and Tarde (psychological). Lévy-Bruhl and Bouglé belong to the Durkheim school. The main works of Durkheim are: *La division du travail social* (Paris, 1893; 2nd ed., 1901); *Les règles de la méthode sociologique* (Paris, 1895; 3rd ed., 1904); *Le suicide, étude de sociologie* (Paris, 1897); *Les formes élémentaires de la vie religieuse* (Paris, 1912); *Éducation et sociologie* (Paris, 1922); *L'éducation morale* (Paris, 1925). Durkheim believes in a group mind, which, though a synthesis of the individual minds and having its seat in the individuals, is nevertheless something different from the individual minds or their sum. It is an over-individual consciousness and imposes obligations of various kinds upon every one of us—material, legal, religious and, above all, moral.

Lit.: Ueberweg, *Grundriss der Geschichte der Philosophie* (11th ed., 1916) vol. 4, pp. 513-14; (12th ed., 1928) vol. 5, pp. 32-33; Parodi, *La philosophie contemporaine en France* (3rd ed., 1925, appendix).

DUSCHAK, MORITZ (Mordecai), rabbi and author, b. Triesch, Moravia, 1815; d. Vienna, 1890. He was at first rabbi at Gaya; in 1877 he became preacher and religious instructor in Cracow. Differences of opinion arose which led to his resignation; he then settled in Vienna, where he spent the remainder of his life. He wrote many books which are valuable for the wealth of material they afford rather than for his method of handling these sources. The most important are: *Das mosaisch-talmudische Eherecht* (1864); *Geschichte und Darstellung des jüdischen Kultus* (Mannheim, 1866); *Das mosaisch-talmudische Strafrecht* (Vienna, 1869); *Zur Botanik des Talmuds* (Budapest, 1870); *Schulgesetzgebung und Methodik der alten Israeliten* (Vienna, 1872); *Die Moral der Evangelien und des Talmuds* (Brünn, 1877); *Yerushalayim Habenuyah,* a commentary on the Mishnah division Moed (Cracow, 1880).

DUSCHINSKY, CHARLES, historian and writer, b. 1878. Duschinsky, who was made a fellow of the Royal Historical Society of England in 1938, wrote many studies of Anglo-Jewish history and biography for various publications. He was the author of *The Rabbinate of the Great Synagogue, London, from 1756 to 1842* (1921); *Toledoth Jacob* and *Rabbi David Oppenheim* (1922). He was on the committee of Jews' College, of the Jewish Historical Society, and of the Talmud Torah Trust. He was a contributor to the Anglo-Judaica department of this encyclopedia, as well as of articles on various topics.

DUSHKIN, ALEXANDER M., educator, b. Poland, 1890. He received his education at the College of the City of New York, and at Columbia University,

where he took his Ph.D. in 1918. But even before completing his college course, Dushkin allied himself with the cause of Jewish education. In 1910 he joined Dr. Samson Benderly when the latter founded the Bureau of Jewish Education of the New York city Kehillah. This was the first bureau of its kind in the United States. Dushkin was associated with the Bureau until 1918, serving in various teaching and supervisory capacities, and finally, from 1915 to 1918, as head of its department of research and standardization. Within that period, however, he accompanied Judah L. Magnes to Europe, as secretary of the American Jewish Relief Commission to Eastern Europe (1916). The Commission brought out of the warring countries data on the Jews' plight.

Dushkin became field secretary for the education department of the Zionist Organization of America in 1918. In 1919 he was called to Palestine to act as secretary to the Board of Education of the Zionist Commission in Jerusalem. He remained in Palestine for two years, and during the second year he was also supervisor of Jewish schools for the Government of Palestine, organization secretary of the Palestine Foundation Fund, and instructor at the Hebrew Seminary in Jerusalem.

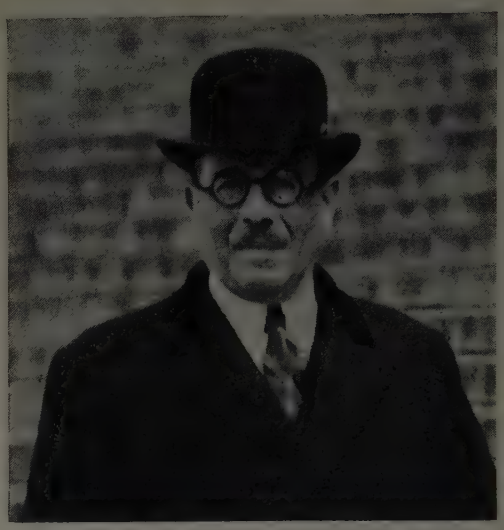
After being recalled to the United States in 1922, Dushkin served for one year as associate director of the Bureau of Jewish Education in New York. Then he was summoned to Chicago, where he remained until 1934. During this period he was superintendent of the Board of Jewish Education in Chicago, instructor at the Chicago College of Jewish Studies (1926-34), and lecturer at University College, University of Chicago, in methods and administration of American Jewish education and general Judaica (1926-34).

Again, in 1934, Dushkin went to Palestine to become associate professor of pedagogy at the Hebrew University. He also served as principal of the Hebrew secondary school Beth Hakerem, the University laboratory school. When the Michael Friedsam endowment fund for the advancement of Jewish education began to function in 1939, as the Jewish Education Committee of New York, Inc., Dushkin was offered the directorship. He returned from Palestine to assume the post.

Dushkin was the editor of *The Jewish Teacher* from 1916 to 1918 and of *Jewish Education* from 1929 to 1934. He was the author of many articles on the experimental and progressive aspects of Jewish education and of *Jewish Education in New York City* (1918), which outlined a program of Jewish education that was accepted by many communities throughout the United States.

ISRAEL S. CHIPKIN.

DUSHKIN, SAMUEL, violinist, b. Suwalki, Russia, 1898. He was a child prodigy, touring Russia in his ninth year in successful concerts. One year later he came to the United States. Before long, he returned to Europe for further study, entering the Paris Conservatory. He subsequently brought his violin study to a close under Leopold Auer and, for a brief period, with Fritz Kreisler. During the War, he served in the British Army, transferring to the American forces when the United States entered the conflict. After the War, he toured Europe extensively, returning to America in 1924 to make his American debut as soloist with the New York Symphony Society. He has since concertized extensively throughout Europe and America and has acquired a considerable reputation for his virtuosity.



Sir Joseph Duveen

His name has been associated with that of Igor Stravinsky, who composed for Dushkin his violin concerto which the latter played in America and Europe. In 1937, Dushkin appeared throughout the United States in joint recitals with Stravinsky in programs featuring Stravinsky's music exclusively. He has made several astute transcriptions for the violin, including excerpts from Stravinsky's music.

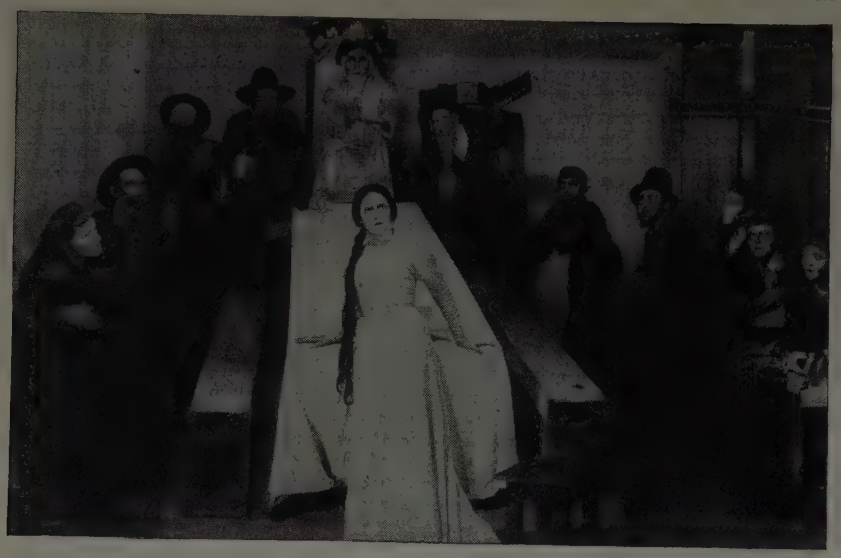
DUTCH GUIANA, *see* SURINAM.

DUVEEN, SIR JOSEPH, art dealer, b. England, 1869; d. London, 1939. He was the eldest son of Sir Joseph Joel Duveen (1843-1908) and head of Duveen Brothers, a firm which has bought and sold many valuable art collections. He was knighted by King George V of England in 1919, and was honored also by France, being made a Chevalier of the Legion of Honor. His work in sponsoring unknown artists and his lavish gifts to the National Gallery of British Art won a baronetcy for him in 1927. Although he was a British subject, Duveen's business and professional interests frequently called him to New York. In 1928 announcement was made of his gift of a new wing to the Tate Gallery at Millbank which was built under his personal supervision, at a cost of £50,000.

DUVERNOIS, HENRI (originally Schwabacher), novelist and playwright, b. Paris, 1875. By nature a melancholy visionary, he has created a vast number of comical and sensitive characters. His talent is both Jewish and Parisian. His novel *Edgar* (1919) is an acknowledged little masterpiece. His short story "Le revenant" in the volume *Servante* (1926) and the short novel *Morte la bête* (1924) are full of dramatic interest. Duvernois' short stories are among the best in French literature. In 1934 the French Academy awarded him first prize in fiction.

DVINSK, *see* DAUGAVPILS.

DWORSKY, MRS. BERTHA, philanthropist, b. Suwalki, Russian Poland, 1860; d. New York city, 1925. She founded the Home of the Daughters of Jacob in 1896 and was its president until her death, at which



A scene from the play "The Dybbuk"

time it provided for 500 inmates. She participated actively in other Jewish philanthropic organizations, including Beth Israel Hospital and HIAS.

DYBBUK (literally, "attachment"), a term familiar in Jewish folk lore for a migrant soul which enters the body of a living person and refuses to leave it unless exorcised by a religious rite. The belief in possession by such spirits, popularized by the Lurian Cabala, became a characteristic superstition of Eastern European Jewry, but traces of it may be found at a much earlier date. In the Bible, the melancholia that seized upon King Saul is ascribed to the presence of an evil spirit which David, by his harp-playing, drove out (*I Sam.* 16:14-23). The Essenes gained a reputation for their miraculous cures of so-called "possessed" persons. In the Apocrypha, the angel Raphael is represented as teaching Tobit the art of banning evil spirits. Josephus tells upon personal testimony of a man, Eleazar, who had the power to release demon-ridden men of their evil spirits, and relates the process by which the abjuration was accomplished. Cures by exorcism seem to have been common in Talmudic times, especially in Jewish Christian circles. Johanan ben Zakkai, a contemporary of Josephus, alludes to the practice in a famous passage: "We bring roots and make them smoke under him (the possessed person), then we sprinkle water upon him, and the demon flees."

Although Christians were not exempt from the superstition that a demon may take up residence in a human body, the modern belief in Dybbuk among Jews may be said to be due to the spread of the Spanish Cabala, principally the Zohar, in the thirteenth century. Thus we are told in the *Zohar* that if the soul, upon assuming a human form on earth, fails to acquire that experience for which it descends from heaven, and becomes contaminated by that which is polluting, it must reinhabit a body again till it is able to ascend in a purified state through repeated trials (Ginsburg, Christian D., *The Kabbalah,* p. 124). The Lurian Cabala evolved from this the doctrine of Gilgul, or the transmigration of souls, which is the basis of the Dybbuk superstition.

In the 16th cent. belief in the Dybbuk became a fixed dogma among the Cabalists and was responsible for untold wretchedness and misery among the Jews of Eastern Europe. Any abnormal mental condition due to overwrought nerves or to a disturbed physical or psychological state was ascribed to the presence of a Dybbuk which made the victim thus afflicted the most pitiful object in the community. The "possessed" person was invariably taken to a Baal Shem, or miracle-working rabbi who cajoled the evil spirit by means of prayers and entreaty to leave the body of the unfortunate victim. An interesting instance of a Dybbuk, said to be the first on record, is the story included in the *Maaseh Buch* (Gaster, M., edit.), which was first published in 1602 but contains material whose origin is considerably earlier than that date.

While the dramatic potentialities of the Dybbuk stories utilized literary presentation before, it was not until S. An-ski (Solomon Rappaport) wrote his now well-known drama, *The Dybbuk,* that the weird story became world-famous. In his hands the story of the migrant soul became a glowing masterpiece of sin and guilt which, first played by the Habima Theatre in Moscow, was afterwards translated into other languages and performed in a number of countries.

JACOB S. MINKIN.

Lit.: An-ski, S., *The Dybbuk,* with introduction by Chaim Zhitlowsky (1926); Gaster, M., *Maaseh Buch,* Story 152, note p. 686; Ginsburg, Christian D., *The Kabbalah,* 125; Rubin, Solomon, *Maasim Taatuim* (1887) 140-42.

DYE INDUSTRY, JEWS IN. The art of dyeing was practised by Jews in very ancient times. The Bible states that the vestments of the high priest were dyed purple, blue and scarlet (*Ex.* 28:5). The ancient Hebrews appear to have acquired their knowledge of many brilliant colors and of the processes of dyeing from Egypt. The dyeing of blue with indigo, an extract of the indigo plant, and the dyeing of red with madder, the ground cortex of the root of the madder plant, they learned from Babylonia, Persia and India. From the Phoenicians they learned the dyeing of purple by means of the murex, a sea-snail which, when crushed and exposed to the light, acquires a purple tint. Goods dyed with this Tyrian purple commanded a very high price and became the badge of royalty.

In the early period of its development the art of dyeing was probably a home industry carried on mainly by women, who utilized the colored juices of flowers, fruits, roots and other plant and animal products, and who very often achieved nothing more than a staining of the cloth. However, with the discovery of the art of mordanting (fixing the dye), which began many centuries before the Common Era, dyeing advanced greatly, for as a result many natural coloring matters otherwise useless could now be applied to fabrics. Thus the Biblical scarlet undoubtedly referred to the color given by kermes or alum-mordanted material.

Whatever of the art of dyeing was known to the ancients was absorbed by the Jews, preserved, and in their subsequent migrations transplanted to all the countries which they visited or in which they took up their abode, with many original contributions to and improvements on the processes. In the 13th and 14th centuries Jewish dyers achieved great importance, especially in Italy and Spain.

Rapid progress was made in all phases of the art of dyeing during the 19th cent., as a result of which the whole industry and trade were revolutionized. A number of eminent chemists, by means of constant research, succeeded in producing artificially all the natural colors, thus replacing by synthetic dyes the natural dyes of the past; they discovered numerous new dyes, improved upon the processes of their manufacture and application, and thus established the industry on a more systematic and scientific basis. In this progress many Jews were among the pioneers and leaders, especially in the great dye industry in Germany before 1914. In 1868 Carl Theodor Liebermann (1842-1914), professor at a technical institute in Berlin, president of the German Chemical Society, and well-known for his synthesis of many dyestuffs and development of coal tar derivatives, made the important discovery, together with Graebe, that alizarine (madder) could be prepared from anthracene, a constituent of coal tar, and the synthesis of the first natural coloring matter was effected. Manufacturing processes were patented, and production began in 1889. This discovery laid the foundation for the great development in anthraquinone chemistry which has occurred since; the vat dyestuffs of the anthraquinone series are the fastest dyestuffs known today.

Further important discoveries were soon announced by Jewish and non-Jewish chemists. In 1880 Adolf (Johann Friedrich Wilhelm) von Baeyer (1835-1917), a half-Jew, a famous organic chemist and professor of chemistry at the universities of Strasbourg and Munich and winner of the Nobel Prize, succeeded in preparing indigo by synthetic means. Cultivated indigo thus met the fate which some years earlier had befallen the madder root at the hands of Liebermann. These two syntheses of indigo and madder (alizarine) rank as the greatest chemical achievements of the 19th cent. Heinrich Caro (1834-1910), a contemporary of Liebermann and von Baeyer, and a specialist in dyes and dyestuffs, discovered numerous dyes, and was director of the Badische Anilin-und Sodafabrik.

Other Jewish chemists who specialized in this branch of applied chemistry are: Ernst Bernstein (1855-1932), professor of chemistry at the analytical laboratory in Berlin, regarded as an authority on industrial chemistry and author of a number of encyclopedic works on dyes; Paul Friedländer (1857-1923), a convert to Christianity, professor of dyes and dyeing at the Technical Institute in Karlsruhe, later at Vienna and Darmstadt; Fritz Mayer (b. 1876), professor at the University of Frankfort, well-known for his work in organic chemistry and dyestuffs; Raphael Meldola (1849-1915), professor of chemistry at the Finsbury Technical College and Guilds of London Institute, president of the Chemical Society and other scientific organizations, prolific writer, known for his researches on dyes and as an authority on photo-chemistry; Herbert Levinstein, well-known English chemist and industrialist, officer of many leading chemical organizations, who did much research in dyestuffs and other technical substances; Sir Alfred Mond (Lord Melchett, 1868-1930), known as the "Nickel King," a leader among British and international industrialists, who received numerous awards for his accomplishments in chemistry and metallurgy. In 1926 he succeeded in forming the Imperial Chemical Industries, Ltd., by merging the Messrs. Brunner, Mond and Co., Ltd., Nobel Industries, Ltd., The United Alkali Co., and British Dyestuffs Corporation, Ltd., an amalgamation of the chief dye-producing firms of England with the heavy chemical and explosive industries.

CHRIS PHOSKOS.

Lit.: Davidson, A., *Intermediates for Dyestuffs* (1926); Exmouth, C. E. P., *Dyes and Dyeing* (1928) 22-40; Gardner, W. M., *The British Coal Tar Industry* (1925) 12, 50-53, 58, 63, 74, 91, 95-99, 115, 121-25, 148, 154, 178, 200, 205-10, 246-50, 262-65, 301-3, 315-16, 324; Fierz-David, H. E., *The Fundamental Processes of Dye Chemistry* (1921); Gershenfeld, *The Jew in Science* (1934) 134-37; Marcus, Jacob R., *The Rise and Destiny of the German Jew* (1934) 164-66, 189; Juster, *Les juifs dans l'empire romain* (1914); Benjamin ben Jonah of Tudela, *Travels of Rabbi Benjamin of Tudela,* trans. Asher (1840) 45, 47, 55, 69, 75, 78-79.

DYER, ISIDORE, Texas pioneer, b. Dessau, Germany, 1813; d. Waukesha, Wis., 1888. He was brought to Baltimore as a child, and remained there until 1840, when his family moved to Galveston. Until 1861 he was in business in Galveston. In that year he retired, but he was called back to active business life in 1866, when he was elected to the presidency of the Union Marine and Fire Insurance Company of Galveston. He occupied the post until the company was dissolved in 1880. Dyer was active in the pioneer Jewish community of Galveston and the first Jewish religious services ever conducted in that city were held in his house, in 1856. In his will Dyer gave half his estate to Congregation B'nai Israel of Galveston, for use in improving the synagogue and for enabling poor Jewish families to attend synagogue services. He also set aside a fund for the care of the two Jewish cemeteries of the community. The other half of his estate was willed to the Protestant Orphans Home of Galveston.

ROSANNA DYER OSTERMAN, the sister of Isidore, served as a volunteer nurse during the Civil War. At her death, her large estate was divided entirely among various philanthropic undertakings, Jewish and undenominational, in Galveston and in other cities of the United States.

Lit.: Publications of the American Jewish Historical Society, No. 2, pp. 147, 152-53.

DYER, LEON, American soldier, brother of Isidore, b. Alzey, Germany, 1807; d. Louisville, Kentucky, 1883. He came to Baltimore with his parents at an early age and was self-educated, since he was compelled to work in his father's store. He became popular with the masses and was acting-mayor of the city during the famous Baltimore bread riots until order was restored. Shortly afterwards he entered the United States Army and became quartermaster of the State Militia of Louisiana. In 1836, when Texas called for aid in her struggle for independence, he responded and, going to Galveston, received a commission signed by the first president, Burnett, as major in the Texas forces. His contingent saw much active service. During the Mexican War Dyer, then with the rank of colonel, was appointed quartermaster-general by General Winfield Scott. He acted as guard of honor when Santa Anna was taken from Galveston to Washington. Under President Martin Van Buren he served as special envoy to Prussia. In 1848 Dyer settled in San Francisco, where he founded the first Jewish congregation on the Pacific coast.

Lit.: Publications of the American Jewish Historical Society, No. 2, pp. 147-49; Wiernik, *History of the Jews in America* (1912) 160, 163.

DYHERNFURTH, town in Silesia, Germany, near Breslau. It was founded on January 20, 1663. Twenty-five years later, in 1688, permission was granted to organize the Jewish community—the first in Silesia since the expulsion of its Jewish population in 1584. It consisted largely of the workers employed in the Hebrew press of Sabbatai Bass which was then established there. The Jewish cemetery was established there in 1689 and was enlarged several times by the acquisition of more land. Until 1761 the Jews of Breslau buried their dead in the same cemetery. Dyhernfurth's first synagogue was established in 1785, and in 1847 it was superseded by a new structure. Its Hebrah Kaddisha was founded by Rabbi Wolf Katz Schotten. When, in 1916, the Jewish community liquidated, its assets were transferred to that of Breslau.

Hebrew printing found a home in Dyhernfurth at an early date. From the press which was established there in 1681 by the Hebrew bibliographer Sabbatai Bass there were issued many books which carried the name of the town far and wide. The first Hebrew book printed there was Samuel ben Uri's *Beth Shemuel* (1689). It was followed by the publication of other works, especially liturgical texts. When, in 1708, Bass' press was partly demolished by fire, it was soon rebuilt, and in 1712 it passed into the control of Joseph Bass, the son of the founder. Because they printed Nathan ben Moses Hannover's *Shaare Tziyyon* (1705), Joseph and his father were imprisoned on a charge of having been instrumental in the circulation of a work containing blasphemies against Christianity. In 1718 the press was acquired by Berl Nathan of Krotoschin, the husband of Esther, a granddaughter of the founder. Another Hebrew press was established in Dyhernfurth in 1780 by J. M. May, which was likewise active in the production of a goodly number of Hebrew books. Dyhernfurth imprints are found on many important publications, including editions of the Babylonian Talmud and of the *Yad Hahazakah.*

Lit.: Unger, C. F., *Neuer Büchersaal,* vol. 9, p. 696; vol. 14, p. 91 et seq.; Brann, *Monatsschrift für Geschichte und Wissenschaft des Judentums,* vol. 40, p. 474 et seq.; Grotte, *Alte schlesische Judenfriedhöfe* (1926); Weinbaum, *Geschichte des jüdischen Friedhofs in Dyhernfurth* (1903); Rabin, *Aus Dyhernfurths jüdischer Vergangenheit* (1929).

DYKAAR, MOSES, sculptor, b. near Vilna, Lithuania, Russia, 1885; d. New York city, 1933. His family name was Wainer. His father, a poor cobbler, wanted him to become a rabbi, and young Moses studied at the Vilna Yeshiva until he was seventeen. But thereafter he devoted himself wholeheartedly to art. Refusing a grant by the Czarist government which would have enabled him to study at St. Petersburg, Dykaar chose instead to work under the Parisian masters. He gained considerable recognition and numbered among his patrons Alexandre Millerand (later president of France). Two years after the outbreak of the World War (1916), however, he found it necessary to emigrate to America to find a market for his sculpture.

At first an almost unknown sculptor, Dykaar gradually realized his fullest powers in creating portrait busts of marble, plaster and bronze. Soon he began to count among his patrons such eminent men as General John J. Pershing and Presidents Warren G. Harding and Calvin Coolidge, all of whom posed as his models. His bust of Coolidge won a prize in national competition in 1927. The National Museum later accepted Dykaar's bust of Abraham Cahan, editor of the *Jewish Daily Forward,* thus singling out Dykaar as the first Jew so to be honored. Seven of his works were eventually accepted in the National Gallery, Washington, while the Coolidge bust was purchased by Congress for the Senate gallery.

Perhaps the most striking example of the art of Dykaar is found in the finely chiselled head of Eugene V. Debs, whom the artist called the "most interesting personality" he had ever sculptured. Other outstanding examples of his sculpture include busts of such diverse types of people as Nicholas Longworth, Champ Clark, Charles Evans Hughes, Thomas W. Marshall, Samuel Gompers, Hudson Maxim, Rabindranath Tagore, Edwin Markham, John H. Finley, Alexander Graham Bell, David N. Mosessohn, Morris Rothenberg and Herman Bernstein.

Dykaar committed suicide on March 10, 1933, following a period of worry over his ill health and financial difficulties.

Lit.: Jewish Tribune, Feb. 4, 1927, p. 4; *ibid.,* Jan. 6, 1928, p. 26; Dykaar, Moses W., "Men, Women and Clay," *ibid.,* May 4, 1928, pp. 2, 25; *ibid.,* Feb. 22, 1929, p. 7; *New York Times,* March 11, 1933; *ibid.,* March 13, 1933, p. 12.

DYMOW, OSSIP (originally Joseph Perelman), Russian and Yiddish writer, b. Bialystok, Russia, 1878. He began his literary career by contributing ironic and humorous tales to the Russian press. In 1904 he became feature writer for the chief newspapers of Leningrad and Moscow. He published a volume of symbolistic stories, *Solnt Sevoroth* (The Sun Cycle, 1905), and another collection, *Zemlia Tzvetioth* (The Earth Blooms, 1908). His first play, *Golos Krovi* (The Voice of the Blood), was produced in 1906. This was followed by *Shema Yisroel, The Eternal Wanderer* (in Russian), and *Nju,* which won him an international reputation.

In 1913 Dymow came to New York, where he learned to write in Yiddish and contributed to Yiddish journals

and the Yiddish drama. In 1925, together with Rudolph Schildkraut, he assumed the direction of the Unser Theater, a Yiddish theatre in New York. In America he wrote a number of other plays, including *The Eternal People, Welt in Flamen, Bronx Express, Personalities* and *The Bride,* and two books of Yiddish short stories, *Meidlach-Mutters* (Girl Mothers) and *Shtodt Meshugoyim* (Town Cranks). Though Dymow is regarded as an important representative of the modern Yiddish theatre, his blend of comedy with irony, fantasy, symbolism and flashes of poetry is universal in its appeal. Three of his plays, *Nju, Personalities* and *Bronx Express,* have been produced on Broadway.

DZIALYNSKI, MORRIS A., public official, b. Poland, 1841; d. Jacksonville, Fla., 1907. He came to the United States as a boy, served in the Confederate Army and was wounded in the first battle of Manassas. One of the early Jewish settlers of Jacksonville, he was prominent in the business and political life of the city. He served as county treasurer four times, mayor twice (in 1881 and 1882). When he refused renomination to the latter office he was appointed municipal judge, and served until his death. He was a prominent Mason, and president of the Hebrew congregation in 1882.

Dzialynski's parents were the first persons buried in the Jewish cemetery of Jacksonville. His nephew, George L. P. Dzialynski (later Delinsky), is said to have been the first Jew born in Florida (June 8, 1857).

E

EASTER, *see* CALENDAR; FESTIVALS, CHRISTIAN.

EASTERN COUNCIL OF REFORM RABBIS, *see* RABBINICAL ASSOCIATIONS.

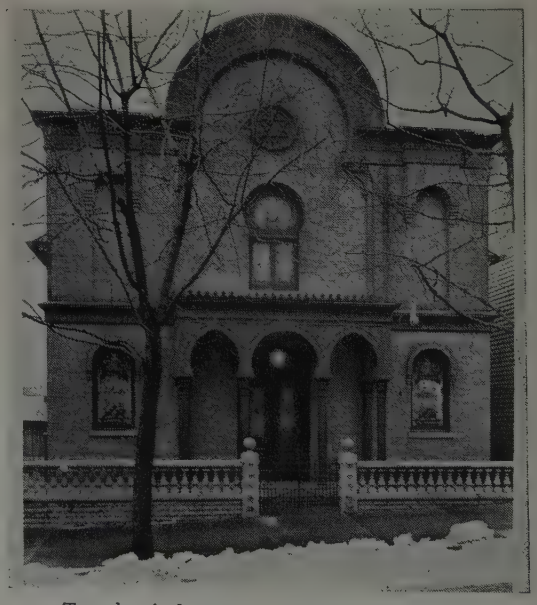
EASTON, city in Northampton county in the eastern part of Pennsylvania. It has a Jewish population estimated at 1,500 (1940) among a general population of 33,509.

A Jew, Myer Hart (de Shira), is mentioned as one of the founders of Easton in 1750; his family was among the town's eleven oldest. Hart was the first merchant in Easton, and became one of its wealthiest citizens. On April 3, 1764, he took the oath of allegiance to the colonial government, and during the Revolutionary War he served as the local agent of David Franks, for the "care of Prisoners in the British Service." Another early resident of Easton was Michael Hart (1738-1813), who was not related to the foregoing. He, too, was a merchant, and accumulated considerable property in the county. It is recorded that he was a member of the town's first fire company. On March 25, 1800, he deeded to his son Jacob a plot of ground on South Sixth Street for a Jewish burial-place. Both men and their families ultimately removed to Philadelphia.

Several Jewish families soon resided in Easton, but not until 1839 did they form Congregation Brith Sholom ("Covenant of Peace"), which first met in the homes of members. On November 25, 1842, the congregation was chartered, and in the same year a synagogue was erected adjoining the cemetery on South Sixth Street, where it still stands (1940). The building has not been materially altered since its erection, except for the addition of several classrooms and of a porch and facade in the style of the Great Synagogue of Florence, Italy.

The charter members of Brith Sholom were Samuel Abel, Louis and Samuel Bachenheimer, Moses Cohn, Myer Gardner, Adolf Hirsch, Michael Lederer, Isaac Menline, Solomon Rhoda, Wolf Rosenbaum, Henry Rosenfelt, Solomon Scheit and Emanuel Schiff. Moses Kahn was the first rabbi. The membership was predominantly of German origin; records and sermons were in German until the end of the century. The Orthodox ritual was followed until 1870, when, under the influence of Isaac M. Wise, who visited Easton in that year, the *Minhag America* was introduced; the Reform ritual has since been followed. Joshua Trachtenberg (1930-) was rabbi of Temple Covenant of Peace in 1940.

Toward the end of the 19th cent. immigrants from Eastern Europe arrived in Easton, and engaged in peddling in the neighboring countryside. Ultimately most of them established themselves in various commercial enterprises and prospered. In 1890 a new Orthodox congregation, Bnai Abraham, was formed, meeting in rented quarters for a time, and then in a small building on Lehigh Street. In 1909 a synagogue was erected, also on South Sixth Street. The original members included Daniel Burowsky, Nathan Itkin, Philip Levine, J. Meltzer, David Silverman. Late in the 1930's the congregation tended to adjust its ritual



Temple of the Covenant, Easton, Pennsylvania

to Conservative practice. The rabbi in 1940 was Irving Baumol, a graduate of the Jewish Theological Seminary who assumed office in 1938.

Both congregations maintain Hebrew and Sunday Schools, and have sisterhood and brotherhood affiliates.

About the middle of the 19th cent. the old cemetery of Brith Sholom was replaced by another, between 12th and 13th streets at Washington and Butler streets. Since 1889 a section of the Easton cemetery has been reserved for burial of members of this congregation. Congregation Bnai Abraham purchased a plot of ground on Washington Heights, South Side, in 1890, which has since served it as a burial-place.

In 1910 a Y.M. and Y.W.H.A. was organized to meet the growing social and educational needs of the community. It occupied rented quarters until 1915, when a dwelling at 660 Ferry Street was purchased for its use; this was considerably enlarged in 1924. The institution pursues the full program of a community center.

A Sheltering Home for Transients (Hachnosas Orchim) is maintained by Bnai Abraham, although the Allied Jewish Welfare Fund, instituted in 1939 to co-ordinate fund-raising activities, is gradually assuming responsibility for its maintenance. The Daughters of Rebecca, founded in 1907, assists needy individuals; there are also local branches of B'nai B'rith (Judea Lodge No. 30, founded 1856), Hadassah and Junior Hadassah, and the Jewish War Veterans. In 1939 a Jewish Community Council was formed, including representatives of all organizations in the city. Among its more important activities were the establishment of the Allied Jewish Welfare Fund and the Institute of Jewish Studies, and the direction of refugee aid and community relations.

For generations the Jews of Easton were predominantly merchants; during the 1930's a number of factories were established by Jews, and they are increasingly represented among the professionals and factory workers. JOSHUA TRACHTENBERG.

Lit.: Hart, G. N., "Notes on Myer Hart and Other Jews of Easton, Pa.," *Publications of the American Jewish Historical Society,* No. 8, pp. 127-33.

EBAL, a mountain near Shechem opposite Mount Gerizim. Upon Gerizim, according to *Deut.* 11:29, the blessing on the righteous was to be pronounced, and the curse on the wicked upon Mount Ebal. It is universally agreed that Ebal is Jebel esh-Shemali, and that Gerizim is Jebel et-Tor in the neighborhood of Shechem, the present Nablus. But in the time of the Mishnah and Talmud the opinion was advanced, in the course of controversy with the Samaritans, that the two mountains were really situated in the Jordan valley (Rabbi Eliezer in *Sifre,* also the church father Eusebius). Ebal or Jebel esh-Shemali, which means "North Mountain," in contrast to Gerizim, "South Mountain," is 3,076 feet high, affording a magnificent view westward as far as the sea, eastward to Hauran, and northward to Hermon.

EBED YAHVEH, *see* SERVANT OF GOD.

EBED-MELECH, Ethiopian eunuch at the court of King Zedekiah of Judah (597-586 B.C.E.). When the enemies of Jeremiah cast him into a miry pit in order that he should die there, Ebed-melech informed the king of the situation, and was given instructions to rescue the prophet, which he did. In return, Jeremiah prophecied that Ebed-melech would be spared when the city was destroyed (*Jer.* 38:1-13; 39:16-18). Later legend surrounded the figure of Ebed-melech with marvels. Thus a Greek Baruch book, *The Rest of the Words of Baruch,* declares that Ebed-melech slept for sixty-six years, the entire period of the Babylonian Exile; while, according to the Midrash, he was one of those who never tasted death, or who entered Paradise alive.

EBEL RABBATHI, EBEL ZUTARTI, *see* SEMAHOTH.

EBEN SHETIAH, *see* SHETIAH.

EBEN-EZER ("the stone of help"), a place between Mizpah and Shen, where the Israelites assembled for battle and lost the ark of the covenant to the Philistines (*I Sam.* 4:1). But in a succeeding battle, under the leadership of Samuel, the Israelites were said to have been victorious. According to *I Sam.* 7:12, the place received its name from the fact that Samuel set a stone on the site of the victory, saying, "Hitherto hath the Lord helped us." The exact site is unknown, but is located by most recent writers at or near Mejdel Yaba, opposite Ras el-Ain, which is probably Aphek, where the Philistines camped.

EBEN-ZAHAB, *see* IBN-ZAHAB.

EBER, son of Shelah and grandson of Shem, and ancestor of Arab and Aramaic tribes (*Gen.* 10:21, 25-26). In Midrashic literature Eber is considered a great prophet and one of the first preachers of belief in God; in his school Abraham and Jacob studied (*Midrash Gen.* 37 and 63; *Meg.* 16b; see Rashi on *Gen.* 25:22). According to Bible critics, Eber is the eponymous ancestor of the Hebrews.

See HEBREWS.

EBERS, GEORG, German author and Egyptologist, b. Berlin, 1837; d. 1898. Although born a Christian, Ebers was a descendant of the well-known Ephraim family; his father was Meir Moses Ephraim, his mother Fanny Levynsohn. During 1867-68 he published *Ägypten und die Bücher Moses;* other works of his are *Through Goshen to Sinai* (1872) and *Palästina in Bild und Wort.* He made two scientific journeys to Egypt, and edited the celebrated medical papyrus (Papyrus Ebers) in 1876. The Papyrus was discovered in the tomb city of Thebes, and is now in Leipzig. While young he conceived the idea of popularizing the life of the ancient Egyptians by means of historical romance. His first novel, *An Egyptian Princess* (1864), won marked success; others, such as *Joshua, Uarda, The Bride of the Nile, Homo Sum* and *The Sister,* deal with Biblical and Egyptian characters.

Lit.: Goshe, *Georg Ebers* (1893); *Encyclopaedia Britannica,* vol. 8, pp. 841-42; Ebers, *Geschichte meines Lebens.*

EBIONITES, Jewish Christian sect that was in existence from the 2nd to the 4th centuries C.E. The early Christians believed that self-imposed poverty was a meritorious way of preparing for the imminent advent of the Messianic kingdom (cf. *Luke* 6:20, 24; 12:16-21); accordingly, they disposed of all their property and were organized in communistic societies (*Acts*

4:34-37). They probably voluntarily assumed the name "Ebionim" (*'ebyonim,* "the poor"), since in the *Psalms* and other passages of the Bible the word is often used in speaking of the afflictions of the righteous. In a later period, when the term "Christians" had become the usual designation, Ebionites was the term applied to the Jewish Christians.

As Christianity became more and more Hellenized, and the Jewish Christians had been absorbed into the masses of the heathens who had become converted to Christianity, "Ebionites" became the name of a heretical Jewish Christian sect that acknowledged Jesus as master but denied his divinity and the virgin birth. They observed the Jewish law, and, in contradistinction to the "Nazarenes," demanded the same observance on the part of the Gentile Christians. Some of them added gnostic speculations to their doctrines. Eusebius states that they lived in Hobah, to the north of Damascus, and considers Symmachus, the translator of the Bible into Greek, as one of their members. One or two church fathers ascribed the derivation of the name of the sect to a supposed founder, Ebion; but such a character never existed.

See also Elcesaites.

Lit.: Graetz, H., *History of the Jews,* vol. 2 (1927) 168, 220, 366, 373, 387, 500.

EBNER, MEIR (MAYER), Zionist leader and Roumanian deputy, b. Czernowitz, 1872. During his attendance at the University of Czernowitz (1891 on) he was one of the founders of the Hasmonea association of Jewish students. In 1896 he began to practice as a lawyer, and in the following year represented the Zion club of Czernowitz at the First Zionist Congress at Basel, being elected a member of the Executive Committee. In 1900 he helped found the Jewish National People's Party in Bucovina.

During the World War Ebner was seized by the Russians as a hostage and taken to Siberia, but was released in 1917 through the intervention of the Austrian government. In 1918 he was elected president of the newly organized National Council of Bucovinian Jews, and in the following year he began to edit the weekly (later semi-weekly) *Ostjüdische Zeitung.* In 1926 he was elected to the Roumanian parliament, won reelection in 1928 and was in the same year appointed a member of the Roumanian senate.

EBORENSIS, FLAVIUS JACOB, or Didacco Pyrrho, poet, b. Evora, Portugal, 1517; d. Ragusa, Sicily, 1607. He was considered one of the greatest Latin poets of his time. He came from a Spanish Marrano family, Adumim, which settled in Italy and assumed the name de Rossi. His parents, in order to avoid persecution, had nominally embraced Christianity, but when he was scarcely seventeen years old they bade him seek a land in which he could openly acknowledge his faith. Accordingly he went to Flanders in 1536, then to Switzerland, and in 1552 to Ancona. His poems comprise *Historia Sacra,* biographies, and elegies, among the latter one on the celebrated physician Amatus Lusitanus.

EBREO, LEONE, *see* Abravanel, Judah.

EBSTEIN, WILHELM, physician, b. Jauer, Germany, 1836; d. Göttingen, 1912. His field of study was

Meir Ebner

defective nutrition and disorders of metabolism. He was graduated from Berlin University in 1859, and was appointed physician at the Allerheiligen Hospital, Breslau. In 1874 he became a professor at Göttingen University, and in 1877 director of the University hospital. His system of diet was to eliminate almost entirely the hydrocarbons from food, allowing fat to be taken with adequate albumen. He improved medical methods by the introduction of percussion by tapping (1901). He was one of the leading specialists in his field, and wrote valuable treatises on the history of medicine, the best being *Die Medizin im Alten Testament* (1901) and *Die Medizin in Bibel und Talmud* (1903).

ECCLESIASTES (Hebrew, *Koheleth,* "Preacher"), a book of the Bible, the fourth of the five Megilloth. It contains twelve chapters of views and sayings, written mostly in accordance with the pessimistic basic mood of the initial words: *habel habalim hakol habel,* "Vanity of vanities, all is vanity."

According to *Eccl.* 1:1, 12, Solomon was the author of the book. The description of his wisdom, glory, and transformation into a man of pleasure is in accord herewith. In actuality, however, Solomon's authorship of the book is merely a fiction, and Ecclesiastes is merely attributed to him to give it authority. This is shown by the expression "I have been king" in 1:12, and by the language, which has an intense Aramaic coloring (cf. especially the commentary of Delitzsch). In addition, Greek influences are evident in various ideas and in the way in which certain Hebrew words are used (thus in 3:11, 12; 7:14; 12:12). Hence the time of its origin is the 3rd cent. B.C.E., and hardly any later, because with the Maccabean period the national feeling became strengthened.

Many modern scholars regard Alexandria, to which the cultural mood of the book is best suited, as the place of its composition. In addition, 9:7-8; 12:1-7, especially the expression in 12:5, *'el beth 'olamo,* "to his long home," are all reminiscent of the Egyptian songs for the dead, whereas 11:1-2 points to sea trade

and 10:4-5; 10:16-17 indicate the proximity of a royal court.

The author was a wise man, not a philosopher proper, but rather a teacher. He had had many experiences of evil, especially with women, but was likewise by nature melancholy and a gloomy meditator. He was more a man of reason than of will, not very socially inclined and not specifically Jewish. His principal characteristics were moral sincerity and zeal for the truth.

Many interpret the word Koheleth as referring to wisdom (cf. *Prov.* 1:20-21; 8 to 9), because in 7:27 it is regarded as a feminine form; in 1:12 and 12:8-9, however, Koheleth is treated as being masculine. The same feminine form in connection with names of men is found in *Ezra* 2:57 and *Neh.* 7:57. Perhaps it is a designation for a kind of dignity or office (like "majesty" in English); Koheleth would thus mean "directing of the assembly," according to *I Kings* 8:1, 55, and as used in *Midrash Eccl.* 1:2. The Septuagint translates Koheleth as *ekklesiastes,* i.e. "the man of the congregation," hence in English the author is sometimes called the preacher. However, the book was not intended for a congregation, and does not purport to teach or to strengthen religion. Perhaps the word Koheleth characterizes the author as the representative of opinions in the congregation, i.e. of the masses, the laity, the lay members; at any rate, this would be in keeping with the contents.

Ecclesiastes contains, first, lyrical confessions of a soul tormented by doubts, and second, especially in chaps. 5 to 10, scattered short instructive sayings mostly addressed to a certain person in the second person singular, seemingly to a noble youth. No arrangement of the entire material is recognizable, but towards the end the mood becomes quieter. The book appears to be fragmentary literary remains. Thus 1:1 and 12:9-14 are to be ascribed to the editor, in all probability. Three poems can be observed in the book: 1:2-11, the introduction; 12:1-8, the conclusion (1:2 is equal to 12:8: the beginning and end are alike); and 7:1-12, the seven "it is betters." Another possible poem is the nucleus of the whole, 1:12 to 2:26, the individual proof that nothing satisfies. Free long verses are often recognizable as artistic form, but often, too, only lofty language in prose seems to have been intended. Aphorisms are closer to the author's heart than a scientific presentation.

There is much ingenious mockery, as in the case of most doubters. The ideas have no reference to the existence of things, but to the practical attitude towards life. They are consistently negative: Life has no meaning, for neither progress nor anything permanent exists. Neither earthly possessions nor ideal acquisitions (knowledge and piety) are of any avail; there is no protection against death, and no justice; chance alone rules. Hence no effort is worth while; therefore a man should have as much enjoyment as he can.

Accordingly Ecclesiastes is a product of the so-called Wisdom Literature, but not of Greek philosophy. It is true that Siegfried differentiates Stoics, Epicureans, skeptics, and others as source writers, and that E. Pfleiderer finds Heraclitus in the book of Ecclesiastes, and Eduard Meyer perceives Hesiod. But all this merely signifies that the author was thoroughly acquainted with the general culture of his time which united all these elements. Furthermore, there are many contradictions in the book, with the result that older commentators assume that the book contained dialogues, and others that loose sheets of the manuscript were incorrectly bound together.

However, it is sufficient to presuppose that pious readers wished to palliate the heresies of the author by means of additions to the book, just as *Wisdom of Solomon* 1 to 5 is a polemic against Ecclesiastes. There are still many differences of opinion as to the exact passages which are to be assigned to such amplifiers. It is possible that the author himself often set opposing views side by side. For he was a passionate investigator and seeker. His doubt was only a preparation. He could have affirmed everything like a Stoic; the pleasure principle of Epicurus, his contemporary, did not satisfy him. But his reason insisted on analyzing, on dissecting, and attained to a synthesis, not to a new philosophical structure. In his opinion the enjoyment of life was merely a makeshift. He was therefore a subjectivist and a protagonist of his belief; in him there spoke the same spirit as is met with in *Jer.* 20:7-9, in *Job,* and in *Ps.* 73. That, unlike Jeremiah, Job, and the Psalmist, he was unable to arrive at any solution, was due to a defect, a want, in himself, of reason as well as of religiousness. Several times he was actually close to the solution, but could not take the final step.

The fault, however, was partly that of the decadence of his time, which manifestly suppressed man's energetic strivings towards thinking problems out to their final solution, which aroused no heroic faith, and which therefore saw nothing more than fate in God, and denied free will. In addition, Ecclesiastes knew neither of a literary or ceremonial Jewish tradition nor any bond at all connecting him with men or God. With his reason alone he sought a life goal, but he failed. Therefore the value of the book consists not in his theses, but in his appropriate formulations of his individual half-truths and moods, in his unintentional description of the times, and in his courageous seeking after the truth.

In the final discussions of the Jewish sages, about 100 C.E., concerning the question as to which books were to be admitted to the Biblical canon, Ecclesiastes was to have been excluded (*Yad.* 3:5 and *Eduy.* 5:3). According to *Sab.* 30b, this was because of the contradictions found in the book; according to *Midrash Lev.* 28, at the beginning, and *Midrash Eccl.* 1:4, it was because of his heresies; according to *Meg.* 7a, because his wisdom was derived not from God, but from human thought. However, 12:8 in particular was of importance in the decision to admit it.

Ecclesiastes, more than any other Biblical book, was discussed by Jewish savants in the 19th cent., especially by Moses Mendelssohn, Krochmal, and Graetz. It is read on the Sabbath of the festival of Sukkoth or Shemini Atzereth in the morning service (*Orah Hayim* 663:2), either because, like the festival itself, it preaches joy, or because, like the season of the year, it stresses the idea of the transitoriness of all things, or because its name is reminiscent of the assembly that took place on the Feast of Tabernacles on the occasion of the dedication of the Temple by Solomon. HUGO FUCHS.

Lit.: The Biblical commentaries; Jastrow, Morris, *The Gentle Cynic* (1919); Thilo, *Der Prediger Salomo* (1923;

translation and study); Levy, L., *Das Buch Kohelet, übersetzt und erklärt* (1912); Haupt, P., *Kohelet oder Weltschmerz in der Bibel;* Menzel, *Der griechische Einfluss auf Prediger und Weisheit Salomos.*

ECCLESIASTES RABBAH, *see* MIDRASH ECCLESIASTES.

ECCLESIASTICUS, *see* SIRACH.

ECHAH, *see* LAMENTATIONS.

ECHAH RABBATHI, *see* MIDRASH LAMENTATIONS.

ECKMAN, JULIUS, rabbi and scholar, b. Posen, Poland, 1805; d. San Francisco, Cal., 1877. He came to the United States in 1846 from Germany. He officiated in various Southern communities, and was thrice called upon to open the Virginia Legislature with prayer. He was the first rabbi and preacher of Temple Emanu-El of San Francisco (1854-55), and founded a religious school, named Hepzibah, which he conducted for many years. For several years he published an American Jewish periodical, the *Gleaner.* In 1860 he went as a missionary to China, to devote several years to the restoration of the old Jewish congregation at Kai-fong-foo. He subsequently officiated in Portland, Ore., for three years.

Lit.: Voorsanger, *The Chronicles of Emanu-El* (1900), 141-51.

ECKSTEIN, DAVID, American consular official, b. Bavaria, Germany, 1833; d. Amsterdam, 1895. He came to the United States, and became a citizen in 1866.

During the Civil War, he was active in commercial and military matters relating to the Union campaign. On December 17, 1862, he was present at Oxford, Mississippi, when General Grant took steps to prevent certain Jews from engaging in transactions which, he believed, placed gold in the hands of the Confederates for the purpose of carrying forward the war. This episode formed the subject of conversations between General Grant and Eckstein almost six years later. While at first hesitant to lend his personal support to General Grant as presidential candidate, Eckstein resolved his differences with the general, and as a consequence allayed the doubts among many American Jews regarding the general's attitude. On October 15, 1868, he received a letter from Governor John W. Geary of Pennsylvania, praising him "for bringing about an amicable understanding between the Israelites and General Grant." Eckstein's correspondence with Geary throws an interesting light upon the political situation of the day.

On April 4, 1870, President Grant appointed Eckstein consul of the United States at Victoria, British Columbia. While in office he collected valuable information concerning the disputed boundary between the Washington Territory and Canada. This was the "San Juan water-boundary question," which, on the basis of Eckstein's data, was decided in favor of the United States by Emperor William I of Germany (1872). During the seven years of his service, Eckstein seems to have performed his duties to the eminent satisfaction of all concerned. On his retirement from office, the Victoria *Daily* (Aug. 10, 1877) declared: ". . . He will retain the entire confidence of our people, and his loyalty, integrity and business capacity in the interest of his noble country entitle him to a mark of distinction at the hands of the Hayes administration . . . His seven years' service here as a diplomatic officer made the American Consulate in this city respected and respectable."

Louis Eckstein

The following April Eckstein was appointed American consul at Amsterdam by President Rutherford B. Hayes. Here he served with distinction, and in 1884 a group of citizens of Amsterdam lauded "the praiseworthy and exemplary manner" in which he discharged his duties, which reflected "honor upon the Government and the people he represents." In August, 1890, because of impaired health, Eckstein resigned his post. He died in Amsterdam in 1895, and his remains were brought back to the United States, being interred at Salem Fields, Brooklyn, N. Y. LOUIS I. NEWMAN.

ECKSTEIN, LOUIS, publisher and music patron, b. Milwaukee, 1865; d. Chicago, 1935. Beginning as a clerk for the Wisconsin Central Railroad, he became general passenger agent. He joined a wholesale millinery firm with side interests in chain drug stores, real estate and publishing. He finally devoted himself entirely to the publishing enterprises and is well-known as publisher of the *Red Book,* the *Blue Book,* and other popular periodicals. He was president of Street's Stable Car Line. Eckstein was best-known for his activities as guiding spirit of Ravinia Park, a suburb of Chicago, where public grand opera performances, employing the foremost singers and conductors, as well as the Chicago Symphony Orchestra, are held every summer. For years Eckstein devoted the major part of his time to this enterprise, annually defraying a large deficit.

Lit.: Meites, *History of the Jews in Chicago* (1924) 383, 389; *American Hebrew,* July 3, 1931, p. 119.

ECKSTEIN, NATHAN, merchant, b. Bavaria, 1873. He received his education at the School of Commerce at Munich. In 1888 he came to the United States and entered the wholesale grocery business in New York city. Ten years later he moved to Seattle, continuing a similar enterprise. A civic leader, he was a member of the School Board of Seattle (1914-20), and president for two years. He was chairman of the Tax Investigation Committee (1921-22), member of the Freeholders Charter Commission to revise the charter of Seattle (1925) and president of the Seattle community fund (1925). From 1924 to 1926 he was assistant secretary of war, and civilian aid to the secretary of war for the Washington Citizen Military Training Camp (1927-29). He was president of the Washington State conference of social work and vice-president of the American White Cross Association on Drug Addiction. In 1926, Eckstein was the first one to receive the *Post-Intelligencer* loving cup awarded to "Seattle's most useful citizen" for his services to that city.

ECSTASY. As a religious manifestation ecstasy is an exaltation of the spirit, produced by concentration, religious imagination and profound emotion, which together eliminate all sensory and environmental impressions. In its highest forms ecstasy controls conscious thinking and absorbs the individual consciousness entirely in its processes.

Among primitive and even among some cultured peoples of the ancient Near East, ecstasy was generated with the assistance of shouting, physical mass movement, exhilarating music, narcotics and alcohol. In Brahmanism and Buddhism ecstasy is achieved through the superior methods of meditation and self-denial, sometimes through mortification and prayer. The howling dervishes of Islam are an example. The ecstatic enters communion with divinity and thereby either hopes to find insight into the hidden future or magic power over the course of events. Ecstasy may also serve as a means to the attainment of all-inclusive, sublime perfection. It may altogether surmount the world of the lower senses in the process of attaining unification with divinity and of reaching a genuinely spiritual state.

In varying forms, ecstasy is also found in Judaism, beginning with the early prophets. It appeared at the time of Samuel (*I Sam.* 10:5), and even more significantly in *I Sam.* 19:18-24, which describes Saul as affected by the contagion of prophecy. In *II Kings* 3:15 Elisha is described as having the spirit of prophecy evoked by a minstrel. This manifestly shows the influence of a pre-Israelite, Canaanite cult. According to *I Kings* 18:28, the *nebi'im* (prophets) of Baal brought on an ecstatic state by gashing themselves until the blood ran. In *I Sam.* 19:24 Saul stripped off his clothes as a prelude to prophesying.

The classic prophets from Amos through to Deutero-Isaiah can be called ecstatics only in the higher sense of the word. Even their visions occupy only a second place. They are dominated by clear and ardent religious concepts of intoxicating majesty. These concepts are called manifestations of God, because the prophets could not attribute them to their own creativeness. Only Ezekiel, who differed from the classical prophets in other respects as well, reached an ecstasy germane to that of the early prophets. The post-Exilic prophets who followed the methods of Ezekiel possessed it also, as did the prophets of the Apocalypse (*Dan.* 4:16; Septuagint to the passage; *Enoch* 71:5, 11; *Jubilees* 32:21-26). Yet later Judaism, for the most part, rejected the ecstatics. Christianity, on the contrary, in which spirit-inspired prophets appeared again and again, was from its very inception a far more fruitful ground for ecstasy, because of the belief that in the end God would pour his spirit over all flesh (*Joel* 3:1-2).

Philo was a mystic and ecstatic without detriment to his significance as a philosopher. He was the first ecstatic among the philosophers, and was activated by Greek influences. Knowing ecstasy from first-hand experience, Philo saw it as a condition of the spirit, higher than all philosophical knowledge. It was to him the one condition through which man could attain proximity to God (*Quis rerum divinarum heres* 69, 70, 76; *De migratione* 176). Philo is an ecstatic not only in the fundamentals of his piety; there are in his work specific instances which were, at least in part, of ecstatic content (*De cherubim* 27:1, 143). His ecstasy is superior to that of mere mysticism. Through it Philo, whose views affected early Christianity, became of lasting significance to Christian mysticism. Plotinus, the classical philosopher of ecstasy and, like Philo, himself an ecstatic, developed similar views. But he was directly influenced by Greek mystical devotions.

In Talmudic and rabbinical Judaism, which tended toward rationalism despite its strong religiosity, and in Jewish religious philosophy, there are barely perceptible traces of ecstasy. Jewish Cabala and mysticism, however, have a different character. After the 13th cent., in particular, ecstatics appeared. Isaac ibn Latif (b. 1220), Abraham Abulafia (b. 1240) and Isaac Luria (b. 1535) are examples. Through asceticism and prayer they were brought to exaltation and communion with God. In Hasidism, which grew out of the Cabala, ecstasy again plays an important part, except that asceticism is discarded as a method. Instead, profound prayer, surging out from the innermost depths of the heart, leads to majestic heights and to union of the soul with divinity. Like the Cabala, Hasidism depicts divinity in pantheistic coloring.

See also MYSTICISM. MAX JOSEPH.

Lit.: Horodezky, S. A., *Religiöse Strömungen im Judentum* (1920); Starbuck, E. D., *Psychology of Religion* (1900); Achelis, T., *Die Ekstase* (1902).

ECUADOR, a country on the northwest coast of South America. The early history of the Jews in Ecuador is buried in the general mystery which surrounds the fate of the Marranos in all the South American countries. Of the early 20th cent. Jewish immigration from various European settlements, Ecuador received only a small percentage. Unstable governments, bad sanitary conditions and climatic hardship militated against a larger influx. Some Oriental and Balkan Sephardic Jews settled in the coast city of Guayaquil and in the inland city of Quito, the capital. They engaged in the dry goods and peddling trades. A few Polish and Bessarabian Jews who entered the country early in the 20th cent. established small factories and entered merchandising. Since most Panama

hats come from Ecuador, there was some participation in hat manufacture.

Between 1930 and 1935 immigration increased, but did not assume mass proportions. After 1935 about 500 Jews entered Ecuador annually. Entrance conditions were easy. Only a deposit of $500 was required, and the money was made available for the use of the immigrant as soon as he engaged in productive labor of any kind. In 1936 a law passed in Peru prohibiting peddling there sent an additional number of Jews into Ecuador, but as the law was not enforced severely, this immigration did not continue.

Though about thirty-five per cent of the Jews who entered Ecuador from Germany and other European lands after 1935 left eventually for other South American countries, there were in 1940 about 2,500 refugees in Ecuador, in addition to some 500 Jews who had come earlier. HICEM aided in establishing a number of them on farms, for which the government made land available. Truck gardening was a particularly desirable development, since vegetable products frequently had to be imported. However, a greater proportion of the new Jewish arrivals entered industry or merchandising. Paint factories, rayon factories and gold mining were among the activities undertaken.

Of the total Jewish population in Ecuador in 1940, 15 per cent were Sephardic Jews, 42.5 per cent German Jews, and 42.5 per cent of Eastern European origin. In 1937 there was still no organized Jewish communal life, but by 1940 there were synagogues in Ambata and in Quito. In Guayaquil there was a community center, which rented a floor in an office building. One room of this center was used as a place of worship. Guayaquil had an all-day Jewish school, recognized by the Ecuadorian government, with fifteen pupils. There was an active Zionist movement in the country.

NATHAN RICARDO.

EDEL, EDMUND, painter and author, b. Stolp, Pomerania, 1863; d. 1934. He was first active as an illustrator for comic papers, and won fame in 1897 through his posters. He was the first in Germany to achieve a distinctive style following that of the French cartoonists. His posters, which are mostly of a humorous nature, are marked by clever colorings and strong contrasts, and were the forerunners of the present poster style. In his later years Edel devoted himself entirely to writing novels. His *Berlin W., Der Snob, Das Glashaus, Poker,* deal in a witty, playful style with modern life in large cities.

EDELHERTZ, BERNARD, lawyer and publisher, b. Kharkov, Russia, 1880; d. New York city, 1931. He was brought to the United States in 1893 and was educated at New York University, where he took his Master of Laws degree in 1901. That same year he was admitted to the New York bar and began to practice in New York city.

Edelhertz's first significant step toward participation in Jewish affairs was his purchase, in 1916, of the controlling interest in the *American Hebrew* magazine, of which he became publisher. He retained the stewardship of the magazine until his death, though his activities in other Jewish affairs and in secular life increased in scope. In 1917 President Woodrow Wilson appointed him assistant to the attorney-general of the United States. Edelhertz served in this capacity until 1922. But in 1919 he took leave of absence both from the government and from his publishing interests and went to Poland to study the condition of the Jews in that country. While there, he joined the American Anti-Typhus Commission, and on his return to the United States wrote a series of articles on life in Poland.

A second trip of significance was made in 1927, when Edelhertz went to Soviet Russia to visit the newly-established Jewish agricultural colonies. Once again he publicized the information he had gleaned in his study, issuing it as *The Russian Paradox* (New York, 1930), and earned the commendation of many sections of the secular and Jewish press. When Cyclopedia Judaica, Inc. was formed in 1928 to plan the publication of a new Jewish encyclopedia in English—it proved to be the inception of the idea which finally produced the *Universal Jewish Encyclopedia*—Edelhertz became president and treasurer.

In 1921 Edelhertz became associated with the motion picture industry. He was chairman of the uniform contract and arbitration boards, and vice-president of the Motion Picture Owners of the State of New York.

EDELMANN, HIRSCH BEN MORDECAI, Hebrew writer and editor of Hebrew texts, b. Swislocz, Poland, 1805; d. Berlin, 1858. He received a traditional Jewish education and familiarized himself with virtually the entire field of Hebrew literature. In addition to a number of important Hebrew texts which he edited and supplied with notes and corrections, he also furnished similar material for the works of others. During the ten years of his sojourn in England he produced, together with Leopold Dukes, a collection of medieval Hebrew poetic compositions entitled *Treasures of Oxford* (London, 1851) and *The Path of Good Men* (London, 1852), a collection of Hebrew ethical wills and related material. M. H. Bresslau furnished the English translation of both collections.

Edelmann's *Dibre Hefetz* (London, 1853) contains extracts from heretofore unpublished texts of medieval Hebrew poets. His edition of Luzzatto's *Tehillah Layesharim* (London, 1854) is based on an Oxford manuscript. To the works he edited he added valuable notes and corrections. His edition of Landshuth's prayer-book *Hegyon Leb* (Königsberg, 1845) and of two Passover Haggadoth appeared during the days when he was in charge of printing shops in Königsberg and Danzig. His edition of Isaac Farhi's *Kaftor Vaferah* (Berlin, 1851) is a notable contribution to the literature on Palestine. His original works include notes and commentaries on the *Meirath Enayim* by Nathanson and Ettlinger (Vilna, 1839); *Alim Lemibhan,* explanations of difficult passages in Talmud and Midrash (Danzig, 1844), and a biography of Saul Wahl, in which a genealogy of the Samuel family in London is included (London, 1854).

Lit.: Allgemeine Zeitung des Judentums vol. 22 (1858) 702-3; Fünn, S. J., *Keneseth Yisrael* (1886) 285-86.

EDELS, SAMUEL ELIEZER Ben Judah Halevi (MaHaRSHA), rabbi and Talmudic commentator, b. Posen, 1555; d. Ostrog, Volhynia, 1631. From 1585 to 1605 he conducted the Yeshiva at Posen, which was founded and maintained with the money of his mother-

in-law, Edel, whose name he added to his own. After her death he became rabbi of Chelm; later he was rabbi and head of the Yeshiva at Lublin; in 1614 he went to Ostrog. Edels introduced a new method of studying the Talmud. His efforts were directed toward examining the Tosafoth and the explanation of those passages that seemed to be inexact or to contradict the Talmud. He wrote a commentary to many parts of the Talmud in the form of notes (Hiddushin) characterized by clearness, keenness and consistency; it was first issued in parts, but since 1680 it has been included in most editions of the Talmud as *Hiddushe Maharsha.*

Although an expert in Pilpul (dialectics), Edels opposed all unsound casuistry. He believed in reincarnation and was familiar with the Cabala, but denounced its excessive study. He was versed in astronomy and philosophy, although he regarded the secular sciences as tools for the study of the Torah, not as worthwhile for their own sake. He opposed asceticism, believing that the study of the Torah was a sufficient protection against all vice and excesses. The entrance to his house bore the inscription "The stranger did not lodge in the street; my doors I opened to the roadside" (*Job* 31:32).

Lit.: Horodetzky, *Shem Mishemuel* (1875); Margulies, *Toledoth Adam* (1912); Dubnow, *History of the Jews in Russia and Poland* (1916-20) vol. 1, pp. 129-30; *Jewish Encyclopedia,* vol. 5, p. 36.

EDELSTADT, DAVID, poet, b. Kaluga, Russia; d. Denver, Col., 1892. He began to write verse at the age of nine and his poems were published in a local Russian gazette when he was twelve. He lived for a time in Kiev, but left after a pogrom, and in 1882 came to the United States. After a brief residence in Cincinnati, he settled in New York, where he joined the current anarchist movement and wrote verse for the chief organs of the group. From 1890 to his death he was editor of the *Freie Arbeiterstimme.*

Edelstadt's anarchism was of the idealistic type that hoped to realize freedom for the oppressed. His poems honor those who have fallen in the struggle against injustice and dwell on the abuses in modern life. Many of them, such as "In Kampf," "Mein Zvue" (My Testament) and "In dem Land fun Pyramieden," became workingmen's songs. His verse was collected in *Volksgedichte* (New York, 1904; 2nd ed., 1907; enlarged ed., London, 1909). He also wrote a number of sketches.

EDELSTEIN, HYMAN, writer, b. Dublin, 1889. He was educated at Trinity College of Dublin University, where he won honors, and came to Canada in 1912. In 1913 and 1914 he edited the *Canadian Jewish Times* of Montreal; from 1914 to 1917 he edited the *Canadian Jewish Chronicle.*

He published several collections of poetry, among them *Canadian Lyrics* (1916 and 1921), *Latter Rose* (1924) and *Pine and Palm* (1928) which won for him a place in Canadian literature. Edelstein was founder and first president of the Jewish Literary and Historical Society of Canada.

EDELSTEIN, M. MICHAEL, United States Congressman, b. Poland, 1889. He was brought to the United States at the age of three, and obtained his general and law schooling in New York city. In 1910 he was admitted to the New York bar. Edelstein became affiliated with the Democratic party early in his career, and was made leader of the eighth assembly district of New York in 1939. In February, 1940, he was elected to the House of Representatives from the fourteenth New York district, to fill a vacancy caused by the death of William I. Sirovich. Edelstein was reelected for a full term in November, 1940.

EDEN, GARDEN OF (Hebrew *Gan Eden*), the name given in the Bible to the pleasant abode enjoyed by the first human pair, Adam and Eve, before their disobedience to the command of God and consequent expulsion. According to some critics the word simply meant "pleasure garden" and its location was not specified; but in the story as given in the Bible it is a "garden in Eden," which was a region known to the Israelites in Biblical times but which can not be definitely identified except that it was probably somewhere in the Euphrates valley. The story speaks of four rivers, of which two are clearly the Tigris and the Euphrates; the other two, Pishon and Gihon, have never been definitely identified.

The story of the garden of Eden seems to have been widely current among the ancient Israelites and the term "garden of Eden" is used elsewhere in the Bible to indicate a beautiful landscape (*Isa.* 51:3; *Ezek.* 36:35; *Joel* 2:3). Similarly, the luxurious state of the king of Tyre is spoken of as "Eden, the garden of God" (*Ezek.* 28:13). In these passages the ideal seems to be one of the past, of a vanished splendor no longer seen by man. But in post-Biblical literature, the "garden of Eden" is identified with the paradise in which the righteous sojourn after death, awaiting the time of the final judgment of mankind (*B.B.* 75a; *Aggadath Shir Hashirim,* pp. 13, 55). From Jewish thought the idea of the celestial garden of Eden passed into Mohammedan literature and to some extent colored the Christian view of paradise.

See also: Adam; Eve; Fall of Man; Paradise.

EDENBRIDGE, *see* Colonies, Agricultural.

EDER, MONTAGU DAVID, physician and Zionist, b. London, 1865; d. London, 1936. Educated privately in England and on the Continent (Belgium, Germany, Paris and Vienna), after a few years in business, he studied medicine at St. Bartholomew's and practised in South America and England. At the beginning of the century, together with two colleagues, he opened clinics for school children among the poor of London. The success of these clinics had much to do with the development of the medical school service by the London County Council. From 1910-15 Eder was editor of *School Hygiene.*

In 1910 Eder began again pioneering in a new field—psychotherapy. He read the first paper on clinical psychoanalysis before a meeting of the British Medical Association in 1911, at a time when Freud's teachings were generally ignored or ridiculed in England. Eventually, however, Eder was elected chairman of the medical section of the British Psychological Society in 1932. In 1916 he was in charge of war-shock patients at Malta and in 1917 head of the Neurological Clinic, London.

Eder was at first a Socialist and a member of the

Fabian Society. The brother-in-law of Israel Zangwill, he joined in 1905 the council of the Jewish Territorial Organization (ITO). Because he had previously been a member of expeditions to Caquetá Territory, Colombia (1901), and to the Upper Purús, a tributary of the Amazon (1903), he took part in the expeditions sent by the ITO to Tripoli and Cyrenaica to study the possibility of Jewish colonization. As a representative of that organization and a non-Zionist, he was part of the first Zionist commission which went to Palestine in 1918. In Palestine he became a Zionist and remained, as a member of the Zionist executive, heading the political department during difficult days which included the Arab outbreaks in 1920-21. Eder returned to England in 1923. Here he was a member of the London committee of the Hebrew University and again a member of the Zionist executive (1926-28). As president of the London Jewish Hospital Medical Society when Hitler was driving Jewish doctors and dentists from Germany, Eder was influential in securing the good will of the British Medical Association and the Home Office.

EDERSHEIM, ALFRED, convert and Christian minister, b. Vienna, 1825; d. Menton, France, 1889. He became a convert at the age of twenty-one, and was ordained in the Presbyterian ministry. For twelve years he was connected with the Free church at Aberdeen, but later joined the Episcopalians and was preacher at the University of Oxford from 1884 to 1885 and Grinfeld lecturer on the Septuagint from 1886 to 1890. His principal work was *The Life and Times of Jesus the Messiah* (1883); his others include *Bible History* (7 vols., 1876-87, dealing with the Old Testament); *The Temple* (1874); *Jewish Social Life in the Days of Christ* (1876); and a commentary on *Sirach.*

EDESSA (Syrian 'Orhai), the present-day Urfa, city in the hill country of northern Mesopotamia. Jews were living there in very early times. King Bakru I (115-112 B.C.E.) is said to have owed the preservation of his life to a Jewess named Kutbi. The city was destroyed by the Roman general Lucius Quietus during the reign of Trajan, at which time the streets and houses were strewn with Jewish corpses. In the time of the Emperor Julian the Christians killed all the Jews of Edessa. In the 3rd cent. it became the spiritual capital of the Eastern Roman church; it was there that the Syrian literary language of the Christians of Northern Syria and Mesopotamia reached its highest degree of development; the city was also the residence of many important Christian authors. The Peshitta, or Syriac translation of the Bible, which shows many evident marks of Jewish influence, was probably made in Edessa before the 4th cent. C.E. With the triumph of Islam and its conquest by the Mohammedans in the 7th cent., the city steadily diminished in size and importance. In the 16th cent. it came under domination of Turkey and was part of the vilayet of Aleppo and Jews settled there again. In modern times the Jewish community in Edessa has only one synagogue.

Lit.: Duval, *Histoire d'Edesse* (1892); *The Chronicle of Joshua the Stylite,* W. Wright, edit. (1882); Cooke, G. A., *North Semitic Inscriptions* (1903) 107, 199, 296, 307.

EDINBURGH, capital of Scotland, population (1940), 468,500, Jewish population, 1,500. There were Jewish immigrants in Edinburgh in the middle of the 17th cent. but they were probably converts who had been invited to teach Hebrew and other Semitic languages. On January 6, 1642, a converted German Jew, known as Julius Conradus Otto, and also as Marglioth, was called for one year's trial to the newly-created chair of Hebrew and Oriental languages. His record, unfortunately, was not too good, and he was followed by one Allesandro Amidei, who had been teaching Hebrew at Oxford. There are also records of church grants to other converted Jews living in Edinburgh toward the end of the 17th cent. The first professing Jew to receive permission to reside in Edinburgh and to trade there, after the resettlement, was David Brown, who arrived in 1691. His application for the right of residence and trade was discussed in the Council in September of that year, and a gracious defense of the Jews was voiced by the city treasurer, Hugh Blair. The second Jew to receive the concession of residence and trade was Mose Mosias, in 1698. But he was denied the right of *burgess* unless he turned Christian. In 1717 Isaac Queen paid £100 for the permission to live and trade in Edinburgh. But he was the last Jew who had to ask for special permission.

In the latter half of the 18th cent. Jews came to Edinburgh in larger numbers and occupied notable positions in the mercantile and official life of the city. Shadrach Moyse was a custom house officer and commissioner in 1780. During the last decade of the 18th cent. Herman Lyon practised chiropody in Edinburgh and wrote a book on the subject with his name printed in both English and Hebrew on the title page. As early as 1779 Joseph Hart Myers of New York took his medical degree at the University of Edinburgh. In 1836 Lewis Ashenheim published an essay in English on the study of Hebrew.

The first synagogue was established in 1816. It had 100 members and Moses Joel came from London to be the rabbi. The following year the synagogue rented a small hall in Richmond Court, and remained there until 1868, when it moved to Moss House, which had been adapted for synagogue purposes. In 1897 a synagogue was built, and in 1932 a new synagogue was dedicated on Salisbury Road.

In the 1880's there were a number of new Jewish arrivals at Edinburgh, and the immigration increased more rapidly as the oppressions in Russia grew. Most of the Jewish population engaged in the waterproof-clothing industry and in other fields of mercantile activity, though the representation in the professions was also notable. In addition to the large synagogue, there were in 1940 a number of other Jewish organizations in Edinburgh, including cultural, philanthropic and Zionist branches of endeavor. The community was unified and its activities were under the supervision of one lay administration. NATHAN RICARDO.

Lit.: Daiches, Salis, *The Jews of Scotland;* idem, in *Jewish Chronicle* (London), May 6, 1938, pp. 32-34.

EDINGER, LUDWIG, physician, b. Worms, Germany, 1855; d. Frankfort, 1918. In 1912 he became professor at the University of Frankfort and director of its Neurological Institute. He performed remarkable

experiments in neurology, to which he contributed notable anatomical, clinical and therapeutic studies. He did research on the comparative anatomy of the cerebrum, and advanced the knowledge of the anatomy of the nervous system by means of many experiments. His most important works are: *Vorlesungen über den Bau der nervösen Zentralorgane,* which has appeared in many editions; *Beiträge zur vergleichenden Anatomie des Gehirns* (1887-1903); and *Einführung in den Bau des Nervensystems* (1909).

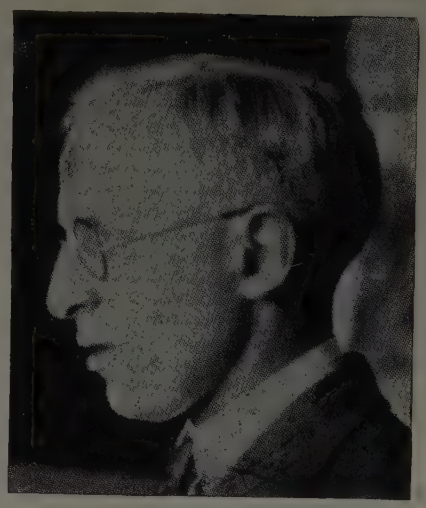
EDLIN, WILLIAM, Yiddish writer and editor, b. Preluki, Poltava, Russia, 1878. He came to the United States at the age of twelve, settling in California, and moved to New York in 1900. He had meanwhile completed his education at the University of California and Leland Stanford University.

In 1900 and 1901 he was editor of the Haverhill (Mass.) *Social Democrat,* and co-operated with the Socialist administration of that city. During 1902 and 1903 he served on the *Daily Forward* (Yiddish) of New York city in an editorial capacity, leaving it to join the staff of the *Daily Morning Journal.* He left the latter newspaper in 1914 to join *The Day,* and became editor of *The Day* in 1915, a position which he held until 1925. Thereafter he wrote extensively and became music and drama critic on *The Day* (1929-).

Edlin was an intimate friend of Jack London, who mentioned him in his book *Little Lady of the Big House.* In 1909 he published a book in Yiddish on the world-famous operas, which was extremely successful at the time. He has since been active in the Jewish Refugee Writers' Fund. Edlin was president of the Yiddish Writers' Union in 1940. He served as national president of the Workmen's Circle in 1915.

EDMAN, IRWIN, philosopher and author, b. New York city, 1896. He was educated at Columbia, and began teaching there in 1920. He has been professor of philosophy at Columbia since 1935. He has written many books and contributed frequently to the popular quality magazines. In his early days he was influenced by John Dewey, who was one of his teachers at Columbia, but his later work shows the influence of Santayana. Although by training and vocation he is a philosopher, his writing has not been in the field of formal philosophy. His *Human Traits and Their Social Significance* (1920) is a text book of social psychology widely used in colleges. He has written a volume of poetry and a novel, *Richard Kane Looks at Life* (1926), which portrays the adjustment of an undergraduate to economic and intellectual difficulties. His *Four Ways of Philosophy* (1937) is a publication in book form of a series of popular philosophical lectures. Most of his books are highly personal excursions into belles lettres in which, as a troubled liberal and urbane and whimsical essayist, he has reflected on the foibles and confusions of the times. Although his *Philosopher's Holiday* (1938) is not intended to be even an informal autobiography, it nevertheless contains some sidelights on Edman's career. In 1940 he was elected member of the National Institute of Arts and Letters.

His other works are *Adam, the Baby and the Man from Mars* (1929); *The Contemporary and His Soul* (1932); *The Mind of Paul* (1935); *Candle in the Dark* (1939); and *Arts and the Man* (1939).



Irwin Edman

EDMONTON, capital city of the Province of Alberta, situated on the North Saskatchewan River, 300 miles east of the Rocky Mountains. It was established in 1819 as a Hudson's Bay Company fur trading post known as Fort Edmonton. It was incorporated as a town in 1892 when the Canadian Pacific Railway reached the North Saskatchewan River, and became a city in 1904. Besides being the centre of a rich farming district, Edmonton includes meat packing plants and sawmills among its industrial establishments, and is the gateway to the rich mining areas of the northwest.

The first Jew arrived in Edmonton in 1891, and by 1895 there were two Jews in that city, A. Cristal and H. Segal. By 1911 the Jewish population had increased to 171; it jumped to 821 in 1921, and reached 1,057 in 1931. The population of Edmonton at the 1936 census was 85,774, of which the Jewish population of 1,100 formed 1.3%.

Jewish communal life in Edmonton really began in 1905 with the arrival from Calgary of William Diamond, who earned for himself the name of father of the community. The Edmonton Hebrew Congregation (Orthodox) was founded in 1906, and largely through the efforts of A. H. Goldberg steps were taken for the erection of a synagogue building in 1911. Beth Israel Synagogue (as it is called) is Orthodox. A congregation of more recent origin is the Reform congregation, Beth Shalom, under Rabbi J. Eisen, which holds weekly services in the assembly hall of the Edmonton Talmud Torah.

The site of the Jewish cemetery was purchased in 1907 and its development and beautification were largely due to the work of J. Baltzan.

The Talmud Torah was founded in 1912 and the present school building was erected in 1926. The Talmud Torah offers a thorough modern Hebrew education, its week-day night classes emphasizing the nationalist viewpoint, and also houses a parochial day school in which secular subjects are taught in English.

Edmonton has always been an intensively active Zionist center. The B'nai Zion society was founded in 1912, the Hadassah chapter in 1913. There are also a Pioneer Women's Group, a Labor Palestine group and active Young Judaea clubs. The B'nai B'rith Lodge

was founded in 1913. The A. Z. A. is likewise active. There are also Edmonton branches of the Canadian Jewish Congress and the National Council of Jewish Women. The Edmonton Hebrew Mutual Loan Association was founded in 1928.

H. A. Friedman, K.C. (King's Counsel) played a prominent part in Edmonton's communal and civil life. He was the first Jewish lawyer to practise law in the province of Alberta. LOUIS ROSENBERG.

EDOM, EDOMITES. 1. *Country.* The district of Edom began where that of Judah left off to the south of the Dead Sea. It extended as far south as the cities of Elath and Ezion-geber on the Red Sea, as far as the wilderness to the east, and bordered on Moab to the north. The district situated within these boundaries was called either Edom or Seir; both names were applied also to the people. The expression "mountains of Seir" indicates the mountainous character of the country; Aaron died on the best-known mountain, Jebel Harum (traditionally identified with Hor).

2. *History.* According to the Biblical narrative, Edom was originally the surname of Esau (*'adom* means "red"), given to him because of his ruddy complexion (*Gen.* 25:25) or perhaps because of the red lentil pottage (*Gen.* 25:30); similarly, the hairiness of Esau, which is so frequently mentioned (cf. *Gen.* 27:11), is reminiscent of the word Seir (*se'ar* means "hair"). But all these explanations are mere folk etymology. The story of the patriarchs regards Esau as the elder twin brother of Jacob, that is, it knew that Edom was both closely related to Israel (hence the law in *Deut.* 23:8-9) and older, that is, that it had settled there earlier and was ruled by kings before Israel (*Gen.* 36:31). (Edom is mentioned in a military report to Pharaoh Merneptah about 1200 B.C.E.)

Edom, a warlike people (*Gen.* 27:40), forced the Horites back and took possession of their land. After Israel became a people, it was in hostile relations almost continually with Edom. The latter compelled the Israelites to go around their land on their way to Canaan (*Num.* 20:14-21). Saul fought against Edom (*I Sam.* 14:47); David defeated Edom (here "Edom" must be read instead of "Aram," an error which occurs in other passages of the Biblical text as well; cf. *II Kings* 16:8) in the Valley of Salt, exterminated its fighting men, and occupied its territory (*II Sam.* 8:13-14). Hadad, an Edomite prince who had escaped to Egypt, attempted a revolt under Solomon, but apparently without success. Edom remained under the suzerainty of Judah, but it probably retained its own (vassal) kings (cf. *II Kings* 3:9). Under Jehoram, Edom gained its independence, but Amaziah again defeated it in the Valley of Salt and conquered Sela (*II Kings* 14:7). Uzziah took the seaport Elath from Edom, but Edom later regained it (*II Kings* 16:8).

In the cuneiform inscriptions the Edomites are called Udumi, and it is stated that their king, Kaus-Malaka, became a subject of Tiglath-pileser about 734 B.C.E., while another king, Ai-Rammu, submitted to Sennacherib about 701 B.C.E. About 680, under Esarhaddon, their king is called Kausgabri. Kaus (later Kos) has been identified with Koze, the name of the Edomites' god, according to Josephus; the religion of Edom was polytheistic. In the reign of Zedekiah the Edomites planned an alliance for offence and defence with Israel and other nations against Nebuchadrezzar (see *Jer.* 27:3); however, like all the Syrian nations, they were defeated by Nebuchadrezzar (*Ezek.* 32:29). At the destruction of Jerusalem by the Babylonians the hatred of the Edomites against Israel manifested itself particularly; this the prophets (cf. also *Ps.* 137:7) rebuked in severe language. The Edomites, availing themselves of the weakness of Israel, but presumably also under pressure by the advancing Arabs, penetrated into Southern Palestine and came as far as Hebron (6th cent. B.C.E.). From this place Judas Maccabeus later drove them out in the 2nd cent. B.C.E. (*I Macc.* 5:3, 65). Hence the southern part of the former kingdom of Judah received the name of Idumea.

In 126 B.C.E. the Edomites, now called Idumeans in the literature, were completely subdued by John Hyrcanus, and were Judaized by forcible circumcision. From then on Idumea was ruled by governors, one of whom, Antipater, the father of Herod, through the favor of the Romans, came to rule all Palestine (47 B.C.E.) and founded the Idumean (Herodian) dynasty. In the last days of Jerusalem, Edomite bands in alliance with the Zealots played a destructive part in the civil war that raged in the city; from then on they disappeared from history. Under the Romans their land, which had been overrun and occupied by the Nabatean Arabs, was reckoned a part of Arabia Petraea. Although the Edomites, according to *Gen.* 27:40, seem to have been merely warlike Bedouins, in other passages (*Jer.* 49:7; *Ob.* 8; *Baruch* 3:22-23) the wisdom and wise men of Edom were highly praised. No certain traces of the Edomite period have been found at Petra, where everything so far discovered is Nabatean in date. On a mountain summit near Petra there is a very old shrine hewn out of the rock, with stepped altars, Matzeboth (pillars) and niches for the gods.

3. *In the Talmud.* The Talmud regards Edom or Esau as the type of Rome, which it calls a wild boar (Seir, meaning "shaggy"), or a swine, because Hadrian had the figure of a swine placed in Jerusalem after he had rebuilt it as a pagan city. In the Middle Ages, the terms Edom and Seir were used as substitutes for Christians and Christianity (cf. Heine's poem "An Edom"); for this reason the censors always objected to these words. In *A.Z.* 10a (interpreting *Ob.* 2) occurs the remarkable statement that Edom had neither writing nor language, a statement which certainly does not agree with the identification of Edom and Rome. However, it is to be taken in the sense that Edom, meaning Rome, governed its eastern provinces not by means of its own (the Latin) language and writing, but by that of the Greeks. SAMUEL KRAUSS.

Lit.: Robinson, George L., *Sarcophagus of an Ancient Civilization* (1930); Buhl, *Geschichte der Edomiter* (1893); Musil, *Arabia Petraea* (1907-8); Dalman, *Petra und seine Felsheiligtümer* (1909).

EDREI, a city mentioned in the Bible as the residence of Og, king of Bashan (*Num.* 21:34). In Talmudic times it was inhabited by Jews and Nabatean Arabs. In Greek inscriptions it is called Adra. Arabian Jews found refuge there from Mohammed; it still had a Jewish community in the 14th cent. Today it is a village with about 4,000 inhabitants; it is called Deraa and is a junction point on the Hejaz Railway.

RABBAN GAMALIEL II

From the Sarajevo Haggadah of the 14th Century

EDUCATION. Table of Contents.

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Three outstanding ideas run like a central thread throughout the history of Jewish education:

1. It is religious in its character and is primarily concerned with the development of an ethical, religious personality.

2. It is intellectual and holds to the ideal of learning for its own sake.

3. It is practical and provides for a continual process of adjustment on the part of the people necessary for the survival of the group in a changing environment.

Moreover, the Jews may be considered to have been the creators of the ideal of democratic education (if by that is meant education for the masses) as well as the creators of the first elaborate scheme of what is generally called extension education.

I. History of Jewish Education. 1. In Bible Times. Since the center of education is the child, it is well to note that the Bible reflects a love for children and a desire for many of them. "Happy is the man whose quiver is full of them," says the Psalmist. The aim of education is emphasized from the start in a passage (*Gen.* 18:19) where we are told that Abraham was chosen by God, "to the end that he may command his children and his household after him, that he may keep the way of the Lord, *to do righteousness and justice.*

The object of all education, according to the Bible, is to give the child a knowledge of good and evil, with the ability to choose the good. The qualities that are sought and prized are diligence, alertness, a kind heart, kindness to strangers, and the like. Education in early Bible days was given in the home. The parents were the teachers and it was they who instructed the child in the duties of daily life. The Bible is replete with references reflecting the role of the father and the mother as the teachers of the children. The verse in *Deuteronomy* (6:7), "And thou shalt teach them diligently unto thy children," is characteristic of many more such injunctions. The customs and ceremonies significant in the life of the tribes were transmitted from father to son, particularly to the oldest son who was expected to have a more intimate knowledge of the customs and the institutions of the tribe.

The social and economic environment of the group determined the studies and activities of the young. Thus, in the days of the nomads, in fulfillment of the needs of a shepherd people, the children were prepared to be herdsmen. The frequency of war made necessary a knowledge of the use of the sling, bow, arrow, sword, shield, and spear.

After the conquest of Canaan, when the people became agriculturists, education began to provide the occupational training necessary to a new type of life, hence, "agriculture, cattle-raising, grazing, fishing, mining, building, carpentry, woodworking, metal work, spinning, weaving, dyeing, tent-making, pottery making, and tools," were the important subjects of training. As there was no formal school, all these skills were attained in the course of the normal activities of life. Athletics, sports, and dancing also found their place in the life of the Hebrews.

In course of time, a special class of teachers arose whose function was to train the people for various specific duties. These were the priests and the Levites who taught the people their laws, their history and literature, and instructed those who would be their successors. Then there came the prophets, the teachers of a lofty conception of God and of the ideals of social justice and peace. While the teaching of the priests and the Levites was in connection with the Temple services, the prophets went out to the people throughout the land and taught in public addresses, especially on Sabbaths and holidays.

Other teachers or educators in Bible times were the *Hachamim,* "the wise," who were primarily concerned with daily needs and with the personal life of the individual in contrast to the prophets, whose chief interest was in the national and eternal values.

With the coming of the Scribes in the days of Ezra, the Law (Torah) became a definite subject for study. The priests were relegated to their distinctive functions, and the Soferim (the Scribes) became the teachers of the people. With the rise of the Synagogue there developed an institution which served as a school for adults where the Law was read and interpreted by the teachers, the Scribes. As this instruction took place on the Sabbath, it gave the Sabbath a unique character. The entire life of the people was steeped in a religious atmosphere. The Temple, the ceremonial observances, the explanations of the priests which accompanied them, the inspired words of the prophets were all of religious educational value. During the period of the scribes, especially, religious observances, prayers, and festival celebrations in the home were so completely identified with life as to make religion interwoven with the daily activities of the people. Religion and ethics were inseparable from life. The Holy Writings became a basis

for religious and ethical study. The Prophets speak of *"da'ath Adonai"* ("knowledge of God"), which is to them the ideal ethics and which is identical with kindness, justice and mercy. In the Hagiographa is added the practical advice which is usually described by the Hebrew word *hochmah*. In this connection, it is interesting to note that one of the Hebrew words for education is the word "Musar" (frequently mentioned in *Proverbs*) which is synonymous with reproof, instruction, good manners.

While the ethical aspects of life were paramount, there were, even in Biblical days, certain forms of specific knowledge and skills, as the educators say, which the children had to attain. Besides the vocational aspects of life, these concerned themselves with the Sabbath, the New Moon, the special assemblies, the holidays, and the duties of men in the House of God. Language was learned normally in the course of the life of the people. The same is true of geography. Writing was practiced at an early period; thus Gideon is able to ask a boy to write down for him a list of the elders of Succoth. But the presence of idolatrous neighbors made the spiritual existence of the Jewish people a struggle from the very beginning, hence the special stressing of religious and ethical instruction.

In addition, there were no doubt children who were given an opportunity to cultivate the esthetic aspects of life, and many a Bezalel must have taught not only his own children but others as well. It is very likely, also, that those who lived in the larger cities and who came in contact with travelers learned foreign languages. This was particularly true of the upper classes, certainly of the priests, the Levites and the prophets. The religion of the priests really included a knowledge of philosophy, history, medicine (treatment of lepers). In the schools of the early prophets, expression in poetry as well as the art of speech in general must have been taught. While the priests and the prophets probably had schools of their own in Biblical days, it is safe to assume that the responsibility for education, until the days following Ezra, devolved primarily upon the parents. However, the synagogue may be considered the first school, and it was a school for adults, whose main function it was to explain the Scriptures and to interpret them. Here also the liturgy developed. The children who accompanied their elders learned much of the Jewish ceremonial which was of educational value to them.

The methods used were largely story-telling, warning, explaining, pleading, rebuking in an effort to avoid inflicting corporal punishment. Legend and history were used to impress the young. During the rainy season, the children would gather around the fire, and hear stories told by the head of the household concerning heroes, elders and prophets. However, the Biblical writers did not believe in spoiling children, and they did not hesitate to say that "He who spares the rod, hates his child."

The education of girls was confined largely to the home. They learned to draw water, to grind flour, to knead the dough, to bake, to spin and to weave. In the well-known description of the woman of valor (*Prov.* 31), we find a listing of the qualities sought in the ideal woman in Biblical days. She is trustworthy and diligent, she manages the household well, she knows agriculture and works in the field and in the vineyard, but above all she "stretcheth out her hand to the poor and reacheth forth her hands to the needy." She possesses strength as well as dignity. She possesses wisdom, and the "law of kindness is on her tongue. . . . A woman that feareth the Lord, she shall be praised."

While women thus learned the normal activities of life in their environment, and the religious customs in the home, these did not prevent some of them from achieving a high status outside the home, as evidenced by Deborah and Huldah, both of whom were prophetesses.

During the 1st cent. B.C.E., Simeon ben Shetah arranged that schools be established for young people of sixteen and seventeen. Soon private schools were formed and during the 1st cent. they came under public control. The lofty conception of education held by the Jews in the 1st cent. is reflected in the fact that as early as the year 64 C.E. universal elementary education was instituted in Palestine. Without the actual use of compulsion, the provisions made by Joshua ben Gamala made education practically compulsory for children of the age of six or seven. This fact is gratefully recorded in the Talmud in the following passage: "Therefore is that man to be remembered kindly, Joshua ben Gamala is his name, for if not for him, Torah would have been forgotten in Israel. At first, he who had a father was taught by his father, but he who had no father did not study the Torah . . . Till Joshua ben Gamala came and arranged that teachers for elementary schools be on duty in every province and in every city and that the children enter at the age of six and seven" (*B.B.* 21a).

While schools were probably not immediately organized throughout the country, they certainly were established in the larger communities and some also in the smaller communities. By the 4th cent. C.E. one scholar says to another, "Is it possible to find anyone without elementary school knowledge?" The other replies, "Yes, it is possible in the case of a child who was taken captive among non-Jews" (*Shebu.* 5a).

2. Contacts with Greek Culture. The first radical modification of Jewish education in Bible times came as the result of the entrance into Jewish life of a new stream of ideas from Hellenic civilization. The conquests of Alexander the Great in the 4th cent. B.C.E. united the East and the West, and led to an influx of Greek citizens and Greek ideas into the Near East. Unfortunately, the Hellenism which was brought into Palestine was a poor imitation of real Greek thought; it led to an attempt to extirpate Judaism that was resisted by the Hasidean party and was finally overcome in the Maccabean struggle.

A much purer form of Greek culture and literature came to the Jewish community of Alexandria under the enlightened reign of the first Ptolemies. During the last three centuries before the Christian Era and the century that followed, Hellenism exerted a tremendous influence upon the Jews. The Jews of Alexandria quickly acquired Greek as their vernacular, and consequently required a Greek translation of the Bible (the Septuagint). Not only was the Bible in Greek read in the synagogues, but the services were to a considerable extent conducted in the Greek language, and there was free association between the Jews and their neighbors.

Intellectuals engaged in controversial discussions on the comparative merits of Judaism and Greek philosophy. It was probably true of the Jews that "within a hundred years of their settlement (in Alexandria) Hebrew and Aramaic had become a strange language, and they spoke and thought in Greek"; but it is also true that Alexandrian Judaism, particularly through Philo, was working to harmonize Plato with Judaism, while Palestine was busy developing the oral law as a basis for Jewish ritual and as a means for regulating Jewish life.

3. In Talmudic Times (1st to 7th centuries C.E.). The 1st cent. C.E. was the time of a catastrophic destruction of the old Jewish system of education and the creation of a new one. The fall of the Temple (70 C.E.) and the scattering of the priesthood, the devastation caused in Palestine by war, wiped out the priestly group of teachers, whose place was now taken by the rabbis. Before Jerusalem fell, Johanan ben Zakkai had obtained permission to set up an academy in Jabneh; after its fall, Johanan began to reconstruct Jewish knowledge on the basis of the oral, Pharisaic tradition. His successor, Rabban Gamaliel, who is remembered as a teacher of most of the great sages of Israel (see the illustration that forms the frontispiece of this volume), directed the academy that chose the future educational leaders of Jewry—Eliezer ben Hyrcanus, Joshua ben Hananiah, Akiba and Ishmael ben Elisha. The norms of religious life were being compiled in codes that were to eventuate in the Mishnah, and a pattern of Jewish education was laid down that became characteristic of Jewish pedagogy for centuries to come.

As in Biblical days, the father continued to teach his children the Torah and to initiate them into the customs and ceremonies of the home. To the responsibilities owed by a father to his children was now added that of teaching him to swim. However, even when the children went to school, the parents considered it their duty to supervise the instruction to the point of visiting the teacher during the lesson to see if his work was faithfully done.

The lofty conception of the importance of education held by our sages is reflected in the statement probably uttered in the first part of the 3rd cent. and found in the Babylonian Talmud (*A.Z.* 3b) that the "Holy One, blessed be He, is engaged part of each day teaching Torah to little children." The continuous insistence on the importance of education led (a) to an emphasis on the duty of general education for children at an early age, (b) to the creation of what might be considered a popular adult university.

The period of the Amoraim (3rd to 5th centuries, both of Babylonia and Palestine) was one of systematic organization of public instruction. Abba Aricha or Rab, as he is frequently called, instituted *sechar shimmur* (payment for watching the children) because remuneration for teaching was forbidden. He thus created a professional teaching group. He laid down organization rules that sound quite modern. He ordained that children should not be sent to school until they were six years old. Raba bar Joseph of Mahoza (6th cent.) warned against allowing children to walk too far or through dangerous streets on their way to school (compare our school bus service). Raba also showed a keen knowledge of pedagogic problems when he insisted that a class should have only twenty-five pupils, that if there were forty children an assistant should be engaged, and if there were fifty, an additional teacher.

School was at first conducted in the open, but in time enclosed places were required. The children sat on the floor, or on benches, in such positions as to face the teacher. There were the Beth Hasefer schools where Bible was taught and the Beth Talmud (or Beth Hakeneseth) schools where the Talmud was taught. Children at the age of five were taught Bible; at ten, Mishnah; at fifteen, Gemara. There were different teachers for the different subjects. The children spent most of the day in school throughout the year, except on holidays and fast days. During the three weeks between the 17th of Tammuz and the 9th of Ab, instruction was given only during part of the day.

In addition to Bible, Mishnah and Gemara, so-called secular subjects were also taught, but it is not known whether in the school or outside the school. Languages, especially Latin and Greek, were considered important. Astronomy, nature study, anatomy, botany, zoology, and geometry were taught in connection with the discussion of the Oral Law. Instruction in athletics was not overlooked, and there were rabbis, as, for instance, Rabbi Simeon ben Gamaliel, who excelled in athletic ability. Manual work was not taught in school, but at home and through the apprentice system. Many of the sages were themselves workers; they were shepherds, carpenters, tailors, cobblers, bakers, millers and ditch-diggers. Their teaching was not their means of making a livelihood. Nor was the esthetic side of education neglected. The ceremonial objects of the synagogue, such as the Torah and its ornaments, the Shofar and the Sukkah, gave scope for artistic development. The children even learned music, for not only were songs sung on festal occasions, but the Temple services, the Torah readings, and even school lessons were chanted to traditional tunes. Though these disciplines may have been incidental, they were of educational value.

The authorities demanded first and foremost that the teachers be fine scholars though they were not unaware of the importance of appearance. Qualities of character were emphasized above all. They sought a teacher who was modest and yet took pride in his work, so as not to permit a disrespectful attitude to develop on the part of the pupil. They warned teachers to be careful about their clothes, not to overeat (for that leads to forgetfulness), and not to drink too much. No bachelor should teach, nor a woman. A teacher must be patient, must love his work, and must do his work faithfully. It is his duty to teach Torah *lishmah*, for its own sake, as it is the duty of the students to study *lishmah*. Though the monetary reward given the teacher for "watching" or for "loss of time" was meager, he felt compensated because of the high honor in which he was held. The teacher was deemed worthy of greater esteem than the parent. Thus in cases in which both father and teacher were in captivity, students were enjoined to redeem the teacher first.

As part of his method, the teacher was to encourage freedom of expression on the part of the pupils. They were to be given an opportunity to ask questions, to overcome their bashfulness, and to develop self-reliance. They were purposely to be assigned to do small tasks which they could perform with success. It was the duty of the teacher to make the subject pleasant, beloved by

the pupils. Various methods were used for evoking such pleasant reactions. The telling of jokes, parables, historical incidents and stories, as well as interpreting verses with short Haggadic tales, were a part of the procedure. The teacher had to go deeply into the subject, not merely superficially. At the conclusion of the lesson, it was to be well organized in the mind of the pupil. These provisions are all the more remarkable when we realize that they arose during the Talmudic period.

The pupil was expected to have a text which was first to be examined carefully to make sure there were no errors. The children were helped to memorize their lessons by a combined use of the senses of sight and hearing. Learning was usually by repetition, as books were scarce and costly, and various mnemonic devices were employed. Reading and writing were taught together. The children were given tablets and styluses or pointers. At first they read from scrolls; later they studied from a Humesh (Pentateuch) or from a book containing the Prophets and the Writings. It was customary to teach the children one verse of the Bible by heart daily; the translation was fixed but the interpretation could vary. Discipline was strict both in home and in school. Corporal punishment was now and then inflicted, though the rabbis attempted to mitigate its severity.

The object of the entire educative process was the elevation of life and the perfection of personality; hence the emphasis on deeds. Not the philosopher nor the monk, but the Talmid Hacham was the Jewish ideal, the learned sage who is in life and a part of life, and the entire system of education from childhood to adulthood was so motivated.

Girls were excluded from the schools. Many, however, educated their daughters at home. The sage Hanina ben Teradion, for example, taught his daughter Beruriah (later the wife of Rabbi Meir), who was sufficiently learned to participate in discussions of the Law. Many taught their daughters in the Beth Mikra (the Bible school). Others considered it wise to teach their daughters Greek as an adornment for cultured women. On the whole, the girls received their education by participating in the activities of the home. However, notwithstanding their lack of formal education, there was among the women a widespread respect for learning and the learned, as is seen by the example of Rachel, the wife of Akiba.

4. **In Gaonic Times** (7th to 11th centuries). The devotion to learning which had developed during the formative Talmudic period continued and was intensified during the middle of the 7th cent. The heads of the academies of Sura and Pumbeditha were known as Geonim (singular, Gaon, meaning "excellency"). Jewish education in Gaonic times was very similar to that of the Talmudic period. Much emphasis was laid on the study of the Talmud, but Arabic and arithmetic were also taught. As in all previous eras, however, character development was considered most important. During the 7th cent. the Nikkud (vocalization of the Hebrew letters) was introduced and the study of different versions of the texts became a definite subject in the schools. Possibly, under Karaite influence, study of the Bible increased, though the Geonim fought this tendency in favor of the Talmud. Learning was widespread in the cities, but there was considerable ignorance in the country places. The Jewish people held to the ideal of learning, but due to continuous persecutions and disabilities in various countries they could not carry it out. The situation was somewhat better in Babylonia than in other lands.

There were many difficulties in connection with the instruction in Talmud due to the insufficiency and unreliability of the texts, which were in manuscript. There were no commentaries to aid the student. As a result, some of the Geonim prepared texts which were of an auxiliary character.

5. **Adult Education.** From the very earliest days of Jewish history, the education of the adult was considered one of the most important activities of the Jew. The priests and the prophets were teachers of adults. The synagogue was a school for adults in which the Torah was taught and interpreted by the Scribes. With the completion of the Mishnah (about 200 C.E.) and the sealing of the Talmud (about 500 C.E.), these became definite subjects of study. There were colleges both in Palestine and in Babylonia throughout the early centuries of the Common Era for the study of the Oral Law. In Babylonia, especially, were the two great Yeshivas at Sura and Pumbeditha. These attracted many students, were authoritative not only for the Jews in Babylonia but for the Jews of Palestine, Spain, Africa and other lands, and it was these that mapped out the Kallah (perhaps the first popular university) programs.

The Kallahs assembled twice a year, once during the month of Adar and once during the month of Elul. The sages gathered at the Yeshivas, and hundreds of students joined them for a month of study. The Gaon would announce at each meeting the name of the tractate of the Talmud to be studied in preparation during the succeeding five months, which would therefore be the special subject of study at the next Kallah.

The sages were organized into a Sanhedrin of seventy members, ten of whom constituted the Reshe Kallah, three of them being called Haberim. The members of the Sanhedrin were known as Semuchim (the ordained). There was also the small Sanhedrin which was permitted to summarize what the sages taught, but not to decide questions of law. There was a Beth Din (court) which performed this function, and a Sofer (recorder) who prepared in writing the Teshuboth (the responsa) of the Gaon to be sent to the distant communities which had to obtain their information in writing. In the Beth Din there served the assistant to the Gaon who was known as the Ab Beth Din. The students came mainly from Babylonia, but also from Spain, Greece and Italy. For those who were not well prepared there was the special gathering known as "Tarbitza," where each student studied whatever tractate of the Talmud he wished.

One of the important activities of the Kallah gatherings was the correction of the "versions" which may have been garbled in copying, for at the Yeshivas old texts were available by means of which doubtful points could be established. Here could be obtained the comments and interpretations not only of the Gaon of the time, but also of his predecessors, comments which were known by tradition.

Three of the four weeks of the month were given to study and discussion. The fourth week was devoted to examination of the students. The Kallah thus served to perform four functions: first, to explain difficult questions or passages and to remove all doubts with reference to them; second, to test the diligence and the devotion of the students to learning; third, to influence all the communities through the returning scholars; fourth, to regulate learning in distant communities not represented at the Kallahs, through the written responsa prepared by the Sofer, signed by the Gaon and sent to those communities.

In the schools in Babylonia, in North Africa and in Spain, the study of the Halachah (the law of the Talmud) prevailed. In Palestine and in Italy, however, the Midrashim (the homiletical literature) developed. In both there was a flowering of poetry, Haggadah (narrative portions of the Talmud), and mysticism. Study of the Mishnah was neglected, as was the study of the Bible and Hebrew language in Babylonia. Not so in Palestine and in Italy. Thus there is mention of the existence in Italy of Hebrew books on medicine and on astronomy which were used by the adult students. Saadia Gaon, because of his love for the Hebrew language and for poetic expression, stimulated an interest in these on the part of the people. He even asked that the great literary works of all nations be translated into Hebrew and that Hebrew be spoken by the Jews in their normal intercourse, especially with children.

Financial support for the great Yeshivas in Babylonia was provided by the communities that participated in the Kallah assemblies. For both the Yeshivas and the Kallahs the communities imposed a special meat tax upon themselves. Funds were raised for these purposes in Africa and even far off Spain; and the communities that sent queries to be answered by the Gaon accompanied their requests with contributions. Some of the rich men would leave as much as a fifth of their possessions to the Yeshivas. There were men who were known as Gizbarim (treasurers) or Neemanim (trusted ones) who collected the funds. With the decrease of the influence of the Babylonian Yeshivas in the eleventh century, local Yeshivas became more important. The two Yeshivas (in Sura and Pumbeditha) and the Kallah gatherings had laid the foundation for Jewish education in the Middle Ages.

The importance of the Kallah assemblies as people's universities may be judged from a statement in the Talmud (*B.M.* 86) that the gatherings were so well attended that Raba was accused of preventing twelve thousand Jews from paying government taxes two months in the year, the months during which they were away from their homes participating in the learned discussions. The academies both in Babylonia and in Palestine which supplied extension education to many were very democratic in their character. "The patriarch and president of the Academy of Yabneh, Rabbi Gamaliel the Second, undoubtedly the most aristocratic Jew of his time, shared the dignity of his office with the poor smith, Rabbi Joshua, who held the post of Ab Beth Din."

The Greek academies antedated the Kallah assemblies by several centuries. However, the Greek academies served only the citizens, who constituted a minority of the population, not the majority, who were slaves or helots and were denied the privilege of education. The Kallah assembly, on the other hand, became what today would be considered a people's university.

6. In the Middle Ages. The course of study during the Middle Ages was one of general uniformity in the various lands where Jews sojourned. Primary instruction was so arranged as to give the child a knowledge of the Hebrew text of the Bible and the prayers, with the translation into the vernacular. The boy first learned to read Hebrew. Beginning with the letters of the alphabet he proceeded to study the vowels, then their combination. At first the boy merely read a portion of the week's lesson in Hebrew; later he learned to translate it into the vernacular. Still later, he studied the Aramaic version of the Pentateuch and translated it into the vernacular. The Prophets and the Hagiographa then followed. At ten the pupil began the study of Mishnah, and at thirteen the study of the Talmud. Professional students continued the study of Talmud for seven additional years.

Yeshivas, spread all over Europe, supplemented the elementary schools. These attracted, in addition to local enrollees, many wandering students who were welcomed everywhere and who studied Talmud with the commentary of Rashi.

7. Contacts with Arabic Culture. In Arabic Spain Jewish education had to undergo a new adjustment. Political, social and economic conditions of Jewry were sufficiently favorable to enable the people to live with their neighbors on a plane of equality. Contact between Jewish and Arabic culture therefore resulted in a broadening of the curriculum. Thus, during the 12th cent., the course of study in Spain included "Bible, Hebrew poetry, Talmud, the relation of philosophy and revelation, the logic of Aristotle, the elements of Euclid, arithmetic, mathematical works of Nicomachus, Archimedes and others; optics, astronomy, music, mechanics, medicine, natural science and finally metaphysics . . ." (Abrahams, I., *Jewish Life in the Middle Ages,* p. 365).

Jewish schools in Italy, influenced by the schools of Spain as well as by the classical renascence, show a similar breadth in the construction of the curriculum. The curriculum in 16th cent. Italy included Bible, Talmud with commentaries, Hebrew grammar, Jewish philosophy, composition, calligraphy, Latin and Italian, philosophy, logic, medicine, mathematics, cosmography, and astrology.

Accordingly, the content or curriculum of Jewish education had by this time undergone a series of changes: to the study of Bible was added the Mishnah (2nd cent.); then the Gemara (5th cent.); then there were transformations by contact with Hellenism (1st cent.), with Arabic culture (12th cent.) and with classical literature (16th cent.).

8. In Poland Under Jewish Autonomy. As a result of the Crusades, the Jews from Western Europe began to migrate to Poland in the 12th cent. This continued during the 14th and 15th centuries due to the persecutions accompanying the Black Death. At the beginning of the 16th cent., another wave of Jewish immigration poured into Poland from various European countries, especially Bohemia. The Thirty Years'

War (1618-48) then brought still more German Jews into Poland. The Polish kings who were interested in the welfare of Poland not only welcomed these German Jews but even invited their settlement. The Polish nobility was indolent, extravagant, and desirous of an easy life, and a new active, enterprising middle-class was needed. The Jews, through their energy, ability and thrift, became this middle-class supplying the virtues which the Polish nobility lacked.

The center of Jewish life thus shifted from Western and Central Europe, and it is to Poland that we must turn for a continuation of the story of Jewish education. In the days of Jewish autonomy in Poland (roughly from 1300 to 1795) Jewish education was compulsory for children from six to thirteen years of age, and under the supervision of the public authorities. The Kahal (community organization) prescribed the curriculum of the Heder (private elementary school), at times in great detail, even noting the commentaries to be used in teaching the Bible. It regulated the qualifications of teachers, decided upon the ethics of relationship between teacher and teacher, provided special free education for orphans, and vocational education for those children who became of age without showing abilities which entitled them to pursue further studies in the Talmud and the Codes. The Kahal determined the hours of instruction, appointed its special society for education known as the Hevra Talmud Torah, supervised the work of the Yeshiva, and selected the *Rosh Hayeshibah* (the head of the Yeshiva).

As late as 1790 the great Polish masses were illiterate, while the Jewish masses in Poland, due to the tradition of Jewish education, had a system of compulsory education. The educational requirements of the Jewish school were very high. People studied not to be rabbis, but for the sake of the cultural values inherent in education. Lay scholars held considerable authority; at times they were even able to check up the decisions of law rendered by rabbis. Literary activity was widespread. Its direction was, however, limited, due to the restrictions of the environment which demanded mainly a knowledge of Jewish sources.

The Jewish elementary school for the children of the poor was called the Talmud Torah. Its aim, course of study, and method of organization were similar to those of the private elementary school, or Heder. Since the Talmud Torah was a philanthropic institution it was under the care of the elders of the community, and received special attention during the period of Jewish autonomy. When, after the third partition of Poland, autonomy was curtailed by the Russian government (about 1795), the Talmud Torah remained unsupervised and fell into neglect. Its mere presence, however, in every Jewish community, is an indication not only of the high regard for learning, but also a reflection of the Jewish conviction that philanthropy must supply those dependent upon it with more than bread alone.

9. Beginnings of Modern Jewish Education. The hopes of political emancipation on the part of the Jews in Germany led to new intellectual pursuits on their part. Moses Mendelssohn was the leader of a new movement for enlightenment which aimed at bringing the Jews in close touch with general culture. As an exponent of both Jewish and secular knowledge, he contributed greatly toward the secularization of the culture and toward the widening of the mental horizon of the Jew. His translation of the Bible into German stimulated the Jews to study the German language and literature, with a view to becoming culturally identified with the general population. Under his influence, the Jewish Free School of Berlin was organized (1778), the first Jewish school in Germany in which French and German were taught as well as Hebrew.

Hopes of political emancipation in Russia and the example of the German movement known as Haskalah (enlightenment) led to the rise of a similar movement in Russia. The oppressed Jews of Russia hoped that their country too would follow the example of Germany and that the only requirement for civil equality would be their assimilation of general culture. At first the Russian government invited a young rabbi from Germany, Max Lilienthal, to introduce modern schools and to modernize Jewish education in Russia. This effort failed largely because the Russian government was suspected, and with justice, of trying to convert the Jews to the Greek Orthodox faith.

While the enlightenment had a profound influence on the educational institutions of the Jews in Germany, the Haskalah had a comparatively limited influence on the educational institutions in Russia. However, under its influence, the importance of the Talmud in the educational program decreased, and the Bible was made the center of the course of study. The study of Hebrew grammar was introduced. Religion was taught as a separate subject, and religious questions were discussed from the point of view of the new enlightenment.

The influence of the Haskalah on the Talmud Torah was similarly limited. Through government decrees the course of study in these institutions was made somewhat more modern, so that generally speaking, in addition to the Jewish subjects, reading and writing of Russian, penmanship, and arithmetic were taught. In the same way, it may be said that beyond the introduction of the teaching of Russian—and often that too was neglected—the Haskalah had little effect on the Yeshiva. It did, however, have the favorable effect of bringing about the establishment of special Hebrew schools for girls. The chief influence of the Haskalah was felt in the home. It affected the individual, who now began to think of education not merely as a means for conserving the traditional Jewish life, but also as a means of adjustment to a new Russia. The attitude of the Russian government was antagonistic or the results here might have been the same as in Germany. Under the circumstances, however, the spirit of modernism found no support in the Russian environment, and the Russian Jew had to turn to the East.

10. The Effect of the Jewish Nationalist Movement. The pogroms of the 1880's in Russia intensified the hopelessness of the Jews and stimulated the growth of the Jewish nationalist movement with its hope centered on Palestine. Educationally this movement was reflected in the creation of the Heder Methukkan (improved Heder). The traditional educational institutions tried to achieve religious ends. The Haskalah institutions sought to combine Jewish education, regarded chiefly as religious education, with secular culture. The Jewish nationalist movement sought to transform Jew-

ish life from within through the culture of the Jewish people itself. The Heder Methukkan tried to give the child a favorable attitude toward Jewish nationalism. One of the fundamentals, therefore, was the revival of Hebrew as a spoken tongue. Hebrew was taught as a separate subject, distinct from instruction in Torah, and as a means toward furthering the study of Jewish literature; accordingly, the natural method of instruction (teaching "Hebrew in Hebrew") was introduced.

The subjects of study consisted of the Pentateuch, the Prophets, grammar, spoken Hebrew, Jewish history, modern Hebrew literature, and Russian. The writing of Hebrew was introduced. During recess, games and songs were arranged for. The curriculum and the method were thus modernized as well as adjusted to the ideal of Jewish nationalism. The importance of educating girls was recognized and whereas hitherto only Yiddish was taught to the girls, Hebrew was now taught to them as well.

11. New Institutions in America and Palestine. The large immigration of Jews to America between 1881 and 1914 created an active Jewish life and correspondingly vital Jewish educational institutions. Orthodox, Conservative and Reform Jews, Hebraist and Yiddishist, all established educational institutions to meet the needs of their constituencies. Thus there developed the Jewish communal school known as the Talmud Torah which in the United States is no longer a philanthropic institution, and side by side the congregational Sunday and weekday religious schools, the Yiddish schools, and the Jewish parochial schools.

The issuance of the Balfour Declaration in 1917 and the large influx of Jews to Palestine, particularly since the advent of the Nazi regime in Germany, resulted in a concentration of half a million Jews in that country. With the revival of Hebrew and the creation of a new Hebrew literature, a whole network of schools, from kindergarten to the Hebrew University, was established in Palestine. Hebrew is the language used for instruction in all subjects; thus the educational system in Palestine performed the miracle of reviving Hebrew as a spoken tongue after it had been in disuse for almost 2,000 years.

We may emphasize at the end of this discussion, as we did at the beginning, the outstanding contributions of Jewish education. These are: its insistence on the development of an ethical, religious personality; its adjustability to the changing needs of the times; its democratic character, which during the first century of the Common Era compelled it to proclaim the importance of education for the masses and soon to institute a system of practically universal education; its creation of a tradition of education for the masses which persists to our own day and, last but not least, its devotion to the love of learning as an ideal for its own sake, which to this day (1940) makes the interest of the Jews in the things of the spirit a noble example to humanity.

EMANUEL GAMORAN.

II. Jewish Education in Various Countries. 1. Eastern Europe. Jewish education in Eastern Europe was an almost impregnable citadel of tradition. Its exclusive purpose was the training of the religious Jew, who was rooted in the Torah. The Haskalah movement to modernize Jewish education at first made but slight progress, only in those parts of Eastern Europe which came under control of Austria-Hungary.

The first positive step toward secularization was made in Galicia upon its acquisition by Austria (1772). Attempts to introduce the study of German into the Heder (1776) or to force the Jews to send their children to public schools (1787 to 1789) were unsuccessful. Special German-Jewish schools were therefore established, to be supported by taxes levied upon the Jews. Herz Homberg, a leader of the Haskalah, was appointed inspector of these schools and within a few years more than 100 had been opened. A Jewish teacher training institute was founded in Lemberg. But the Jews of Galicia were averse to sending their children to these schools. By 1806 the last of them had been closed. From time to time similar schools were opened.

After the adoption of the constitution of 1867 Jews began to attend the public schools in large numbers. Several were designated for their exclusive use and some were maintained by the Jewish communities. The Baron de Hirsch Fund established seven schools in 1891; by 1905 there were 48. Galicia had 339 religious schools (Heders) and eleven community schools in 1902 to 1903.

Increased secularization, the development of nationalism, and the growth of the Jewish labor movement at the end of the 19th cent. and especially after the World War resulted in new educational trends. Hebrew, Yiddish, the language of the country, or any two of these were now employed in the schools. Many Jews attended the public schools. Political, social, and economic changes brought new vocational opportunities and vocational schools were opened for the young and old. Training in political affairs was also made available. The adherents of traditional Jewish education were not entirely opposed to change. They attempted to cope with the new conditions by including secular material and vocational training in the curriculum.

The type and direction of these educational changes were dependent upon the time and place and there was variation throughout Eastern Europe.

a. *Russia.* The government as well as the Haskalah made efforts to secularize education. The Russian laws of 1804, dealing with Jewish problems, opened the public schools to Jews and provided for special schools if Jews would not attend the public schools. The Jews, however, viewed the opening of the public schools as an attempt to lure them away from their traditional beliefs. They continued, therefore, to send their children to the Heder, though several new schools were founded.

The government of Nicholas I sought to "improve" the Jews by assimilation and by elimination of Talmudic education. The efforts in that direction of Max Lilienthal and the Committee for Education of Jews in Russia were sharply opposed by most Jews. They refused to send children to the new schools, not only out of religious reasons, but because they could not reconcile the extension of educational privileges to a minority that had no other civil rights.

The liberal regime of Alexander II and the economic development of the country in the 1860's witnessed an influx of Jews into the public schools. Government schools for Jews were no longer necessary. A later

reactionary movement and consequent limitations imposed upon Jews made it necessary for them to establish their own schools. These schools differed only slightly, if at all, from the public schools. In 1899 there were 392 private and 189 Jewish-sponsored public schools as well as 113 government schools for Jews.

The Society for the Promotion of Culture Among the Jews of Russia, founded in 1863, was very active in education. Its activities were confined at first to publications and the support of Jewish students. By the end of the 19th cent. the society devoted itself to the establishment of new Jewish schools. In 1907 it founded in Grodno the first modern institute for Jewish teachers. In 1910 the society issued a periodical on Jewish educational problems.

With the third partition of Poland, most of the Polish Jews had become Russian. In Russian Poland, Jews resisted early attempts to secularize education, and secular institutions met with little success. In 1841 only 2,500 Jewish children attended public schools in Poland (the Jewish population was over 500,000). The first Jewish secondary school was opened in Warsaw (1878). By 1900 there were 128 Jewish elementary schools (including 79 government schools) in Poland. In Warsaw there were ten private Jewish schools (557 pupils) and twenty-seven Jewish girls' schools (1,590 pupils); 11,605 boys and 1,157 girls still attended Heder.

b. *Soviet Union.* Hebrew and Yiddish schools established during the revolutionary period were short lived. The American Jewish Joint Distribution Committee and other American organizations were effective in setting up a number of children's homes. About 80,000 Jewish children were cared for between 1920 and 1924. The educational role of these homes was, however, only incidental.

Schools in which Yiddish was spoken were opened by the Soviet government. Shortage of textbooks and teachers lent new impetus to the publication of Jewish textbooks and educational periodicals and to the establishment of many teacher training institutes. Jewish professorships were endowed at universities, and Jewish schools of higher education were established.

22% of the Jewish children in Russia attended the Jewish schools in 1922; 41.5% attended in 1925; 64% in 1932. The percentage has fallen recently because of the tendency of parents to send their children to Russian schools.

The goal of the Jewish schools is identical with that of the Russian, namely a communistic education. The sole difference is that Yiddish is spoken in the Jewish schools and that Jewish literature and language, Jewish history and folklore, and Hebrew are included in the curriculum.

c. *Poland.* During the World War many children's homes were opened in Poland, in which Yiddish was the language of instruction. These homes were the forerunners of the Jewish schools. The Joint Distribution Committee and other organizations in the United States provided funds, as the schools were not supported by the government. The social group contributing to the support of the school, therefore, influenced the policies of each school.

The Hebrew schools, supported by the Zionist movement, had as one of their objectives a renewal of interest in Hebraic language and culture; consequently they adhered to traditional Jewish educational policies. The Yiddish schools, supported chiefly by the "Bund" and other Socialist organizations, tended to be extremely secular and Socialistic. The increasingly difficult lot of the Jews in Poland and the tendency to emigrate to Palestine decreased the divergence of objectives of the two types of schools. Many new schools, combinations of traditional and secular, were opened.

In central Poland the language of instruction was Polish. Hebrew was introduced in the schools in eastern border sections in an effort to transcend the many different national tendencies in those areas. Most of the higher schools using Hebrew and Yiddish for instruction were concentrated therefore in the border districts.

The Polish government also provided schools for Jews. These schools differed from the public schools in that religion was taught and no classes were held on the Sabbath.

The following is a brief summary of the different types of Jewish schools in Poland:

1. Yiddish Schools (ZISZO, Zentrale Yidishe Shulorganizacye). From 22,376 pupils in 1924 attendance fell in 1927-28 to 13,531. In 1934-35 there were 11 kindergartens, 86 elementary schools, 2 secondary schools, and 70 evening schools attended by a total of 15,486 pupils.

2. Hebrew Schools (Tarbuth). In 1918 there were 51 schools with an attendance of 2,575 pupils; in 1923-24 there were 125 schools and 10,771 pupils. In 1934-35 there were 72 kindergartens, 183 elementary schools, 9 secondary schools, 1 agricultural school and 4 evening schools attended by 44,780 pupils. In 1938 there were about 300 schools attended by about 40,000 pupils.

3. Shulkult. These schools stressed national as well as Jewish questions. In 1930 there were 25 schools attended by 3,592 pupils and 15 kindergartens with 680 pupils. In 1934-35 there were 2,135 pupils attending 10 schools.

4. Jabne-Mizrahi (also Heder Ibri, Torah Vedaath). These schools were a combination of the traditional Heder and the modern school. In 1928 there were 18 elementary and 13 evening schools attended by 3,310 pupils. In 1933 there were 5 kindergarten, 81 elementary, 4 secondary, and 44 evening schools with 14,461 pupils. 56,000 pupils attended these schools in 1936.

5. Utraquist Schools. These were chiefly secondary schools in which both Polish and Yiddish were spoken. In 1934-35 there were 18 elementary and 23 secondary schools (including 1 agricultural) attended by 4,785 pupils.

6. Horeb. These were Orthodox schools, modernizations of the Yeshiva. In 1934-35 61,328 pupils attended 557 Heders and Talmud Torahs and 18,748 pupils attended Yeshivas. About 20,000 girls were receiving instruction at the Beth Jakob schools for women. Heders not included in Horeb provided educational opportunities for 40,000 pupils.

7. Judaic Institute, Warsaw. This was a school for rabbis, Jewish teachers, and civil officials.

Jewish education in the Baltic States followed tendencies similar to those in Poland. The chief difference was that in the Baltic States most of the Jewish schools were operated by the government.

d. *Latvia.* A Jewish school was established in Riga

even before the proclamation of the Latvian Republic (1918). Another such school was opened in Libau (1919), with German as the language of instruction. A language dispute, arising among the Jewish population, was settled by compromise. Yiddish and Hebrew were recognized as the language of instruction in the Jewish schools. Supervision of the Jewish schools was vested in a Jewish division of the ministry of education. Reactionary trends in the 1930's gave control to an official who was an advocate of Orthodoxy who then proceeded to impose traditional objectives upon the schools.

85.5% of the Jewish pupils attending elementary schools in 1935-36 studied at Hebrew-Yiddish schools. The corresponding figure for the secondary schools is 66.9%. Latvia had an institute for the training of Hebrew and Yiddish teachers.

e. *Esthonia.* The Jews of Esthonia constituted a very small minority. In 1925 there were 4,566 Jews (0.4% of the total population). Schools and Jewish educational problems were under the supervision of a ministry of Jewish culture. Hebrew was established as the language of instruction and Yiddish was relegated to a secondary position in the schools. The schools were supported by the government. A professorship in Jewish culture was established at the University of Dorpat through the initiative and financial aid of one of the Jewish communities.

f. *Lithuania.* At first the Jews of Lithuania enjoyed an autonomous existence with a ministry of Jewish affairs and a Jewish school inspector. The education law of 1921 brought the schools under government supervision.

In the 1930's, especially after the Ulmanis regime (1934), the Orthodox group gained control of the schools. The movement to suppress secularization paralleled that which occurred in Latvia.

There were 139 Hebrew schools (10,075 pupils) and 11 Yiddish schools (625 pupils) on the elementary level, and 10 Hebrew and 5 Yiddish schools on the secondary level in 1932-33. There were also teacher training and other pedagogic institutions.

The Yeshivas of Lithuania (especially those of Slobodka and Telshe) were well known and attracted students from other countries. BERNHARD WEINRYB.

2. Balkan Countries. Jewish education in the Balkan countries adhered to tradition until the latter part of the 19th century. Under the old system, boys attended Heders (called Meldares) and the education of girls was entrusted to elderly women teachers (Mestra) who provided instruction in simple household duties. Only in Turkey were girls taught to read.

Secular education for Jews was introduced in the Balkan countries by the Alliance Israélite Universelle. Opposition to change was soon overcome by liberal elements in the communities. The first of the Alliance schools in the Balkan countries was opened in Adrianople in 1867. By the end of the 19th cent. over twenty cities and towns had such schools. The Alliance provided one-third of the maintenance costs of these schools; the balance was supplied by the Jewish communities.

The Hilfsverein der deutschen Juden was another active influence in Jewish education in the Balkans from 1903 to the end of the World War. In the schools maintained by the Hilfsverein, German was taught as a required subject. Instruction was carried on in the mother tongue, except in Turkey, where German, Turkish, and Hebrew were used.

a. *Bulgaria.* The Zionist party succeeded in wresting control of the schools from the Alliance early in the 20th cent. 3,000 children of both sexes attended the 15 kindergarten, 26 elementary and 5 secondary schools conducted by the Jewish communities of Bulgaria in 1937. An institute for training teachers of Jewish schools is maintained in Philippopolis by the Central Consistory of the Jews in Bulgaria.

b. *Yugoslavia.* The Zionist Association of Jewish Religious Communities of the Kingdom of Yugoslavia (Savez, organized in 1929) is the nucleus of Jewish culture in Yugoslavia. From its theological school teachers are supplied to the Jewish community schools. The study of religion in the public schools has been expanded recently to include the study of the Hebrew language and the customs and history of the Jews.

c. *Roumania.* New life was injected into the movement for Jewish education in Roumania when Bessarabia, Bucovina, Transylvania, and Banat were acquired after the World War. In these provinces Jews preferred to send their children to Hebrew and Yiddish schools rather than to the new public schools replacing those attended under Russian, German, and Hungarian sovereignty. Liberal educational policies, however, were short lived. All Hebrew schools maintained by the government were closed in 1922. Private Jewish schools were compelled to introduce Roumanian as the language of instruction in 1924.

In larger cities, the religious schools are maintained by Jewish communities. Bucharest has, in addition to several elementary schools, one secondary school for boys (cultura), one commercial high school for girls, and a trade school (liocanul). In recent years anti-Semitic tendencies have caused Roumanian Jews increasingly to send their children to private elementary schools. In 1930-31 54,219 Jewish children attended public elementary schools and 13,138 attended private schools. The corresponding figures for 1934-35 were 56,821 and 17,761.

A decree of August, 1940, barred all Jewish children, except those of a small privileged class, from the public elementary schools. Attendance of Jews in the public secondary schools was limited to 6% of the total enrollment. Jewish communities were permitted to establish professional and elementary schools, but teachers of Roumanian language, history, and geography were required to be Roumanian. Jewish secondary schools were not recognized by the government. In addition to Jewish secular schools, many Talmud Torahs and Yeshivas were maintained. They were supported by Jewish organizations of other nations. Vocational training was provided in the workshops established by the Yeshivas.

Several Yeshivas are maintained in Greece and Turkey. RAPHAEL MAHLER.

3. Germany. Modern Jewish education in Germany began with the efforts of Moses Mendelssohn (1729-1786) to sever the bonds of traditional Jewish methods. He advocated the establishment of modern Jewish schools. Joseph II of Austria was prevailed upon to

consent to the establishment of such schools in Austria.

The first Jewish secular schools in Germany were the "Free Schools," attended by orphans and children of poor families. The more important "Free Schools" were the Jewish Free School of Berlin (founded by David Friedländer and Isaak Daniel, 1778), the first Jewish school in Germany in which German was the language of instruction; German Jewish Principal School in Prague (founded 1782); Samson School of Wolfenbüttel (founded 1786); Jacobson School in Seesen (founded 1801); Philanthropin in Frankfort (founded by Siegmund Geisenheimer, 1804); Talmud Torah School of Hamburg (founded 1805).

"Free Schools" were established throughout Germany and Austria by the Jewish communities in spite of opposition of Orthodox groups. The curriculum of these schools differed from that of the public schools in that instruction in Jewish religious subjects was emphasized.

Samson Raphael Hirsch founded the schools of the Israelitische Religionsgesellschaft in Frankfort in 1852. These Orthodox schools were the forerunners of many similar institutions in Germany. Toward the end of the 19th cent. they replaced the Jewish elementary schools, many of which had been closed because of the rise of Jewish nationalism. Renewal of interest in Jewish culture was intensified by the activities of the Jewish Youth Movement.

In the middle of the 19th cent. public schools were opened to Jewish children. Religious instruction was provided by special Jewish religious schools or by teachers assigned to the public schools by the Jewish communities.

Jewish teachers' seminaries were established in Cassel (1810), Münster (1827), Berlin and Hannover (1859), Cologne (1864) and Würzburg (1864). The Würzburg institution, the only one to continue its activities after new regulations forced the others to close in 1926, attained wide public recognition. The need for scientifically trained rabbis gave rise to the establishment of rabbinical seminaries throughout Germany. Yeshivas devoted to the study of the Talmud were also established. Among these institutions were the Jewish Theological Seminary of Breslau (founded by Jonas Fraenkel, 1854); Hochschule für die Wissenschaft des Judentums in Berlin (founded 1872); Rabbinical Seminary of Berlin (founded by Ezriel Hildesheimer, 1873); Rabbinische Lehranstalt Yeshiva, Frankfort; Thora Lehranstalt Yeshiva of the Israelitische Religionsgesellschaft, Frankfort; Yeshivas of Hamburg, Leipzig, Nuremberg and Vienna.

Lecture series, training courses, and "cultural weeks" were provided by many institutions in an effort to stimulate interest in Jewish history and literature. Some of these were Vereine für jüdische Geschichte und Literatur; Lodges of the Independent Order B'nai B'rith; Hochschule für die Wissenschaft des Judentums; The Free Jewish People's Academies of Berlin and Breslau; Freies jüdisches Lehrhaus of Frankfort (this institution provided lectures and discussions of Jewish and secular problems. Similar institutions were established throughout Germany); Toynbeehallen (these institutions were patterned after the Toynbeehalls of England; named after Toynbee, a Christian English preacher (1852-1883) who strove to uplift and brighten the lives of the poorer classes).

Recent German decrees have excluded Jewish children from the public schools. New Jewish elementary schools were therefore established under the auspices of the Reichsvertretung der Juden in Deutschland. The schools were permitted to arrange curricula according to the Jewish viewpoint of the community. Since 1933 secondary schools have been emphasizing the study of Hebrew as well as the social, cultural, and economic structure of the countries to which Jews might emigrate from Germany. Teachers from England were even permitted to prepare students in several of the higher secondary schools for study at Cambridge University.

Vocational readjustment of Jews became of major interest after 1933, although previous attempts in that direction during the 19th century had failed. The Zionists and the Jewish Youth Movement led the new trend. Jewish communities and organizations established vocational training institutes for the purpose of preparing approximately 60,000 young men and women for agricultural and skilled or semi-skilled occupations in Palestine and other countries. The training center at Gross-Bresen, established in 1935 by the Centralverein and the Reichsvertretung, is the most important for training those who will emigrate to countries other than Palestine.

4. France. Immediately after the period of emancipation there were no special schools, Jewish parents either having their children privately educated or sending them to the public schools. The first specifically Jewish schools were those opened for the poorer children who could not afford instruction. The first was opened for Jewish boys in Paris in 1819, and two years later a similar school for girls was started; similar institutions arose in Metz, Strasbourg, Colmar, Marseille and Bordeaux. A trade school was opened in Strasbourg in 1825, another in Mulhouse in 1842, and the famous École de Travail in 1865. These, however, were for general education rather than for instruction in Judaism.

Among the Jewish schools founded in more recent times are the École Gustave de Rothschild, École Zadoc Kahn, École Lucien de Hirsch, École des Asiles and École de Patronage de la Jeunesse. Smaller communities of Jews from countries outside of France founded Jewish elementary schools, especially in Paris. Here the children received religious instruction and some Hebrew. A number of Hebrew and Yiddish schools were created in Paris and other cities.

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5. England. Jewish schools in England which provide a secular education are entitled to receive government grants, provided that non-Jewish children also are admitted. These schools teach Hebrew and Jewish religion in addition to secular courses, but, according to English law, religious courses are in all cases optional. Among the larger Jewish day schools are several which have been in existence since the 17th cent. The Gates of Hope School in the East End of London was founded in 1664 by the Sephardic community, and in 1940 it accommodated 100 boys. The Villareal School for Girls was established in 1730 and merged with the

National Infant School in 1839. It is under the administration of the London County Council.

One of the earliest Ashkenazic schools, the Westminster Jews' Free School, was opened in 1811; its pupils (1940) numbered 500 boys and girls. The Jews' Free School in the East End of London (founded 1817) is the largest school in Great Britain, with 3,000 boy and girl students. Among the more important London schools founded later in the 19th cent. are the Stepney Jewish Day School and the Bayswater Jewish School.

Almost all the synagogues throughout the country maintain evening or Sunday Hebrew classes. The Talmud Torah Trust, founded in 1905, is a coordinating group, including (1939) nineteen affiliated institutions which provide instruction for 2,285 pupils. In 1907 the Union of Hebrew and Religion Classes was founded. In 1939 it had fifty-seven affiliates, with 4,816 pupils. The Jewish Religious Education Board maintains Hebrew classes in twenty-six London County Council schools, offering instruction to about 3,500 pupils. The Central Committee for Jewish Education has for its program the distribution of textbooks, the maintenance of a library for teachers, and the preparation of reports which may aid the development of Jewish education in the country. THEODOR H. GASTER.

6. United States. Organized effort toward Jewish education in the United States dates from 1731, when Congregation Shearith Israel of New York (Sephardic) engaged an instructor to teach Hebrew to the children. In 1755 the Hazan of the congregation was authorized to conduct a school independent of the synagogue, the curriculum calling for Spanish, English, writing and arithmetic in addition to Hebrew. In both instances, children of the poor were to be instructed without fees. Presumably, during the period preceding 1747, Jewish education was confined to the home in the scattered Jewish communities; and there is no record of organized instruction under congregational direction anywhere else besides New York during the 18th cent.

With the founding of congregations by the Jews who came from Germany in the 19th cent., Jewish education may be said to have entered upon the period of definite organization in the United States. The Ashkenazic Jews sent their children to the public schools and provided their religious education under the aegis of the synagogue. Attempts were made to establish day schools which included instruction in Hebrew and religion as well; the tide of public school education, however, was too strong, and by the 1870's these efforts at parochial school education were abandoned; most congregations by that time had inaugurated afternoon religious schools, meeting three or four times a week, after the secular school. Religious instruction based on a curriculum of Hebrew, Bible history and Jewish religion was generally conducted in the German language. During the 1870's two changes gradually took place in the system of Jewish education: English replaced German as the language of instruction (even as it did in the pulpit); and, because of the increased number of time-consuming activities, the afternoon sessions were replaced by a once-a-week school which met on Sunday morning.

In Philadelphia, the need for free schools for the religious education of children whose parents could not afford the fees was felt as far back as 1838. Rebecca Gratz and a group of women, under the inspiration of Isaac Leeser, rabbi of Mickve Israel, founded the first of the free Sunday schools in that year. After the mass immigration from Eastern Europe began, such free schools were operating in most of the larger cities throughout the country. The newcomers, however, soon organized their own Heders and Talmud Torahs, in which the Hebrew language, Bible reading and, later, Jewish history were the chief subjects of instruction.

For the popularization of Jewish knowledge and its dissemination among the laity, the Israel Friedlaender classes, under the auspices of the Jewish Theological Seminary, were established in New York (1919). There are a number of colleges, institutes and academies founded by congregations and centers; the oldest of these which have carried on without interruption since they were founded are the Beth-El College in Detroit (1925) and the Academy of Adult Jewish Education in Brooklyn (1931). Adult education lecture courses are numerous under the auspices of congregations, the men's clubs of congregations, centers and Y's.

The need for textbooks for American students and the need for properly trained teachers for almost the entire educational system became apparent toward the end of the 19th cent. The start toward providing textbooks was made by the Hebrew Sabbath School Union in Cincinnati in 1886; this Union was taken over by the Central Conference of American Rabbis in 1905, and later merged with the Synagogue and School Extension Department of the Union of American Hebrew Congregations. The Department has produced a whole series of textbooks and teachers' aids, from kindergarten to classes for adults. The Jewish Chautauqua Society, founded by Henry Berkowitz in Philadelphia in 1893, published manuals and course books, and founded a Correspondence School for Teachers. The United Synagogue of America, since its founding in 1913, has devoted a section of its activities to a similar purpose; in a minor degree the National Council of Jewish Women and the Zionist Organization of America have contributed toward teacher training and the production of texts. The first institution to be devoted to teacher training was Gratz College in Philadelphia, founded in 1895. Through the munificence of Jacob H. Schiff, teachers' institutes were added to the Hebrew Union College and the Jewish Theological Seminary in 1909. For a time, the Hebrew Union College conducted a school for teachers in New York city (1923 to 1932). The College also sends members of its faculty to conduct institutes at state and regional conventions of religious school teachers' organizations. A number of congregations maintain their own teacher training schools, the oldest in consecutive service being that of Congregation B'nai Jeshurun of Newark, N. J.—the New Jersey Normal School for Jewish Teachers—founded by Solomon Foster in 1926.

Bureaus or boards of Jewish education have been set up in a number of cities to coordinate the work of the various institutions. The first Bureau of Jewish Education was established in New York in 1910; others were organized in Philadelphia, Chicago, Baltimore, Pitts-

burgh, Indianapolis, Milwaukee, Buffalo, Detroit, St. Louis, Cleveland and Cincinnati.

In 1940 there were about 202,400 Jewish children of elementary school age receiving religious instruction. Of these, about 110,000 were in various week-day supplementary schools, 75,000 in Sunday schools, 5,400 in all-day parochial schools; 12,000 received private instruction. The supplementary week-day schools throughout the United States were 1,000 in number; there were 800 Sunday schools and more than twenty-four parochial schools. The Yiddishist schools and the other categories brought the total number of Jewish school units in the country to about 2,200, of which 1,000 were located in the ten largest Jewish communities. Seventy-five per cent of these schools were under congregational auspices. The total annual expenditure for the religious education of Jewish children was estimated at almost six million dollars. SARAH DUFF.

7. Palestine. There are three important and—in a certain sense—decisive elements in education in Palestine. There has been no compulsory education in the country. The purpose of all schooling in Palestine, regardless of category, is to produce human beings who are ready to fulfill the responsibilities which the country demands of them. Furthermore, the Jewish public schools of Palestine are autonomous, none of them being a governmental public school in the strict sense of the word. They are controlled by the Education Department of the Jewish Agency (Zionist Executive).

Ideologically the Jewish public schools of Palestine may be classified as follows:

General schools. In these the following subjects are given specific consideration: Bible, Hebrew, geography, topography of Palestine, nature study. These schools respect religious practices, without overstressing their observance.

Mizrahi schools. These schools take special care of the cultivation of Jewish tradition, and instruction in the Talmud is assigned the first place.

The schools of the workers' organizations. These are mostly in the agricultural settlements, and follow the methods of progressive education. They are to some extent autonomous within the general Jewish educational system, and are under the immediate supervision of the Jewish Labor Federation. These schools pay comparatively less attention to religious education.

While these three categories of schools absorb two-thirds of the pupils of the country (a figure which is, of course, increasing), the remaining one-third attend the schools of the Agudah, as well as private Yeshivas and Heders. The Alliance Israélite Universelle, which has a number of schools in the country, also subsidizes a trade school and the agricultural school Mikveh Israel.

In the Jewish public schools of all types, which numerically dominate the educational picture of Palestine, Hebrew is the official language. But the two other major languages of the country are recognized. English is compulsory, and Arabic is optional.

Much pioneer work has been done by the Omanuth publishing house in Tel-Aviv, which has adapted modern educational material and made it available for use in schools. This particularly facilitated the adjustment of immigrant children, who had been accustomed to a strongly disciplined and precise system of education, and who had been suddenly thrust into a somewhat strange milieu. The necessary adjustment was made more easily in the schools outside the larger cities, as the result of individual instruction.

Educational institutions of an individual character are the "children's (orphans') villages" in Ben Shemen and Kefar Yeladim, where the children live in school communities which they themselves administer. All agricultural and manual work is done by the pupils.

The Yemenite schools, of which there are but a few, also stress practical training. They are well organized, and inculcate the idea of the responsibility of the individual to the community.

Among the secondary schools, the Herzl Gymnasium in Tel-Aviv and the Beth Sefer Reali Ivri (Hebrew secondary school) in Haifa are first in importance. Both schools have four years of preparatory work, six years of arts and science instruction, and two of post-graduate work.

The Beth Sefer Reali Ivri of Haifa has a science, a literature, and a business department. French and Arabic are optional languages. The following subjects are taught: Bible, Hebrew, history, mathematics, natural history, geography, drawing, illustrating, crafts, gymnastics, music and penmanship. Courses in physics, chemistry, bookkeeping, merchandising, typewriting, and business correspondence are also given. This school plans to equip students for employment in government affairs, as well as in industry and trade.

The Jewish educational system of Palestine reaches its highest point in the Technical Institute of Haifa and Hebrew University, Jerusalem. MAX SALOMON.

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